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WORLD WIDE PUBLISHING COMPANY, INC.
NEW YORK

DUAL REGIME FOR CHINA

Yuan Strives to Retain Spiritual
Headship for Dynasty.

REPUBLICANS TO REJECT IT

Imperialist Troops Defeated at
Moukden — Powers Still
Busy Negotiating.

Washington, Feb. 5.—A dual government for China is forecasted in the peace negotiations now proceeding in Peking and Nanking, according to State Department advices. The new order, it is expected, will provide for a spiritual and a temporal ruler, the Emperor to be recognized as the religious head of the empire, with the actual executive head duly elected by the people.

Admiral Murdock, in command of the United States naval force in Chinese waters, reports such is the situation in Nanking. Unofficial advices say that Yuan Shih-kai has made the proposal in an effort to retain some tangible shred of power to the Manchurian dynasty, but it is believed that the Republicans will refuse to accept it, even to the extent of resuming the disastrous civil war.

Peking, Feb. 5.—An invading force of revolutionaries which landed to-day at the mouth of the Yalu River, in Manchuria, encountered and defeated an army of Imperialist troops which had come from Moukden. Eighty imperialists and twenty revolutionaries were killed during the battle.

The local Chinese newspapers in their articles are preparing the people for the advent of a republican form of government.

Berlin, Feb. 5.—Negotiations between the powers in reference to a joint agreement on the Chinese situation are proceeding on the initiative of the United States government.

It is believed that the governments are endeavoring to reach a general agreement pledging themselves to take no step in China unless all act together.

PROVINCE OF MONGOLIA SECEDES FROM CHINA

Japanese Reported To Be Assisting the Revolutionaries
in Manchuria.

Retain Dec. 4, 1911
YUAN STILL ACTS ALONE

Resignations from His Government Continue—Diplomats in Peking Believe He Has No Definite Policy.

Peking, Dec. 3.—Urga, the capital of Mongolia, which, like Lhasa, has been held heretofore by force, has declared its independence and expelled the Chinese officials.

Various reports reaching Peking indicate that Manchuria, which up to the

present has been only passively rebellious, is likely soon to become an active factor in the revolution. General Chao Erh-hsun, Viceroy of Manchuria, reports to the government that Japanese are assisting the revolutionaries, that they are importing dynamite for the rebels and even joining the rebel ranks.

The Chinese Foreign Board to-day called attention to the arrest of four Japanese at Moukden on the charge of throwing bombs. The Chinese officials assert that one of the Japanese has admitted that a general rising had been arranged for December 5. The Japanese Legation, in answer to the protest of the Chinese government, disclaimed any knowledge of these reports, but added that efforts would be made to prevent infractions of neutrality by individual Japanese.

Continued resignations from the government, including the Viceroy of Honan and the Finance Minister recently appointed to Yuan Shih-kai's Cabinet, leave the ministry more than ever a one-man government. Yuan's friends have been urging him to remove to Tien-Tsin, where he would be safer from attacks upon his life and freer in his conduct of the government, but the report is credited that the Manchus will not permit him to depart. Undoubtedly they seriously distrust him, and, while giving him all the power possible, they intend to retain him where he will not be able to employ that power against them.

The newspapers are beginning to voice the popular idea that the Premier intends soon to declare himself Regent, because of his inability to prevent the intriguing of the Manchu princes with the throne. Among foreigners, however, there is absolutely no knowledge or idea of Yuan Shih-kai's programme. The Foreign Ministers even doubt whether he himself knows what policy tomorrow's developments may cause him to follow.

Evidently the Premier, not being able to bring the rebels to terms which would be acceptable to the Manchus, intends to do some further fighting. Heavy movements of troops through Pao Ting-fu indicate that an attack on the Shen-Si rebels is not far distant.

It is learned from a reliable source that not a single province has replied to the government's call for delegates to the National Congress to be held in Peking for the purpose of discussing the constitution.

No further news has been received from Shen-Si, in which province foreigners have fared badly at the hands of bandits. It was at Sian-Fu, the capital of Shen-Si, that several missionaries and their charges were killed recently. British missionaries are organizing a volunteer party to proceed to Shen-Si in an endeavor to assist the missionaries seated there to reach a place of safety.

A consular dispatch from Hankow says that most of the rebels have withdrawn from Wu-Chang, which is now practically surrounded by the imperialist forces.

Nanking, Dec. 3.—The Tartar city was sacked and burned to-day, by the permis-

sion of the authorities. Business has been resumed, and trains are running between Shanghai and Nanking.

Nanking is now established as the base of future operations against the imperialists, and has already the appearance of a

huge military camp. Including the foreign ships, there were twenty war vessels anchored in the river this morning, but later half the revolutionary fleet sailed for Hankow, where, it is believed, there are sufficient revolutionary troops to hold the imperialists.

It is argued that while the imperialists may bombard Wu-Chang until the withdrawal of the revolutionaries is made necessary, the revolutionary warships can land batteries and make it uncomfortable for Han-Yang, which is now occupied by the imperialists, and cover the crossing of the river by the rebels, who would thus be enabled to outflank the government forces and seize the railway to Peking.

All the upriver points, Wu-Hu, Anking, Kiu-Kiang and the intermediate forts will be strengthened. The work has already commenced at Pu-Kow, which is being garrisoned by trained revolutionary troops. The railway has been requisitioned and transports and trains are bringing in troops and munitions to Nanking.

Hong Kong, Dec. 3.—The British gunboats, with the assistance of the American gunboat Callao, are effectively policing the West River. Steamers bound for Wu-Chow are escorted by a warship, while others are travelling in pairs for their mutual protection, their wheel houses enclosed in steel.

Chinese war vessels are routing out the pirates. A desperate fight has taken place at Shih-Hing, in which the robbers were driven back. The men are expected to make another stand.

A mass meeting will be held at Canton on Tuesday to discuss the situation and receive suggestions regarding the administration of the republic.

Wald's Transcript, Aug. 3, 1900
THE RIGHT TO BE LET ALONE.

Under conditions far more frequent than ordinarily realized, we believe it is one of the inalienable rights of peoples, as well as persons, to be let alone—especially by their normally more fortunate and frisky fellows; really their, in one sense, more "advanced" aggressors.

But there seems to be an innate itching propensity (particularly on the part of countries modestly claiming a monopoly of christian civilization and exemplary enterprise), to project their peculiar professions and practices into the province of less favored nations, whom they are pleased to pity as "provincial."

And—in the promotion of their sometimes maladroit mission—they show a tendency to push their self-assumed role of the chosen pioneers of Providence to the point of a pestiferousness very trying to the patience of those who—in their more primitive, and possibly wiser, way—are equally the children of His creation and care.

The prime factor in the philosophy of life promulgated by these over-restless, super-sensitive and hyper-critical promoters of world-wide disquietude, discomfort and discontent, that—from the days of Lucifer in Heaven and Eve in Eden—have wrought such sad havoc in hearts and homes, seems to be that nothing worth while in this mundane medley of songs and sighings, tears and turmoil, antagonistic ambitions and hallucinative hopes, can be adequately accomplished without hazardous and hilarious haste.

Everything and everybody must go at the automobile and bicyclic pace they have set for themselves—or they will know the reason why!

Pray, who made them the Papally infallible judges of another man's or nation's conscience, creed, condition, comfort, vocation and virtue in the several peculiar spheres in which God

has placed them, and where He will doubtless guide them to their predetermined destiny!

Why should we Pharisaeically act as though we thought everything must be done precisely in our way—particularly by all barbaric, savage, semi-savage and even simply old-fashioned folk (such, for example, as the Boers, Chinese and Filipinos), despite their so different extraction, education and environment, upon pain of being *cannonaded* or *canonized* into "innocuous desuetude" at our wanton will!

Of course, when such fanatical brutes as the Boxers resort to massacre as a means of evicting troublesome tenants, they are thereby estopped from pleading the humanities in their own behalf.

But were it not the part of wisdom to seriously examine ourselves as to whether our overweeningly eager and egotistical exploitation of a zeal *not according to knowledge* has not made us accessories before the fact to the frightful condition of things now convulsing the "Celestials," to the consternation of all christian countries?

It is not our purpose here to dilate upon the theme. We merely wish to throw out some hints, by way of suggestion, for the serious and thoughtful consideration of the readers of THE TRANSCRIPT.

JOHN B. CONOVER.

CURBS CHINESE RULER'S POWER

Basic Points of New Constitution Aim Wholly at Curtailing Dynasty's Authority.

NO PRINCES IN CABINET

Amis Nov 4 1911
Emperor Can't Control Army in Internal Troubles — Foreign Loans in Parliament's Hands.

REBELS TAKE SHANGHAI

No Resistance Made—Wu-Sung, Nan-king, and Ching-Kiang Near Fall—Yun-Nan Province Independent.

Special Cable to THE NEW YORK TIMES.

LONDON, Nov. 3.—Dr. Morrison, telegraphing to The London Times from Peking under to-day's date, says: "To-night's edict, in which Prince Ching, the Regent, accepts, on behalf of the throne, the National Assembly's basic points of a new Constitution, is of historic importance.

"The National Assembly, in submitting nineteen fundamental principles of a new Constitution, urges their immediate acceptance and promulgation as being more powerful than armies, and as the only remedy for the desperate situation.

"The throne, with the best grace possible, unreservedly accepts them as the basis of the final draft of the Constitution, and undertakes to announce immediately their acceptance in the tem-

ple of its ancestors, and promulgate them throughout the empire.

"The security of the dynasty is guaranteed. The person of the Emperor is sacrosanct. But in place of the barbaric despotism, guided by a capricious weakling under the pernicious influence of palace women and degraded eunuchs, there will be a constitutional monarchy, a Parliamentary Government, a responsible Cabinet appointed by the Prime Minister, and Parliamentary control of the budget, including allowances to the imperial household.

PEKING, Nov. 3.—An edict issued this afternoon confirms the throne's acceptance of the principles for a constitution as drawn up by the National Assembly, and promises that:

"We shall arrange a day to swear before our ancestors in the temple and to issue the constitution to the whole empire on yellow papers."

A committee of the assembly will be appointed to draw up the actual constitution. It will be assisted by representatives of the army and the work probably will occupy months, as the provincial assemblies will be consulted.

The outlines of the proposed constitution have excited much interest, and the outcome of this latest step toward popular government is a matter of lively speculation in the foreign quarter. A study of its basic points shows it to be a drastic curbing of the powers of the Manchu throne.

It refers wholly to the reduction and control of the dynastic powers and gives no idea of what Parliament's intention is with respect to the duties of the Chinese subjects, or the duties and responsibilities of the Parliament itself. It is entirely directed at the Manchu sceptre.

It is a revolutionary advance over the constitutional scheme promulgated by the throne in 1907, which was modeled after the constitution of Japan, and which was thought by conservative foreign friends of China to be an acceptable one.

The first four articles in the demands of the National Assembly conform to the first four articles of the Japanese constitution. In the tenth article, the Emperor of China is granted the direction, but not the supreme command, of the army and navy, which the Japanese Emperor enjoys. Whereas in Japan the Emperor makes treaties, the Parliament in China assumes this power. Whereas in Japan the Government or Ministers of the Emperor, in consultation with the Emperor, framed the imperial house laws, the reformers in China intend that the Parliament shall make these laws.

Article 14 covers the financial affairs of China that are the stated causes for the outbreak of hostilities and the present revolution. They have a direct bearing on foreign interests. They place control of the budget, beginning last year, with Parliament, and prevent the Government taking extraordinary financial measures. This affects the carrying out of the Hu-Kuang Railway loan, the currency loan, as well as the reported war loan negotiated with Belgium and French financiers.

Bases of Constitution.

The National Assembly's draft of the bases upon which it proposes to construct the new constitution reads:

1. The Emperor shall reign forever.
2. A person of the Ta Ching dynasty (the great pure dynasty, the same being the name adopted by the ruling family) shall be Emperor inviolable.
3. The power of the Emperor shall be limited by the constitution.
4. The order of succession to the throne shall be prescribed by the constitution.
5. The constitution shall be drawn up

and adopted by the National Assembly and promulgated by the Emperor.

6. The power of amending the constitution shall belong to Parliament.

7. The members of the upper house shall be elected by the people from among those particularly eligible.

8. Parliament shall elect and the Emperor shall appoint the Premier, who will recommend the other members of the Cabinet, who shall also be appointed by the Emperor. The imperial Princes will be ineligible for the office of Premier or members of the Cabinet or administrative heads of the provinces.

9. If the Premier, when impeached by Parliament, does not dissolve Parliament, he must resign. One Cabinet shall not be allowed to dissolve Parliament more than once.

10. The Emperor shall assume direct control of the army and navy, but when this power is used in connection with internal affairs the Emperor must observe special conditions to be decided by Parliament.

11. Imperial decrees cannot be issued to replace the law except in the event of urgent necessity, in which case they may be issued in accordance with special conditions.

12. International treaties shall not be

concluded without the consent of Parliament, but a treaty for the conclusion of peace or a declaration of war may be made by the Emperor if Parliament is not sitting, the approval of Parliament to be obtained afterward.

13. Ordinances in connection with the administration shall be settled by acts of Parliament.

14. In case the financial budget fails to receive the approval of Parliament, the Government may not act upon the budget of the previous year, nor may items of expenditure, not provided for in the budget, be appended thereto. The Government shall not adopt extraordinary financial measures outside the budget.

15. Parliament shall fix the expenses of the imperial household and any increase or decrease therein.

16. Regulations in connection with the imperial family must not conflict with the constitution.

17. The two houses shall establish the machinery for the administration of the court.

18. The Emperor shall promulgate the decisions of Parliament.

19. The National Assembly shall act upon Articles 8, 9, 10, 12, 13, 14, 15, and 18 until the opening of Parliament.

Assembly Muzzles Throne Party.

The preliminary constitution was drawn up at a single sitting of the Assembly, which refuses to permit half its membership to participate in debate. The hundred appointees of the throne dare not speak in the Assembly, and even the Moderates are often cried down. From forty to fifty Radicals dictate the policy of the chamber, and the remainder of the members, like the throne, are afraid to disagree with them.

"The country has gone mad," said a prominent diplomat to-day, "and only a strong dictator will save it. The Radicals of the Assembly seem intimidated by the army and well-wishers of China hope to see a man in office who can dictate, namely, Chang Shao-Theng."

Two days ago a train brought to Peking an officer named Lu as the emissary of Gen. Chang Shao-Theng, who commands 5,000 modern troops at Lanchow. Lu was accompanied by an escort of 200 cavalrymen. The Government at first considered opposing by force the memorial conveyed by Lu, which peremptorily stated that twelve demands should be granted. The last of these demands provided that the army should participate in the establishment immediately of a constitutional Government.

Both the Assembly and the Throne complied, and Lu and his colleagues remain in Peking, forming a military league to which already the various garrisons adhere.

But while the nominal Government, acting under dictation, pardons rebels, grants general amnesties, and promises not to

employ force against the revolutionists, the War Board proceeds steadily to the checking of the revolutionists at Hankow and along the Tai Yuan Fu Railway, although in the latter region the imperial troops have refused to engage the Shansi rebels.

To-night it was reported that the Third Division of troops is being brought from Mukden with the evident object of getting them down between Lanchow and Peking. Since trouble has come into the very province in which the capital is located, the Government seems to feel that it is lost, and is leaving the provincial Manchu garrisons to shift for themselves.

REBELS TAKE SHANGHAI.

Important Strategic City on the Yang-tse Quietly Capitulates.

SHANGHAI, Nov. 3.—The arsenal and the native city of Shanghai were taken over by the revolutionists late this afternoon. No resistance was offered by the authorities or by such of the public as remains loyal.

Some of the foreign warships landed marines in this city before the rebels took possession. Foreign volunteers were called out and have taken every precaution to protect the concessions.

The revolutionary flag is hoisted over all the buildings in the vicinity of the arsenal, and thousands wear on their arms the white band insignia of the Constitutionalists gathered in the street. The police and native soldiers made no attempt to interfere; on the contrary, they fraternized with the insurgents.

At 5:30 o'clock all telephone and telegraph communication with the arsenal was cut off. The rebel throng grew to greater proportions and in the excitement a number of shots were fired by the Government forces in the direction of the mob, but without effect. It was plain that the Chinese soldiers, the police, and the native volunteers were all in sympathy with the revolutionists. At this point the Taotai fled and the arsenal and native city quietly capitulated.

The native constabulary of Cha-Pei, a suburb of Shanghai, which forms part of the Chinese quarter, mutinied to-day, and after burning the police station and the residence of the Chief of Police formally declared their adhesion to the rebel cause and took over control of the native quarter in the name of the revolutionists. The Cha-Pei district is on the border of the European settlement in Shanghai.

The occupation of Shanghai is strategically the most important recent movement of the Chinese rebels. Though not the capital of its province, Kiang-Su, Shanghai is the great emporium for the trade of the Yang-tse and northern and Korean ports. The annual imports and exports aggregate more than \$200,000,000. The population is estimated at about 500,000, of whom some 10,000 are foreigners.

Of the total population about one-half is resident within the foreign concessions, where, though the natives have no right of residence, they have sought protection at the time of earlier rebel movements and invasion from other parts of the empire.

The native town, which is inclosed by a wall, is small, being only about one mile in diameter, but immediately outside of it are populous suburbs, which probably were included in the revolutionary movement.

Shanghai is situated on the left bank of the Hwang-Pu, which joins the estuary of the Yang-tse River, where that broad channel opens into the sea. It is about twelve miles from the sea coast and 160 miles east by southeast of Nanking.

British Breach of Neutrality.

Quickly following the demands for the surrender of the arsenal came an attempt to cut the wires of the Nanking-Shanghai Railway, which was frustrated by A. W. U. Pope, General Manager of the company. Mr. Pope found a revolutionary inside the station and disarmed him. Then he telephoned the British Consul that the railway property was threatened, whereupon the British volunteers of Shanghai were called out and mounted guard over the station and outlying properties.

This action has caused much comment, because this section of the railway is entirely outside the concession. The apparent breach of neutrality is defended,

because the British bondholders claim a prior right in the railway property. The revolutionaries say they were prepared to maintain order, and while they intended to seize the railway they did not mean to destroy it. Therefore the British Consul's action in calling out the British volunteers is regarded by the revolutionists as the first breach of neutrality, and its effect may be far-reaching.

Throughout the night seventy armed Britishers stood guard over the railway property, while on the other side of the road an equal number of uniformed Chinese police, wearing the white badge, were drawn up, asserting the right, on the behalf of the Chinese revolutionary government, to maintain order.

YUN-NAN PROVINCE SECEDES.

China's Switzerland, Rich in Mineral Deposits, Declares Its Independence.

SHANGHAI, China, Nov. 3.—The Province of Yun-Nan, on the southwestern frontier of China, has declared its independence, according to reports received here to-day.

Yun-Nan is the southwesternmost province of China, fronting on Thibet and Burma. It is a mountainous region, known as the Switzerland of China, and has an area of nearly 150,000 square miles

—about three times that of New England. Its population is estimated at 12,000,000.

Yun-Nan contains China's richest mineral deposits and boundless stores of anthracite coal. Agricultural and stock raising are extensively carried on, and the province produces some of the best grades of tea in the empire. It was the principal scene of the great Mohammedan rebellion, which lasted for sixteen years, and was suppressed in 1872.

FOR CEASING HOSTILITIES.

Rebels Ask Gen. Li to Do So Pending Peking Developments.

SHANGHAI, China, Nov. 3.—The revolutionary leaders here have telegraphed Gen. Li Yuan-Heng, the head of the rebel movement, advising him to cease hostilities pending developments at Peking. Their message is being forwarded to Gen. Li from Wu-Hu by a special dispatch boat.

The latest advices from Hankow give assurance that the foreign concessions are safe, and have not been seriously disturbed by the rioting in the native city. Dispatches describe the situation there on the night of Nov. 1 as appalling. An enormous conflagration was sweeping over the city, and fighting was in progress in several quarters between considerable bodies of rebels and loyalists. The imperial batteries were lifting explosive shells into the native quarter, while the rebels on the other side of the river had brought long-range guns into play from the Wu-Chang fortifications, and were firing with fair effect on the loyalists' positions. The fighting was clearly visible from the European concessions, and several stray shells dropped in the British concession, but without doing serious damage.

The Viceroy of Canton has dispatched a gunboat to this city to transport an immense supply of ammunition, firearms, and Maxims, which he has contracted for with foreign firms here.

HANKOW, Nov. 3.—Representatives of the British Consulate to-day visited Gen. Li Yuan-Heng, the leader of the revolutionists, and protested against the firing upon a British ship by the rebels.

Gen. Li this morning warned the Consuls at Wu-Chang that the forts held by the rebels would bombard the Imperial batteries situated behind the British and Russian concessions unless these batteries were removed. He declared such a step would be rendered necessary by the fact that the presence of the batteries endangered the foreign concessions. The Consuls thereupon asked the Imperial General, Chang, to move the batteries, which he promised to do.

BERLIN, Nov. 3.—Dispatches received to-day from Tsing-Tao, in the German territory of Kiao-Chow, announce that fifty German marines have gone from that city to strengthen the foreign guard at Tien-Tsin.

Tien-Tsin is the port of Peking, and is now crowded with refugees from the Chinese capital.

SATURDAY, OCTOBER 19th 1912.

HISTORY AT SHE IS PAINTED.

When the archaeologist digging on the ruins of some long departed city uncovers some painted wall or bas-relief depicting a battle scene of many thousand years ago he rejoices exceedingly over the recovery of what is regarded as a priceless piece of ancient history. No one dreams of questioning whether the story told on the stone is true. Here we see before our eyes the great king seated on his throne whilst his soldiers batter down the walls of some fortress. Its chief men are being dragged forward by ropes for him to place his foot upon their necks whilst the lesser folks are being killed with many strange and horrible deaths. We conclude that it all must have happened just so: but did it? It is something like sacrilege to doubt the veracity of such venerable witnesses newly arisen from the grave, but unless the artists of those days differed considerably from the Chinese historical painters of to-day their efforts are to be accepted with caution.

For the sum of four copper cents we obtained on the streets a panorama of the fighting here, consisting of twelve coloured pictures. They are produced by the xylographic process which is the book catalogue name for the simple method of stamping on the colours with wooden blocks. They begin with the attack on the Viceroy's yamen at Wuchang a year ago—the event which started off the Revolution. General Li is

seen standing on the top of Serpent Hill with a spy-glass at his eye, closely observing the back of Sun Wu's head—there is no mistaking the characters as their names are all supplied. Alongside there is a soldier holding in his hands an immense cannon with which he is directing a stream of flame half a mile long, like water from a hose, on to the yamen, and it is blazing merrily. Jui Cheng, the Viceroy, in a yellow jacket and pink pants is seen in the foreground rushing on board a German gunboat where two officers stand with outstretched arms to receive him. Chang Piao, the Commander-in-Chief, lies face down on the ground with Hwang Hsin about to stick a bayonet in his back. It is all very graphic, but the majority of the characters shown were not there on that notable occasion.

Next we have the first battle on this side the river—that at Liu-chia-miao—which is again personally conducted by Generals Li and Hwang Hsin only this time the latter has the spy-glass. The same Samson of the warrior is still carrying his cannon, which is now painted black, and with a well aimed shot he is planting a ball on the seat of Yin-Chang, Northern commander's green trousers, who holds up his hands in admiration of marksmanship. The Manchu soldiers are running away so fast that the bullets, clearly shown flying in the air, cannot overtake them. This is the less to be wondered at as they are fired from Chin Shan, ten miles away. In this battle we are told that over three thousand Manchu slaves bit the dust. After the battle comes the grand welcome given to the victorious army by the Consuls in the foreign concessions. There are six consuls of different sizes, all in

different uniforms and with different shaped hats. The Japanese consul is the smallest and the German the biggest, and all are equally gaudy in red, yellow, green, blue and chocolate. They are saluting the battle flag of General Li, which is borne by a standard bearer followed by a number of soldiers representing the army. We never heard of this incident before.

Following this comes the battle of the Han river which is directed by Hwang Hsin alone from the top of the Tortoise Hill. On this occasion we read that several hundred of the people's army were injured whilst over three thousand five hundred of the Northern men were slain. This is probably accounted for by the cannon, which has now grown so big that it has been mounted on four yellow wheels. The absence of General Li is explained in the following picture—it appears he was busy killing traitors at the time. Two had been caught. Their names are Chang Ching-liang and Lo Chia-yen. They are tied to a post, one of them is upside down and on his neck the general places his foot whilst with a clean stroke of his sword he splits the other open like a cod fish. Then he places the weapon in his teeth whilst he unpacks the men's opened

DENBY ON MISSION WORK.

Dear August 17, 1895
**ITS RESULTS IN CHINA HIGHLY
 COMMENDED BY HIM.**

The American Minister's Friendliness to the Foreign Missionaries in the Chinese Empire Proved by a Letter Which He Sent to the State Department Last Spring—Their Hospitals and Schools a Civilizing Influence—540,000 Converts.

While a great many persons are criticising United States Minister Denby for his course regarding the massacre of the missionaries in China, and many, who do not know anything about it, are asserting that the Minister is not friendly to the missionaries, a letter written by the Minister to the Secretary of State in March last is interesting reading. It is as follows:

"The main broad and crucial question to be answered touching missionary work in China, is: Does it do good? The question may properly be divided into two, Let us look at them separately.

"First, Does missionary work benefit the Chinese? I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labor of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty hospitals in China which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital is one of the great institutions of its kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Tien-Tsin at his own expense a foreign hospital.

"In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by these schools. They show progress in a great degree. The educated Chinaman who speaks English becomes a new man. He commences to think. A long time before the war the Emperor was studying English, and it is said was fast acquiring the language.

"Nowhere is education more sought than in China. The Government is to some extent founded on it. The systems of examination prevailing in the district, the province, and Peking is too well known to require comment. The graduates become expectant officials. There is a Chinese imperial college at Peking, the Tung Wen, presided over by our distinguished fellow citizen Dr. W. A. P. Martin; also a university conducted by the Methodist mission.

"There are also many foreign orphan asylums in many cities which take care of thousands of waifs. The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Edkins, translated a whole series of school readers.

"Reflect that all these benefactions come to the Chinese without much, if any, cost. When charges are made they are exceedingly small, and are made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals where the victims of this vice are cured. There are industrial schools and workshops.

"This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestants and Catholics from nearly every country under the sun are engaged in this work, and in my opinion they do nothing but good. I leave out of this discussion the religious benefits conferred by converting Chinese to Christianity. This, of course, is the one supreme object and purpose of the missionaries to which all else is subsidiary, but the subject is not to be discussed by a Minister of the United States. There is no established religion in the United States, and the American Buddhist, Mohammedan, Jew, Infidel, or any other religionist would receive at the hands of his country's representatives abroad exactly the same consideration and protection that a Christian would. I can only say that converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts now in China, and at least 50,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure, that they are devoted to their work, that their influence is beneficial to the natives, that the arts and sciences and civilization are greatly spread by their efforts, that many useful Western books are translated by them into Chinese, that they are the leaders in all charitable work, giving largely themselves and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion.

"In answer to these statements, which are usually acknowledged to be true, it does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath. They work every day except New Year's Day and other holidays. No new religion ever won its way without meeting with serious opposition.

"Under the treaties the missionary has the right to go to China. This right being admitted, no amount of antagonism can prevent its exercise.

"In the second place, let us see whether and how foreign countries are benefited by missionary work done in China.

"Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction breed new wants which commerce supplies. Look at the electric telegraph now in every province in China but one; look at the steamships which ply along the coast from Hong Kong to Newchwang and on the Yang-tze up to Ichang. Look at the cities which have sprung up like Shanghai, Tientsin, Hankow—handsome foreign cities, object lessons to the Chinese. Look at the railroad being now built from the Yellow Sea to the Amoor, of which about 200 miles are completed. Will anyone say that the 1,500 missionaries in China of Protestants, and perhaps more of Catholics, have not contributed to these results?

"Two hundred and fifty years ago the pious Catholic fathers taught astronomy, mathematics, and the languages at Peking. The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Some one may say that commercial agents might have done as much; but they are not allowed to locate in the interior. The missionary inspired by holy zeal goes everywhere, and by degrees foreign commerce and trade follow. I suppose that whenever an uncivilized or semi-civilized country becomes civilized that its trade and dealings with Western nations increase. Humanity has not devised any better, or even any as good, engine or means for civilizing savage peoples as proselytism to Christianity. The history of the world attests this fact.

"In the interests, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive protection to which they are entitled from officials and encouragement from other classes of people.

"It is too early now to consider what effect the existing war may have on the interests of missions. It is quite probable, however, that the spirit of progress developed by it will make mission work more important and influential than it has ever been."

Minister Denby's friends say that this letter, written before there was any trouble in China, is a complete answer to all his critics.

MISSIONARY EXPERIENCES

Described in Letters by One to His Brother in Brooklyn.

Three letters from Mr. Edward Thwing, a missionary near Canton, to his brother, Mr. Eugene Thwing of 156 St. Mark's place, Brooklyn, give some idea of the attitude which is maintained toward our missionaries in China. The first letter is dated Sam Kong, March 30, and is:

"The past week has given us some excitement here. Last year some property was bought near Lien Chan to open a hospital. The official in Lien Chan hates the foreigners and tried to hinder our taking possession of the place. There is a good brick house on the place, and this week Mr. Lingle (Mr. Thwing's companion) thought he would test the matter by trying to live there awhile."

This letter from Mr. Thwing to United States Consul Seymour at Canton gives Mr. Lingle's experiences:

"The Lien Chan official is making much trouble for us here and has arrested and put in jail some of our helpers and severely beaten them. We need your help at once to stop this. We have entered the house at Lien Chan which we rented last year and Mr. Lingle was having a few repairs made. Yesterday, at the instigation of a military graduate and with the connivance of the official, a mob of over one hundred came to drive Mr. Lingle from the house. Failing to do this, the soldiers of the official caught several of our native helpers and carried them off to prison. They say they will arrest all the church members at Lien Chan they can find. One of the men taken was the preacher at Lien Chan, who had simply come over to see what was the matter. He was very severely beaten and locked up. Mr. Lingle's boy was also taken while on the street and locked up and beaten. In the jail the preacher was beaten 500 blows and the boy 300

blows. All the Christians have now fled from Lien Chan."

During these proceedings Mr. Lingle was alone. Mr. Thwing hastened to his assistance. His letter continues:

"Reached Lien Chan at 9 A. M. As my passport had run out, I agreed to hold the fort while Lingle went to see the official and get our helpers out of jail. The people said that the mob was coming that day to burn the house down and kill the foreign devil, but fortunately the mob did not come. At 1 P. M. Lingle returned. The official had refused to admit him or to see him or his passport. So Lingle had to break down the door and force his way into the official's presence. They had a long and stormy talk, but the release of the prisoners was secured. The official refused any protection if Mr. Lingle remained in our house, and so he thought it better to leave for the present and wait for word from Canton."

"That is a typical case," said Mr. Eugene Thwing yesterday. "I attribute all these troubles not to the common people, but to the mandarins and more intelligent classes. The authority and power of these is dependent solely upon the traditions and fables of centuries, and naturally they will do their utmost to prevent the introduction of a modern idea. My brother writes that he finds the masses eager to receive enlightenment."

"The theory that the recent troubles are an outcome of the Chinese-Japanese war cannot be maintained, for outside of Peking and a few seaport towns not one Chinaman in a thousand knows that there has been a war. My brother has been located some distance from the coast, and writes that he is solely dependent upon New York papers and letters from home for news about the war."

"The Peking Government," continued Mr. Thwing, "is a dead letter, and arbitration with it is at best a slow and unsatisfactory method of redress. Two or three United States or British men-of-war could teach a lesson to a few local governors that would have a more wholesome effect than ten years of arbitration."

"Do you think that the present difficulties will result in the return of any missionaries?" asked THE SUN reporter.

"No," replied Mr. Thwing. "Every missionary that goes to China realizes that he is taking his life in his hand. Even though the foreign missionary Boards should take some such action, I believe that individual missionaries of their own accord would be ready to fill places thus vacated."

Middleton Herald
DO NOT SEND WOMEN TO HEATHEN LANDS.

There are no words of condemnation too strong to stigmatise the stupidity of any missionary board or set of officials, who will send women to foreign heathen lands or permit them to go, with the alleged sanction of Christianity.

It was well known to all the army men and scouts in our western country what our Indians did with women captives. They all know that they not only dishonored them but almost invariably put them to death with the most indecent and inhuman of tortures. Every woman who has anything who went in the Indian country, carried with her the means of quick and sure death for herself, and not one instant did any of these women hesitate between suicide and capture.

Women went into the Indian country for various urgent reasons, bordering on necessity. They went with their husbands and fathers who were army officers or ranchmen. They went, in many cases because there seemed no other way to do. But what on earth any sane woman is thinking of to go among Chinese or any other heathen, is too many for us. There might be sense in it, if the heathen worth teaching. It might be harmless imbecility if there were Yankee guns near in sufficient numbers to assure the burden of proof when needed. But we are completely at loss to know why a woman with a fanatical desire to help some worthless people will subject herself to the risk of torture that would have put NERO to shame, and why any men, Christian gentlemen, supposed to possess average intelligence, will send their country women to these hell-holes, is to us totally beyond understanding.

There are only two civiliziers for barbarous people for years to come, and these two are powder and steel. The Indian in his native forest, the Chinaman on his native soil, have been guilty of constant treachery from time immortal. If you must send any one to China or any other heathen country, send fighters; don't send women.

And if there are women here who desire to do good, let them go to work right here at home—there is field enough—where, if violance be offered, one shriek will bring many able-bodied men to the rescue.

To the missionary boards we would say—if you have a lot of women whom you want to kill, give 'em poison decently and let 'em die painlessly; but for God's sake don't send any more American women for any foreign savage to outrage, and mutilate and torture to death. You can not please God in that way.

WHERE IS KANG, CHINA'S FIRST REBEL?

Imperial Edict Has Recalled the
Original Reformer of the Flow-
ery Land from Exile.

Times Oct 30 '11
BUT HE HAS NOT APPEARED

He Dreamed Merely of Bettering the
Empire, but Was Forced to Flee
with a Price on His Head.

Hidden away in a recent dispatch from Peking, recounting the events of the revolution now going on in China, was a meagre mention that Kang Yu Wei had been pardoned and recalled from exile. Kang's name was coupled with that of Liang Chi Chao, and the single phrase "eminent reformers" did descriptive duty for both of them.

The names of Li Yuan Heng, Commander in Chief of the revolutionary forces; of Tang Shao Yi, the new Minister of Posts and Communications; of Sheng Hsuan Hual, whom Tang succeeded, and of Yuan Shi Kai, Tang's mentor and the man now mentioned as the probable successor to the Premiership of Prince Ching, have loomed large in recent cablegrams out of China. Their names are tripping almost fluently from the tongues of Americans and of other foreigners who a month ago would have failed to recognize them. There is still a hesitancy over Kang's name.

It is unfamiliar, yet by it is known the man whose friends proclaim him the originator of the reforms toward which the "New China" is now heading, the man whose name is on the lips of thousands of his countrymen, here and in other lands, and who may sign himself President of countless Chinese reform societies outside of that large share of Asia which is the Chinese Empire.

Kang Yu Wei is not a revolutionary. He is a scholar. The reforms he has advocated have been economic changes, and he has not urged them by force. His plans, formulated many years ago and partly put into effect more than ten years ago, probably never contemplated a Chinese republic. At most he probably dreamed of and worked for only a better empire, yet those who know him intimately, as friends of long standing know each other, say that Kang's influence, his knowledge, his diplomatic skill, his ability to understand and to lead men, cannot have been withheld from the revolutionary movement which has culminated in the self-proclamation of Gen. Li Yuan Heng as President.

Where Kang may be now none of his friends here know. Cablegrams have been sent to him at Penang—he was known to be there not long ago—congratulating him on the events in his native land. They have remained unanswered. It is probable that, after ten years or more of exile, Kang is once more in his own country. In the hope that he be, those among Americans who know him well scan their papers daily for the message which shall tell them that Kang has taken his place as a leader among leaders of those who are striving for the advancement of China.

Who is Kang Yu Wei is a question bound to be asked frequently if the predictions of his friends come true. The New International Encyclopedia says of him:

KANG YU WEI—A Chinese scholar and reformer, born in Canton. He became a "Chin-shih," or Doctor of Literature, the highest in China, and was the author of a

new commentary on the Chinese classics. He had a large following among students in several provinces, who called him the "Modern Sage," and he was one of a large number of educated young men recommended to the Emperor Kang Hsu to assist in reform. When the Emperor promulgated his reforms a reaction set in: he was practically deposed by the Dowager Empress, many of his admirers were executed or imprisoned, but Kang Yu Wei made his escape and went to Hongkong or some other place out of Chinese jurisdiction.

So an encyclopedia skeletonizes his career, but behind the brief mention of the reaction, the Dowager Empress's intrusion, and Kang's escape there is a story of an escape from death in which fate seems to have played a part and of a life for years afterward with a price of \$500,000 on his head and crafty enemies at every hand.

For Kang's manner of escape from China was not what he had planned, and had his preparations not miscarried he would have been caught and executed. How he escaped he has told simply and thankfully, among others, to Charles R. Flint, head of Flint & Co. of 25 Broad Street, a friend of many years' standing.

This story and many others are anecdotes of the Chinese reformer which Mr. Flint is glad to tell, and than he probably no American resident of this city knows Kang better.

As Mr. Flint recollects it, the warning to Kang of the cmmity of the Empress and of the danger to his life which longer residence in China must force him to incur left him little time to make his escape. He left his palace in Peking, however, and started for Hongkong, there to take passage on a Chinese steamer, outward bound for foreign ports. There was urgent necessity that he keep his flight secret, and the task of making the journey from city to city unobserved doubled its difficulties. As a result, Kang reached the pier only to see the wake of the steamer on which he had intended to take passage. Each moment it passed further from view.

But there was an English steamer at the pier, and aboard this Kang went. It steamed out of port before his presence was discovered by the spies of the Empress, and Kang was safe. He learned later that the boat on which he had intended to sail had been stopped on the high seas and that Chinese officials had searched it for him. They were to take him back to China and execution. The British steamer transferred him to a man-of-war, however, and eventually Kang reached a British port. His life was saved, but he was an exile from China.

Then began a tour of the world which brought him here in 1907. He spent months in Italy, Spain, France, Germany, and England, until the months grew into years and it became nearly a decade since he had boarded the British tramp at Hongkong. Yet not for one instant could he feel that his life was not in danger. By day he could care for himself. By night he intrusted himself to a servant, one who had come with him from China, a man more scholar and companion than ordinary servant. This man nightly slept across Kang's door. To reach the exiled reformer an assassin first must arouse his guard. Yet this very attempt was made, and once more Kang profited by fate.

It was in the Savoy Hotel in London, and Kang knew nothing of the attempt until the morning after it had been made. Then he learned that a Chinaman had got into the hotel and in the middle of the night had reached the floor on which was his room. But the assassin made a mistake of one door. He softly tinkered with the lock until he admitted himself noiselessly into the room of an English army officer. In the darkness the Chinaman had reached out toward the body that lay on the bed. In his hand was a knife. An instant more and he believed he would have slit Kang's throat. But just then the Englishman awoke.

"He didn't like the looks of the Chinaman," laughed Mr. Flint, recalling the story, "so he changed them."

What became of the would-be assassin Mr. Flint doesn't know, but he does know that the man's attempt served scarcely to ruffle Kang's composure. It had been made and had failed. Therefore there was nothing more to be said about it, and Kang returned to his study of economic conditions and Governmental affairs around him. It is his ability to shut from his mind everything but that one thing toward which he aims that has made Kang the great scholar he is.

In his youth he had the benefit of good family connections, and as degrees of caste in China may be measured as are the grades in the public schools, high schools, and colleges here, so Kang was sent to school to become a chin-shih. Kang won his rank, the highest in China, easily, but as he had studied the classics, the basis of all Chinese learning, he came to realize more and more that the mere memorizing of words was of far less

value than the application of the precepts which those words conveyed. On the instant he became a reformer. He would reform the educational system of China so that learning might avail its possessor in the affairs of his daily life. He began to conceive something of the school system that non-Asiatic peoples know, of the study of the sciences and not alone of literature, and as these thoughts clarified themselves in his mind he began to picture a new China, the China which must come when education of the kind of which he dreamed became general.

With opened eyes he gazed on a China weighted under superstitions, bound by conservatism, taxed by ignorance, and trodden upon by an aristocracy which guided all government for its own corrupt ends. With eyes closed there was painted on the inner membrane of his eyelids a picture of honest government, of thriving manufactures, prosperous commerce, bountiful agriculture, mining, railroad building, a new army and a new navy, a China of contented, happy people, a China which could take its place beside the world powers and be not ashamed.

It was for this that he toiled, and so well that when he was called to Kwang Hsu, he quickly became his foremost adviser. It was in the Spring of 1898 that Kang won his way to the throne. Instantly he began the education of the Emperor along his lines of thought. He embodied all his views of reform in a memorial which he presented to Kwang Hsu. Briefly he contemplated the creation of twelve special departments to look after the government. Finances were to be overhauled. Salaries of necessary officials were to be raised by the abolition of all sinecures. Laws were to be revised and gradually all the appurtenances of a civilized State were to be added to the Chinese Empire. An elaborate scheme of national education aimed at the introduction of science and foreign languages. Commerce was to be promoted and international relations studied. Lastly, the army and navy were to be reorganized.

In June an imperial decree appeared approving these reforms in general terms. The temples were thrown open to be used as schools, many useless offices were abolished, and one by one Kang's reforms were partly adopted. But opposition was growing meantime, and in September of that year it broke out in open rioting. The changes had been too rapid for the conservatives, and the priesthood had been angered by the opening of the temples as schools. On Sept. 21, 1898, the Government of Kwang Hsu collapsed and Kang became a fugitive for his life.

That was thirteen years and a little more ago. Since then, Kang has devoted himself to acquiring more knowledge and to imparting to his countrymen, like himself, far from the fatherland, his principles and his hopes. He has been honored by every Chinese reform society in the world, and much of his time has been devoted to making addresses before them. He was the first Chinaman openly to announce to the world his hopes of a new China and his plan to bring it about. Therefore, say his friends, he practically started the movement which through many years has gained strength until to-day the old government is bowing before it, its cities captured, its Generals defeated, its peace offerings scorned.

It was more than thirteen years ago that Kang Yu Wei, alarmed at Germany's attitude in the Shantung provinces, drew up his famous "Appeal to the Emperor on Behalf of the Nation and the Empire," pleading with him not to trust the assertions of high officials assuring him of the safety and power of the country, describing the decay of the nation and of the imperial power, asking reforms, and emphasizing the suspense in the national mind in view of the insecurity of life and property consequent on the high-handed proceedings of foreign nations. He closed his appeal with this message to the Emperor:

"If your Majesty will not decide, or will prefer to remain in the old grooves of the conservatives, then your territories will be swallowed up, your limbs will be bound, your viscera will be cut out, and your Majesty will scarcely manage to retain your throne or to rule over more than a fragment of your ancient empire."

The Emperor whom Kang addressed is dead, these many years, but there are those living who laughed at Kang's warning. They say now that the quiet, thoughtful reformer spoke with the voice of a prophet, a prophet who made good his words, not by waiting for divine intervention but by enlisting the force of human endeavor.

China Inland Mission,
Shanghai, February, 1901.

My dear Fellow-Workers,

The subject of compensation for loss of life or property at the hands of the Chinese was brought before us some time ago, in connection with the massacre in Ch'u-cheo. After long and careful consideration, we felt both its importance and its difficulty to be so great, that we decided to submit the matter to Mr. Taylor for his judgment, and we wish now to acquaint you with his views in respect to it. The following is a letter dated November 29, 1900, addressed by him to Mr. Wood, in London, giving a summary of his views upon it:-

"I had conference with Mr. Sloan on the subject of compensation, and advised Mr. Stevenson, in reply to his letter and the opinions of the China Council, TO CLAIM FOR NOTHING, but to accept, where offered, compensation for destroyed Mission premises and property, as I feel we hold these on trust for God's work.

For private property, we must leave each missionary free to accept or decline, through the Mission only.

For injury or loss of life, to refuse all compensation.

The Mission, likewise, should be responsible for the orphan children of Missionaries .

For native Christians, it will be really impossible to ascertain their losses, so that I think we should do what God enables us to help them, and to care for bereaved relatives. In case the Government should offer them compensation, we must leave it to native arrangement."

We do not think that this closing paragraph is intended to preclude the missionary from, if invited by the Chinese authorities to do so, giving such advice or assistance as may be wise.

In a more full letter addressed to us, Mr. Taylor enlarges upon one or two points, and we think it will be helpful to us all to give the substance of his remarks.

In respect to claiming compensation, whether for loss or life, injury to person, or loss of property, whether private or belonging to the Mission, he considers such action to be contrary to Art. XV. of our P. & P., and is, therefore, to be avoided.

In regard to accepting compensation for private property when offered, whilst he feels that each of us must prayerfully decide for his or herself, what course would be the best in the special circumstances of their station and district, his own opinion ~~XXXXXXXX~~ is that it would, as a rule, be wiser not to accept compensation in view of the effect which such acceptance would have upon the native Christians.

Praying that we may each of us be guided rightly in our action,
I remain,

On behalf of the China Council,
Yours faithfully in Christ,
J. W. STEVENSON.

MISSIONARIES IN THE INTERIOR OF CHINA.

----- Japan Weekly Mail, March 9, 1901

The Shanghai New Press protests strongly against the action of missionary bodies in again sending ladies and children into the interior of China. This is a most perplexing question. With much that our Shanghai contemporary says on the subject we sympathize most heartily, but it appears to us that if experience has demonstrated the usefulness of women in missionary work, women will certainly engage in it and must be allowed to do so, and that if mothers prefer to risk the lives of their own children rather than to part from them temporarily, the public has no right to interfere. It may reasonably be hoped, too, that hereafter foreigners will be safer than they ever were before in the interior of China. At all events, one of the chief objects of the peace proposals is to compass that end.

In connection with this matter it may be noted that as fuller knowledge is acquired of the Boxer movement, its origin and its aims, the error of imagining that it was mainly caused by the tactlessness of Christian propagandists will doubtless be recognized. A correspondent, whose judgment should command respect, writes thus from China:

"Even in Peking and in the North generally it is very doubtful whether the majority of the people were ever in sympathy with Boxerism. We are often told, for instance, that the missionaries have been largely responsible for the trouble; that they are so universally hated that an explosion of some kind was sooner or later inevitable. But surely if they had provoked such intense and universal hatred not a single one would have escaped? An Imperial Edict orders their extermination. The highest officials stir the people up to hunt them, and where the infamous Yu Hsien was in power, those who are killed are almost without exception killed inside the Yamens or by soldiers acting under official orders. Those who are able to avoid the official death-traps generally manage to escape and often receive protection and assistance both from the country-folk and even from the better-class gentry and petty-officials. In the many narratives I have read and heard of the extraordinary escapes of some of these poor people, nothing has struck me more than the entire absence of any evidence of real popular animus against them".

That view has been already expressed in these columns and it is a view which, we are persuaded, will come to be eventually entertained everywhere.

The following words from *China's Millions* furnish evidence that those who have undertaken work in China are not disheartened, but are rather cast on God for the future and have a firm purpose to continue in the work which has been committed to them:

The Church Missionary Society, face to face with its past losses and martyrdoms in China, have given forth their pronouncement that they have no thought of faltering or of falling back; the American Board of Commissioners for Foreign Missions, in spite of the fact that their Shan-si Mission in China has been obliterated, declare that they purpose to re-enter the field as soon as possible, in order to renew their services over the very graves of those who have fallen; the American Presbyterian Board, though it has lost some of the choicest of its workers in China, instead of having any thought of abandoning their work there, consider that their losses are a claim upon them for more energetic service than ever. Other leading Missionary Societies have made similar declarations, and stand ready at the earliest opportunity, to press forward into the work in China with renewed and redoubled vigor. And as for ourselves, of the China Inland Mission, who have lost by martyrdom of Missionaries more heavily than any other Missionary Society in China, and have had many stations literally annihilated—the Christians, the chapels and the mission-houses going down in one common ruin—we do solemnly take the place that these things must not and will not move us, and that in the face of them and because of them, we again dedicate ourselves to God for a new service in behalf of China's millions.

The North China Herald is the leading English paper published in China, and its judgment is more valuable than that of a multitude of prejudiced detractors of mission work. This is what it says in its leading editorial of July 3:

"The good work that is being done all over China by missionary doctors, missionary schoolmasters and professors, and the men who devote themselves to such periodicals as the *Wan Kwoh Kung Pao* is not rewarded by the grant of C. M. G.'s or C. B.'s, or by recognition of any kind from kings or governments, but it does the work just the same. The transformation of China, which is coming on gradually, is the work of these men."

Independent of C. M. G. 1901

The utility of missions to great and ancient nations which already possess a respectable moral and religious code is questioned in many quarters, and their results are pronounced to be practically worthless. On the other hand, their promoters and directors defend them and assert that their work is beneficent and successful. It is evident that in China, at least, they are not much liked. A smouldering hostility toward them exists everywhere, commonly held in repression by local authority, but ready to break out in any season of social agitation or disorder. It is then seen that the popular hatred of them is intense and fanatical. Everything horrible is currently believed of them—that they bewitch and destroy their votaries, steal and sacrifice children, and do all sorts of unspeakable things. That the people are accessible to such irrational beliefs may be a proof that they are in urgent need of missionary instruction; but inquiry as to how far they profit by it, or are likely to, is sure to be instituted from time to time and especially in seasons like the present, when one of the periodical outbreaks against them has just taken place. Their cost in the aggregate is very great, and those who maintain that it is all as good as thrown away, and that three hundred years of evangelizing effort show practically no results, seem to insist on a hearing and are perhaps entitled to it. Reports other than those of the missionaries themselves and the societies which send them have generally been rather unfavorable; those of Mr. Curzon, Mr. Henry Norman and other travellers and writers who have of late visited the interior empire, and are cited by "The St. James Gazette," being particularly so. The report of an international commission on the subject at large, when the present troubles are settled, would not be amiss and would indicate to the contributors to mission funds how far they were getting the worth of their money.

ENMITY OF THE PEOPLE TO CHRISTIANITY GREATLY EXAGGERATED.

To the Editor of the Tribune: *Erasmus Doro '95*
 Sir: Your editorial on "Missionaries in the East" in you issue of September 23rd. presents to your readers some strange statements of well known writers with reference to the influence and progress of Christian missions in China. The statement by Mr. Henry Norman, taken from his recent volume, "The Peoples and Politics of the Far East," declaring that he believed it to be "strictly within the limits of truth to say that foreign missionary effort in China had been productive of far more harm than good," is a phenomenal one, and may take rank as a classical example in the literature of misrepresentation. He says also upon another page of his volume that "in considering the future of China, the missionary influence cannot be counted upon for any good" (p. 308). It is simply inexplicable that such a judgment can be deliberately passed upon the undertaking to give to the Chinese people the blessings of Christianity. What better or more benign service can Christendom render to a nation like China than to impart to it the secret of its own greatness and progress?

It may be true that the great majority of the Chinese do not wish Christianity, but does this justify us in ignoring the express command to teach it to all men, and does it release us from the obligation to make the effort in a proper and kindly way to give them the light and hope which the religion of Christ has brought to the world? It seems to be ranked by some as an unpardonable offence to seek to persuade and guide men into the light of truth, unless they are themselves seeking

and asking for it. The same line of argument would make Christianity itself an impertinence to the world, and its introduction into the Roman Empire in the early days of its dissemination one of the most reprehensible blunders of history. The Roman Empire did not want Christianity any more than the Chinese do, nor is it to be expected that a people who know nothing of Christianity should crave it. Their ignorance of it is their misfortune, and should make us all the more desirous of saving them from the blighting effects of their blindness.

IS THE ARGUMENT WELL FOUNDED?

The argument against the introduction of Christianity into China seems to proceed upon the tacit supposition that it is not worth having. If this is so, then certainly it is foolish to try to give it to China or to any other nation. If, however, it is, as we believe and have found it to be, a priceless benefit which we hold in trust and are required by its Author to disseminate throughout the world, then the obligation to give it is one of extraordinary weight and seriousness. It has in it also an element of chivalrous compulsion to which the Christian conscience in loyalty to Christ is bound to respond.

We are expressly forbidden, it is true, to use force. Our methods should be persuasive and sympathetic. The truth should be made known in love. The ministry of Christianity as a missionary religion is marked by a spirit of service. It makes a kindly appeal to the higher nature, in strict recognition of liberty of conscience and the supremacy of the individual will. No Chinese is ever forced to accept it. If he does it, he acts as a free man, and he is entitled to this freedom. It is a question of highest moment to the world whether there is any authority upon earth which can legitimately forbid Christianity to the humblest man. We know the right has been claimed, and is even now asserted, in the name either of religious or civil authority, over millions of our fellow-men. Is it not, however, sheer usurpation, and should it not be deprecated and resisted by every proper influence on the part of an enlightened and puissant Christendom?

It is the policy of civilized nations to secure some guarantee of religious liberty in their treaties with less civilized governments. The right on the part of the Chinese themselves to embrace the Christian religion, as well as the right of American citizens to teach and practice it in China, is expressly acknowledged and granted in Article 29 of the treaty of Tien Tsin. Wherein, then, consists the grievous offence of teaching Christianity in China? The charge that missionaries are forcing it upon China cannot be sustained. They are rather giving up their lives for the privilege of offering and commending it to them, but with no more compulsion than is exercised here in our own free land. They would do this, I firmly believe, were no treaty protection as American citizens extended to them. Liberty has never been won in any land without a struggle, and some heroic souls have baptized with their blood every great historic movement toward light and freedom.

It is by no means true that the Chinese do not want Christianity. There are multitudes who rejoice in it, and long for its extension among their own people. There are to-day, not including Roman Catholic converts, 55,000

Christian church members in China, according to the reliable estimate of Dr. Griffith John of the London Missionary Society. This is an increase of about 18,000 in five years. If a proportionate rate of increase is maintained during the next five years, the close of the century will find a Protestant church membership in the empire of about 90,000.

This inner circle of church membership represents a far larger outer circle of students and adherents who are favorably inclined to its full and open profession, and will no doubt in time commit themselves unreservedly to its acceptance. Did your space permit, I could quote most striking statements from able Chinese officials who are not themselves Christians, commending and exalting Christianity.

WEIGHTY TESTIMONY GIVEN.

A recent dispatch of Charles Denby, United States Minister to China, addressed to our Secretary of State, gives at length his deliberate judgment as to the value of Christian missions in China, and the beneficent results which follow them. It is dated March 22, 1895, and gives weighty testimony of precisely opposite tenor to that quoted in your columns. A few sentences will correctly represent the trend of the dispatch. He says "I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst." He then takes up in detail the benefits of mission work to Chinese society, referring especially to educational institutions, hospitals, dispensaries, orphan asylums, and the literary work of missionaries. He refers to the Catholic and Protestant Christian following in the Empire, and speaks as follows of the missionaries themselves:

"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion."

"The Glasgow Herald" of August 12th printed an interview with Dr. Murray Cairns, who had just returned from the East. He is reported as saying:

"The Chinese as a race are extremely approachable and kindly, not at all disposed to quarrel with the foreigner and peaceful and law abiding among themselves. You may take it as beyond dispute that in ninety-nine cases out of a hundred in which the common people are stirred to take action against the foreigners, either the literati or some military authority is at the bottom of the trouble. The literati are not all disaffected. There are exceptions, and those of the literati who are friendly to us are very charming in manner and feeling. . . . In the main, the literati are against us, and the people are misled by representations with regard to the religion and worship of the foreigner which are unspeakably base."

At the recent annual meeting of the Shanghai Ladies' Auxiliary of the British and Foreign Bible Society, Mrs. Isabella Bird Bishop, the well known traveller and authoress, made an address referring to her recent travels in China and to the deep impression made upon

her by its immense population. "The Shanghai Messenger" reported her as follows:

"It seemed as if it was scarcely possible, on account of such millions with so small a number of missionaries, that China could ever become Christianized on anything like a large scale, and yet by means of the Bible, the state of Europe was changed, and when they look back on Rome, on England, on America, they must not grow disheartened, and they might consider that nothing but Christianity could resuscitate China. . . . In Manchuria the work seemed to be going on more rapidly than elsewhere, and in a curious way. While staying at the houses of Drs. Ross and Christie she remembered having seen numerous bands of villagers arrive at different times from the north, south, east, and west. These men came to ask that the missionaries should go to them and instruct them in the Bible. Sometimes the men stayed one or two days, and

were very earnest in their entreaties to be taught. . . . The mandarins in Manchuria were on very friendly terms with the missionaries, and came annually accompanied by large retinues to pay their respects and congratulations to the missionaries."

Dr. Martin, the President of the Imperial College at Peking, once informed me that thirty years ago a distinguished native scholar published a paper on the question whether Foreign Missions or foreign trade had done the more good to China, giving preference to the former. Can any one doubt that the experience of the last three decades has given a weightier emphasis than ever to that judgment?

It is the testimony of history that Oriental religions do not attempt any aggressive moral reformation of society. The old evils are tolerated, and even sanctioned, century after century. The only hope of the moral and social elevation of China is Christianity. Her future is stereotyped and hopeless if she is to depend simply upon the moral and religious forces which have prevailed there in the past. The regeneration of China is written in large characters upon the program of Christian missions, and although no doubt there will be discouragements, and possibly appalling disasters, yet as the Occidental Christendom of the present is largely the outcome of the missionary efforts of the past, so the Oriental Christendom of the future will be the product of the Christian missions of the present.

JAMES S. DENNIS.

NORFOLK, CONN., Sept. 25, 1895.

Cham Dool (Reprinted from the
CHRISTIAN MISSIONARY WORK
IN CHINA.

[COMMUNICATED.]

In the region around Swatow matters among the common people are all quiet. The missionaries most of them are scattered inland here and there along their usual beats, and see no occasion for apprehension. Indeed there have been no threatening indications since the looting done at the German Mission far up the river. The prompt and decided action taken by the German Consul, Mr Streich, soon put an end to that, and has placed things in a position more hopeful than before as regards the general tranquility. There is an aspect of these foreign relations not usually dwelt upon; a vigorous demonstration of authority and power has benefits that reach and affect the villages them-

selves. In times of general weakness and indecision it is of positive value to have somebody step in with a purpose and ability to execute it. The general effect in the end is quieting and assuring. Nothing prepares the way for lawlessness so much as a manifested weakness in those who fill the seats of official power, and nothing affords quicker relief than a discovery that great and sufficient power of repression lies just at hand and can easily be invoked if required. More than once in the history of China has foreign assertiveness come in to supplement the feebleness of native administration, and thus has been made a blessing even to natives themselves. If there be anything simmering away beneath the surface at this time, it must be kept pretty well out of sight. Nobody of the general public is likely to know of it more quickly than the missionaries, who are travelling to and fro through the country and mingling with all sorts of people.

If missionaries are charged with not being sufficiently careful and watchful in time of peril and not properly heedful of the advice of their own officials, it must apply to but few of their number. As a rule they may claim to be considerate and judicious and very respectful to authority. If they are what, to some, may appear a little venturesome, it is because they are generally conversant with the inwardness of the situations where they are, and have reasonably correct ideas of what can safely be done and what had better be left unattempted. As a rule, too, they claim that they exhibit the common prudence of mankind in adapting themselves to unforeseen emergencies that may arise, and that they cannot be charged with stubborn persistence in holding an advance post after it becomes untenable in the general estimation. If there be an exception, here and there, it ought to be borne in mind that it is an exception, and, that for one who is a little headstrong there are a score who are discreet, well-balanced, and trustworthy.

It must be considered from this, on behalf of the missionaries, that the opposition they encounter is not on account of themselves alone. They are not fighting their own battle only; they are fighting the battle of the whole community as well; not the battle only of their own Christian faith, but, as it so happens, the battle of a more enlightened civilization also which goes along with it. China has been opened professedly by treaty, but China has to be opened by something else besides a treaty. There is an enormous amount of personal and friendly contact work to be done, and that is being done by missionaries on a scale of magnitude—a diffusiveness, and general tactfulness that entitles them to commendation and not censure.

Indeed, this work of making the Chinese common people to become somewhat familiarised and acquainted with foreigners is a factor in the situation not yet duly recognised. Treaties can be added to treaties, but unless there are points of personal contact and mutual acquaintanceship then treaties will never rest on anything but the point of a bayonet. A class of men and women who will qualify themselves to step in and promote acquaintanceship are thereby rendering a service to mankind. It may be said that they increase the labour of diplomatists by their pressing forward so much, but then any kind of pressing forward will increase the labour of diplomatists. In the end diplomatists would have greater difficulty in compassing new achievements if missionaries are all to withdraw or to sit still. No diplomatist should be content without having China—all China—actually

and completely opened, and he should welcome everything that contributes thereto along social as well as commercial lines.

As an illustration of the quiet unostentatious collateral work of opening China is concerned, let us take some things connected with this particular field, at the same time premising that this field is only one out of many where the same thing is going on, and the handful of workers here are only a few out of hundreds engaged the same way.

According to estimates derived from Chinese sources the number of cities, towns and villages, large and small, in this one circuit of Canton Province, cannot be much short of six thousand. The missionaries of Protestant Churches, men and women, living at Swatow and inland at various places, are about thirty at this time, though the numbers vary, of course. In among the towns and villages indicated the missionaries are coming and going all the time. They have never been able to visit all of them, but some of their number, at some time or other, have been in presumably at least half of them, and in hundreds of them they are coming all the time. It may be said they know every foot of the way; they know the hills and the villages, and the streams and the canals; they know the crooked and winding paths which lead from one village to another; they know the grounds of each region—where rice is raised, and sugar-cane and fruit and vegetables. This they have come to know, not because they have made a particular study of it, but because they have been educated to be observant as they pass along, and because they are continually on the move. If occasion called for it some of them could give a better statement of the condition of the crops than could the ordinary officials. They are better geographers of their own country, of their own province

and even of their own district than many of their Siu-chais and Ku Jins are. Indeed, the only reliable map-makers of the region around Swatow and in adjacent provinces are the missionaries. There are Chinese scholars at this time who, when they want to correct their own ideas of geography, go to the missionaries.

But now the topographical features of the country are not what concerns missionaries the most. Their business is with the people. Of course they get the language. They are in the habit of conversing with anybody and everybody as they come and go. It is not merely their own converts they come in contact with, they meet and converse freely with most respectable villagers and business men. They have opportunity to answer all sorts of inquiries and remove all sorts of queer, strange, stupid and hurtful notions the Chinese have about the people of the West. Of course they are mindful of their own commission as the first thing to claim their interest; but missionaries are not in their chapels all the time, nor are they answering religious inquiries all the time. They sit down in people's doorways when invited, they chat with the school-teachers, they talk with temple-keepers, and many and many a man begs the missionaries to tell him the facts about something he has heard in the way of rumour, and possibly a most baneful rumour it may be. Often the missionaries are called upon to learn the facts about great events in their own native country. During the French war they hunted up the missionaries to find out what had taken place at Fuchau and Amoy. Since the Japan war has been on they have called on them to get at the real truth of the situation. They have their own papers, whose stories are greedily swallowed by the multitude, but many of them know they tell falsehoods and are glad to know the truth of somebody whose word they can take.

To be sure these are incidental things, but the value is great. It may be safely said that thousands and tens of thousands of people, living in hundreds and hundreds of villages, have altogether a different idea of Western people in consequence of the coming and going of missionaries among them. These missionaries are therefore doing a work in the opening of China which the nations of the West cannot afford to have left undone.

There are various other things that might be said, especially in connection with the vast work accomplished by no less than six hospital stations, with physicians attached, but this will suffice for the present.

W. A.

QUEEN A FRIEND IN NEED.

Jan 8, 1901
A. S. HEWITT REVEALS A CHAPTER OF UNWRITTEN HISTORY.

Assured Minister Charles Francis Adams in Presence of Prince Albert That Her Government Would Never Recognize the Confederacy—Gen. J. H. Wilson on China.

At the regular monthly meeting of the Chamber of Commerce yesterday resolutions expressive of sympathy at the death of the Queen and good wishes for the new King were unanimously adopted. In seconding the resolutions the Hon. Abram S. Hewitt recalled the visit of King Edward, then the Prince of Wales, to this country in 1880 and his reception in this city. Mr. Hewitt also said that the young Prince shook hands at Boston with the last survivor of the heroes who fought at Bunker Hill. "Think of it," he continued, "the present King of England, in that handshake of friendship, obliterated all the bitterness of the Revolution and restored to two nations the friendly feeling which should exist between brothers and relatives." [Applause].

Speaking of the Trent affair, Mr. Hewitt said that we are told that the Queen, with her own hand, modified the harsh and unfriendly language which would undoubtedly have made it impossible, if it had been published for Mr. Seward to extricate himself from the unfortunate dilemma in which we were placed by the arrest of the Confederate envoys by Commodore Wilkes. "But other occasions arose," continued the speaker, referring to occasions when the Queen showed her gratitude for the magnificent reception to her son, "and as to one of these I am, I suppose, the only living witness, and this explains why I accepted the invitation of your president to appear here and do what I am very reluctant to do, make an address upon any public occasion. It happened that in 1882 I was sent by the Government on a confidential mission to England and France. In the course of my work I had the most intimate relations with Minister Charles Francis Adams and with Judge Dayton, who was the Minister in France. One afternoon I received a message from Judge Dayton asking me to come to the Embassy, and I went at once, and he then asked me if I could leave for London that night. I told him I could if the matter were important. He said a piece of information had just come to his notice which he could not trust to the telegraph, or even to the post, that he wished a special messenger to go to Mr. Adams and report to him what had happened. I told him I would go and he then said:

"I have just received information from a confidential source that the Emperor Napoleon III. has proposed to the British government to recognize the Confederacy. I am sure that Mr. Adams has no knowledge of the fact. I want you to proceed to London to-night, see him as early as possible in the morning and communicate the information to him."

"I went to London. I saw Mr. Adams very early the next morning as soon as he was visible and I told him what Judge Dayton had said. I found that Mr. Adams had already an intimation from some source that the recognition was impending. However, he said he would call upon Lord John Russell, the Minister for Foreign Affairs at once and ascertain what was proposed to be done. He made the call and I waited for his return. He told me that he had seen Lord John Russell and had asked him distinctly whether any proposition had been received for the recognition of the Confederacy. He received an evasive reply. It was evident to him that something of a very serious nature was on foot. But Lord John Russell declined to communicate any definite information on the subject. He told me that he then said to Lord John Russell: 'I desire an audience with the Queen.' Lord John Russell replied that it was not usual for Ministers to have an audience with the Queen; that all communications were passed through the Foreign Office. I believe—perhaps Gen. Wilson will correct me if I am wrong—that there is a usage by which only Ambassadors can demand an interview with the sovereign, and that Minis-

ters—at that time we had no Ambassadors—that Ministers had no such right, but that it might be accorded as a matter of courtesy. Mr. Adams said he told Lord John Russell that he hoped he would arrange it; but at any rate he was going to Windsor that day in person and to send a communication asking the Queen to hear him personally.

"He went to Windsor. Whether Lord John Russell made any communication or not I don't know. Mr. Adams saw the Queen in the presence of Prince Albert; told her why he had come and said to her: 'If there is any foundation for this information which I have received I appeal to your Majesty to prevent so great a wrong and an action which will result in universal war, for I can assure your Majesty that the American people are prepared to fight the whole world rather than give up the Union.' [Applause.] He said that the Queen in the most gracious manner replied: 'Mr. Adams, give yourself no concern. My Government will not recognize the Confederacy.' [Applause.]

"Now this may be a very inappropriate course of remark for this occasion, but I am anxious to have these facts preserved in the records of the Chamber of Commerce. I think it very likely that the despatch of Mr. Adams to Secretary Seward contains the information which I have given you here; but I have never seen it and I do not know that it has ever been published. But I think you will all agree with me that if the Queen had taken any other course on that occasion the reunion of these States would have been postponed for many years and the world would have been plunged into a cataclysm of blood. She was the friend of peace; she was the friend of the United States, and it is a debt of gratitude which can never be discharged by any amount of homage which we Americans can bring and offer upon the tomb of this great sovereign and this good woman." [Applause.]

"It was the knowledge of this fact which induced me at the time I was mayor in 1887, in the early part of my term, to cause the flag of the nation, the State and the city to be hoisted over the City Hall on the twenty-first day of June when her jubilee was celebrated in this city. [Applause.] It may be proper to state that a committee of the St. George Society asked me to fly the British flag over the City Hall. I declined. I said that no foreign flag ought ever to float over a public building in America; but if the tribute of the American flag and of the State and city flags would be regarded as in any way worthy of the Queen whose jubilee they were to celebrate, they might be sure that they would be unfurled, and they were. [Applause.] This was many months before a similar refusal to fly another flag brought down upon me the condemnation and vengeance of a great many of my fellow citizens. [Laughter.] Now, it was a happy instinct on the part of the President of the United States to order the national flags to be unfurled on the occasion of the Queen's funeral. It may be said there was no precedent for it, but happy is the ruler who can make a precedent to which the hearts of all mankind will subscribe." [Applause.]

After the resolutions had been adopted Gen. James H. Wilson made an address on the relations existing between this country and China. He said that China was too poor to pay the cash indemnity which will be demanded by the nations. Continuing, he said: "Now, of course, if the Chinamen cannot pay the money, every one of the gentlemen out there who is representing a foreign Power will say: 'Well, we will have to have some security, if we take your notes. What have you got to give as security?' 'We haven't got anything.' 'Well, we will take land.' That is where the danger is. Everybody will get land except the United States. If the United States does not take land, or if she does, she will be relatively in a better position than any other nation that has to have a settlement. Obviously, if they cannot raise more revenue they cannot pay the debt, but obviously a Government which has been hitherto exceedingly bad and in which every person who has collected the revenue has taken a part of it, in which but a moiety has ever reached the Imperial treasury, Americans would say, the first thing to be done is to reorganize the Government and especially the fiscal features of it. My judgment is, and I studied the question not only this time but when I was in China before, that the reorganization of the fiscal system of the Chinese will enable them to pay the debt and pay it easily."

"I am satisfied that the man that furnishes that money or any considerable portion of the amount of money which China must borrow to pay the debt will run China practically, and the man that runs China, if he is an American, can get a great deal of trade. I do not take the slightest stock in any effort to acquire territory on the continent of Asia. It is not necessary. We have never got any business out there on any other principle than the plain, simple principle on which you gentlemen do business with each other. If you cannot furnish goods of a better quality or at an earlier delivery or at a lower price, you do not sell them. That is substantially the case out there, and nobody in the Orient has ever given us a dollar on any other principle. There is no reason in the world, we being the closest of all the nations to China,

with a straight route over—there is no reason in the world why with the open door for which our Administration is standing so strenuously—and nobody will dare to close it in our faces—there is not the slightest reason in the world why the United States should not have the greatest advantage that any other nation will get by the changes that will take place in China.

"There is a great deal of talk about sea power and a great deal of talk about a combination of all the other Powers to prevent Russia from getting into China. All the Powers in the world and all the navies in the world united into one cannot delay her a day, for she is there right up against it for 7,000 miles. She has already taken 6,000,000 of square miles of territory that belonged to China, and she is going to take just as often and just as much as she thinks she wants and nobody can stop her. There is only one power in the world that can stop her for a day, and that is Japan. I have no sort of doubt myself that if a war were to break out between Japan and Russia to-day on the Manchurian question that the Japanese would drive the Russians back to the Amoor River; but they could not keep them back, nobody could keep them back, for with a railroad running every day, they may bring out 500 men at a time, but they can keep on piling them up. So far as the Russian Government has a purpose of that sort we must recognize it. She has always been friendly to us, and I think that when she cannot furnish the article of commerce required she would rather have us do it than anybody else."

ROCHESTER MEN TOAST OTIS.

Wu Ting-fang Wouldn't Come Because of the Chinese Exclusion Acts.

The Society of the Genesee, several hundred strong, gave a dinner at the Waldorf-Astoria last night in honor of Major-Gen. Elwell Stephen Otis, one of their fellow members. Among those at the guests' table were Chow Tsz-Chi, the Chinese Consul, and Señor La Garda, Aguinaldo's former treasurer. Ellhu Root, Secretary of War, sent a letter of regret. He wrote that nobody could place a higher estimate upon Gen. Otis's worth than he. Wu Ting-fang sent this:

"While I appreciate your courtesy highly I feel that I am obliged to decline for the following reason: I admit that I feel great admiration for Gen. Otis as a military commander and respect him highly as a gentleman, but I think he, while military governor committed an egregious error and did great injustice to the Chinese by introducing the Chinese Exclusion acts into the Philippines, which has stirred up race prejudice and done harm to those islands. While I believe Gen. Otis acted upon the ill advice of some one, still if I were to attend the dinner given in his honor I could not decline the invitation to say something concerning the General and what I should have to say might not be pleasant to the General or his fellow-banqueters to hear, though, as I said before, I hold him personally in very high esteem." A quartet sang a song about Gen. Otis written by William J. Lampton. A part of it is as follows:

Among the Orientals,
Where the Spanish dropped their cogs,
He went in with his Yankees
And swiped the Tagalogs.

His is the kind we honor,
Made out of hero clay,
And where they put Old Glory,
You bet, she's going to stay.

Louis Wiley, the retiring president, and Job E. Hedges, his successor, made brief addresses. Gen. Otis was greeted with cheers as he rose. Gen. Otis said he had heard from his friends while he was in the Philippines and had there received their messages of approval of his course. He was glad that his actions were now approved again. It pleased him very much, he said, because there were misguided men who persisted in aiding the Filipinos. The request of the Filipinos for independence, Gen. Otis said, was meaningless.

"The past and present differences between this country and the Filipinos," said Gen. Otis, "couldn't have been avoided unless we gave back the islands to Spain or abandoned them."

Gen. Otis pointed to Señor La Garda and said he had seen the true light. The diners cheered Señor La Garda until he blushed.

Comptroller Coler said that New York city wasn't so bad, after all. Gen. Brooke, Dr. Rush Rhees, president of the University of Rochester, and William H. Baldwin, Jr., chairman of the Committee of Fifteen; Gen. Joseph Wheeler, John Foord, and Ramo Reyes Lala also spoke.

1901. Jan. July 13.

THE MISSIONARIES IN CHINA.

Statement by a Committee at Shanghai Appointed to Answer Public Criticism.

We have received from the office of the China Missionary Alliance at Shanghai the subjoined statement, said to have been circulated throughout China and approved by fully nine-tenths of the whole body of Protestant missionaries in China. The request for its publication is signed by C. W. Mateer, American Presbyterian Missionary Society, W. N. Bitton, London Missionary Society, F. W. Baller, China Inland Mission, W. P. Bentley, Foreign Christian Missionary Society, G. B. Bondfield, British and Foreign Bible Society, G. F. Fitch, American Presbyterian Missionary Society, Chauncey Goodrich, American Board of Commissions of Foreign Missions, A. P. Parker, Methodist Episcopal (South) Missionary Society, and Timothy Richard, English Baptist Missionary Society:

"In view of the importance of the present crisis in the history of Christian missions in China, and of the fact that our position has been seriously misunderstood and our opinions and utterances subjected to adverse criticism, it has seemed to us advisable to make the following statement:

"The points in the recent criticisms which most concern us are: (I) That missionaries are chiefly responsible for the recent uprising, and (II) That they have manifested an unchristian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians.

"I. With reference to the first of these charges we would remark:

"1. That when the facts concerning this uprising are rightly understood, it will be found that its causes are deep rooted and manifold. The history of foreign relations with China has all along been that of hereditary prejudice on the one hand and force on the other. The Government of China has never given a friendly reception to foreigners. It has resented their presence and yielded grudgingly the few rights obtained from it by treaty. This long standing ill will was deeply intensified by the political humiliation and loss of territory which followed the war with Japan.

"The rise of the Boxer movement in Shantung and its rapid growth there and in the adjacent Province of Chili, will be found to have among its immediate causes: (a) the shortness of food, almost amounting to famine, which prevailed in those regions; (b) the irritation caused by the industrial and economic changes created by railway construction and other foreign enterprises; (c) the seizures of Kiao-chau, Port Arthur and Wei-hai-wei, which were bitterly resented as unwarrantable aggressions; and (d) the projection and forcible surveying of a railway route through the Province of Shantung, which produced intense local exasperation.

"2. The recent uprising was anti-foreign rather than anti-Christian. Native Christians have suffered mainly because they have been reckoned as 'secondary devils,' i. e., the allies of foreigners. Moreover, the destruction of railways and the attack on railway engineers preceded the destruction of mission compounds and the slaughter of missionaries. Nor should it be forgotten that among the facts of the outbreak are: the siege of the legations, the destruction of the property of the Imperial Customs, and the indiscriminate massacre of foreigners and of Chinese found in possession of foreign-made articles. That missionaries were residing in the interior, and were without the means to defend themselves, entirely accounts for the large number who perished. Had they been foreigners but not missionaries, the result would have been the same.

"3. The charge also includes the statement that missionaries have brought the present disaster upon themselves: on the one hand, by lack of appreciation of what is good in Chinese life and thought; and on the other, by disregard of Chinese prejudice and etiquette. It is conceivable that isolated statements and actions may thus be construed, but for the missionary body as a whole we can assert that this statement is without foundation.

"Believing as we do that the gospel is God's message of salvation to mankind, and that,

too, in a sense in which the wisdom of words of no sage can ever be, we must, as faithful servants of our Lord, reiterate both the great affirmations and the gracious invitations of the gospel, and wherever the claims of the gospel are brought face to face with such superstition and idolatry as prevail among the masses in China, a certain measure of opposition and resentment is sure to be excited. For this we do not feel called upon to apologize. But the amount of opposition thus excited has been greatly exaggerated. The conciliating effect of the work done by their hospitals, colleges, schools, and famine relief has far more than counterbalanced any prejudice raised by the preaching of the gospel. In spite of all that has recently taken place, it remains true that our position in China has not been secured so much by treaty right as by the good will of the people themselves. And it is worthy of remark that those missionaries in the interior who did reach the coast owe their escape in large measure to the friendliness of officials and people.

"4. To the charge that missionaries have excited hostility by interfering in native litigation in the interests of their converts in courts of justice, we need only say that even by the Chinese officials themselves this charge is rarely preferred against the Protestant section of the missionary body. In flagrant cases of persecution missionaries have felt it their duty to support members of their churches, and it cannot be denied that occasionally natives have secured the influence of the foreigner in an unworthy cause. But interference in native litigation as such receives no support from the principles and practice of the general body.

"II. With reference to the second point—that we have manifested an unchristian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians—we understand that the criticism applies chiefly to the message sent by the public meeting held in Shanghai in September last.

"1. It should, in the first place, be borne in mind that the resolutions passed at that meeting were called for by the proposal of the allies to evacuate Peking immediately after the relief of the legations. It was felt, not only by missionaries, but by the whole of the foreign residents in China, that such a course would be fraught with the greatest disaster, inasmuch as it would give sanction to further lawlessness.

"2. Further, it must be remembered that while suggesting that a satisfactory settlement should include the adequate punishment of all who were guilty of the recent murders of foreigners and native Christians, it was left to the Powers to decide what that 'adequate punishment' should be. Moreover, when taking such measures as were necessary they were urged to 'make every effort to avoid all needless and indiscriminate slaughter of Chinese and destruction of their property.'

"3. By a strange misunderstanding we find that this suggestion has been interpreted as though it were animated by an unchristian spirit of revenge. With the loss of scores of friends and colleagues still fresh upon us, and with stories of cruel massacres reaching us day by day, it would not have been surprising had we been betrayed into intemperate expressions, but we entirely repudiate the idea which has been read into our words. If Governments are the ministers of God's righteousness, then surely it is the duty of every Christian Government not only to uphold the right but to put down the wrong, and equally the duty of all Christian subjects to support them in so doing. For China as for Western nations, anarchy is the only alternative to law. Both justice and mercy require the judicial punishment of the wrongdoers in the recent outrages. For the good of the people themselves, for the upholding of that standard of righteousness which they acknowledge and respect, for the strengthening and encouragement of those officials whose sympathies have been throughout on the side of law and order, and for the protection of our own helpless women and children and the equally helpless sons and daughters of the Church, we think that such violations of treaty obligations, and such heartless and unprovoked massacres as have been carried out by official authority or sanction, should not be allowed to pass unpunished. It is not of our personal wrongs that we think, but of the maintenance of law and order, and of the future safety of all foreigners residing in the interior of China, who, it must be remembered, are not under the jurisdiction of Chinese law, but, according to the treaties, are immediately responsible to, and under the protection of, their respective Governments.

"It is unhappily the lot of missionaries to be misunderstood and spoken against, and we are aware that in any explanation we now offer we add the risk of further misunderstanding, but we cast ourselves on the forbearance of our friends and beg them to refrain from hasty and ill-formed judgments. If on our part there have been extreme statements, if individual missionaries have used intemperate words, or have made demands out of harmony with the spirit of our Divine Lord, is it too much to ask that the anguish and the peril through which so many of our number have gone during the last six months should be remembered, and that the whole body shall not be made responsible for the hasty utterances of the few? On the eve of the new era which is about to dawn upon this ancient empire, we would

appeal to all who own the authority of Jesus Christ to aid us in bringing about a better understanding of the true position of affairs and our relation to them. At the same time we would reaffirm our entire faith in the Christian gospel as the one great agency for the mental, moral and spiritual elevation of this people, and we would place ourselves afresh on the altar of service, praying that with greater humility and with more complete consecration we may exercise the ministry to which we are called."

Jan. July 13 1901
The Missionary Work Will Go On.

About nine-tenths of the Protestant missionaries in China have assented to a statement, or defence, drawn up by a committee at Shanghai representing the Chinese Missionary Alliance. We print this document, although it does not seem to us to contribute much information concerning those specific questions in which people have been most interested.

The statement of the Shanghai committee discusses in a general way, first, the charge that the missionaries were mainly responsible for the Boxer uprising and the consequent troubles; and secondly, that a vindictive and unchristian spirit has been manifested by them in their demands for the punishment of Chinamen.

Neither charge, if we understand public sentiment in this country, has damaged the missionaries greatly here at home. In the first place, every candid observer knows that the crisis in China was produced by causes too complex and subtle to be covered by any such simple and superficial explanation as the unpopularity of the missionaries. As to the second point, everybody who knows anything of human nature is aware that missionaries differ as individuals in temperament and in moral sensitiveness, and also in their behavior, and that it is no more fair either to condemn them utterly as a class or to absolve them utterly as a class than it is in the case of any considerable number of human beings engaged in any other occupation.

If the worthy gentlemen at Shanghai and elsewhere in China were wisely advised from home, they would recognize the fact that the revulsion of feeling which they evidently dread is not due to criticism of the sort they discuss in this statement, but to certain definite and well-established acts and avowals of a very few missionaries; and, secondarily, to an obvious disposition on the part of the associates of these doubtful specimens to shield them and make common cause with them for the sake of the future of missionary work in general.

This is always a mistaken policy. In this instance it is planting mischief for the missionaries in China. But the work will go on whatever happens, and the platters will continue to receive contributions; for the Christian impulse to evangelize the world is not going to cease merely because the spirit of Christ has not in every instance controlled the deeds of His professed apostles.

A TRIBUTE TO DR. TIMOTHY RICHARD.

A unique reception was given in Taiyuanfu, on Sunday, November 13. It was given by the Provincial Assembly to Dr. Timothy Richard. On hearing that he had arrived in Peking from England, the President, duly authorized by the Assembly, sent an urgent telegram inviting him to visit them, expressing also their intention specially to prolong their meeting for five days awaiting that pleasure. There was no refusing such a gracious invitation. It is safe to say that no such honour has been shown to any missionary in the annals of this country, and it speaks volumes for the changed attitude of the people of Shansi towards foreigners in general, and the high estimation in which Dr. Richard in particular is held by the enlightened men of the Province.

That the honour is a well-earned one, no one who knows his work for Shansi will dispute. When he first went to Shansi it was as special commissioner, together with the Rev. David Hill, the Rev. J. J. Turner and the Rev. S. Whiting, for the distribution of relief amongst the famine-stricken people of central Shansi. There were no Protestant missionaries then resident in the province, so to these four men was entrusted the generous sum of £60,000 to save starving millions. Of the four men appointed to do this extremely difficult, distressing and hazardous work,—hazardous both from the famine fever that was raging and from all sorts of possibilities when men are starving,—Mr. Whiting died of the fever soon after arrival; David Hill lived on in Wuehang, a saintly life, for twenty years; two are still left, Mr. Turner, who still resides in Taiyuanfu, and Dr. Timothy Richard. The awful scenes witnessed during this self-sacrificing period deeply branded these men and marked their whole subsequent career.

In 1900 one hundred and thirty-seven Protestant missionaries, including wives and children, and several tens of Italian missionaries were done to death in Shansi by order of the Governor Yü Hsien. A few weeks later the late Emperor and the late Empress Dowager fled from the wrathful foreigner in Peking to Taiyuanfu, and even then barely escaped from the Allied troops, who, after making reprisals for the ghastly tragedy of Paotingfu, planned a punitive

expedition to the capital of Shansi.

It was at this juncture that Prince Ch'ing and Li Hung-chang telegraphed for Dr. Richard to go north and assist them in dealing with the Shansi case. The Protestant Churches, recognizing that those who so cruelly suffered and died had come to this country to help it, and not to add to its burdens, felt that they would best carry out the spirit of these men's lives by refraining from the demand for compensation, impossible to assess, for their death. At Dr. Richard's suggestion, however, the plenipotentiaries readily agreed that in lieu of compensation, the small great of Tls. 50,000 a year should be made for ten years, to be invested as capital in the brains of the picked young graduates of the province. This could not, on the one hand, in any sense be counted as compensation, or, on the other, as doing anything but fulfil part of the object for which the missionaries had come to China, namely, the enlightenment of the province.

This proposal met with the approval, not only of the plenipotentiaries, but of the provincial authorities, as well as of the Missionary Societies. Dr. Richard sought to associate others with him in the control of the proposed Institution, but ultimately was left with its sole supervision. As its first Principal he engaged a man of brilliant training for such a post, the Rev. Moir Duncan, a graduate of Glasgow University, who had taken his theological course at Oxford under Dr. Fairbairn, studying Chinese at the same time under Dr. Legge, and who had added to this nearly twenty years' experience of China.

Seven months after the Agreement for the founding of the University had been signed and ratified, the Empress Dowager put out her famous edict revolutionizing the entire educational system of the Empire, and this naturally involved the establishment of a college in Shansi similar to that proposed by Dr. Richard. This was avoided, under Imperial rescript, by the amalgamation of the two, so that the College being begun by Dr. Richard and Dr. Duncan became the Western Department of the Shansi University.

Dr. Richard felt then as he still feels that a University which ignores the moral and spiritual needs of its students is only fulfilling half its function. Consequently, he sought permission for the introduction of a course of broad-minded lectures on Comparative Morals and Religion. As might be expected of officials who were jealous lest a larger luminary should dim their own, Governor Ts'en would have none of the proposal, and so,—though ultimately moral and religious teaching were not expressly excluded by the terms of the contract,—it seemed more in accordance with

right reason to give the half that would be cordially received trusting to the resulting enlightenment for the development of a spirit of inquiry and mutual confidence that would some day bring about a sympathetic understanding of the missionary's reason for coming to China.

Dr. Duncan was taken ill in 1905, after four years of manful labour, and died the following year. For eighteen months Professor L.R.O. Bevan, M.A., LL.B., acted in his place, until the present Principal, the Rev. W. E. Soothill undertook its duties.

It was arranged at the outset that only Chinese graduates should be admitted as students, so that they might be free to devote themselves entirely to modern subjects. Inasmuch also as it was impossible to spend several years in teaching them English before proceeding with the curriculum, all lectures have been delivered in the Chinese language or through Interpreters. There are two courses, Preparatory, and Postgraduates. The Preparatory course would more than satisfy the requirements of the London University Matriculation. Three hundred and forty-five students have been under instruction. Of these 252 have already successfully graduated, upon 139 of whom the degree of *chu jen* has been Imperially bestowed. Nearly one hundred of these are now taking a four years' post-graduate course in Law under Professor Bevan, in Advanced Chemistry under Prof. Nystrom, in Mining under Prof. Williams, and in Civil Engineering under Prof. Aust with a view to the *chin ssu* examination. Two classes of sixty men have just graduated, and there are still sixty more in the Preparatory department who graduate next Spring.

Nine years have elapsed since the University was founded and that the spirit shewn by the Heads of the College and work done by its Professors have been highly appreciated; moreover that the University has in no small measure helped to bring about a better understanding between the people of Shansi and people from the West, was made remarkably manifest by the reception given to Dr. Richard, a welcome which was a surprise and a delight to all who shared it.

On his arrival at Taiyuanfu on Saturday, November 12, Dr. Richard was met at the Railway station by the President and Vice-Presidents of the Provincial Assembly, by representatives from the Provincial Officials, by the University staff, and the resident missionaries. Refreshments had been provided by the officials, during the discussion of which a formal announcement was made that a public reception would be given the following afternoon, at 3 o'clock, coupled with an invitation to dine with the

leading members of the Provincial Assembly at 7 o'clock in the evening.

On Sunday morning Dr. Richard addressed the Professors of the University at the usual 10 o'clock service in the Principal's drawing room. Thence he proceeded to the Mission Church, where he preached to a large audience. At 12.30 the Governor's carriage drove him and Principal Soothill to the Office of Foreign Affairs, where Governor Ting Pao-ch'uan and all the Provincial Officials awaited them and the Faculty of the University for dinner. Here Dr. Richard announced to the Governor his readiness to hand over, immediately, control of the University to the Officials and Gentry.

At 3 o'clock Dr. Richard, Principal Soothill, and the Staff, drove to meet the Provincial Assembly at the Museum, where a large marquée to seat several hundred people had been erected. Here assembled were the President, Vice-Presidents, and members of the Assembly, the principal gentry of the city, the local Education Board, the teachers from all the schools, and all the young men from the various colleges.

It was an inspiring sight and a unique one. Never in the history of China has such an assembly met together to do honour to a veteran missionary. The President Liang, (a Hanlin), one of those broadminded, public spirited men who are the strength of China, in the course of an admirable speech, spoke in terms of highest eulogium of the generous sentiment that had prompted the foundation of the University, and of the spirit in which it had been conducted. His speech was received with frequent, and evidently sincere applause. At the close he called upon Dr. Richard to address the meeting. Dr. Richard received quite an ovation, and to this splendid audience delivered an oration which was punctuated by round upon round of applause. During his speech Dr. Richard announced to the meeting that though the funds still in hand were sufficient to carry on the department until the date originally fixed yet he proposed to transfer the balance in hand, together with the buildings, apparatus, material and control of the Institution he had founded, to the Officials and gentry of Shansi. When further speeches had been delivered by Director Hu, Principal Soothill, and others, this unique meeting was brought to a close.

After attending evening service Dr. Richard, Principal Soothill, and the Foreign Faculty were entertained at dinner by the Provincial Assembly, and thus ended an arduous and memorable day.

Monday was spent in meeting the Governor, the Literary Chancellor, the President and Vice-Presidents of

the Assembly, and the representative gentry. The object was to devise terms of transfer, but Dr. Richard decided to leave the preparation of such entirely to the Chinese, and an adjournment was made till evening at the Governor's Yamen. There, proposals of a very acceptable description were volunteered. Only two of the articles were rejected, namely, that stone tablets be erected in the University, one giving the history of the institution, the other to the memory of Dr. Duncan. It was generous on

the part of the Officials and Gentry to make such an offer, but equally impossible to allow of the admission of these two clauses into the Agreement of transfer, nevertheless; the Officials and Gentry declare their determination to carry out these proposals independently. The document was copied out during the night, and signed at 5 o'clock on Tuesday morning at the Taiyuan Station, in time for Dr. Richard to catch the train to meet the weekly express to Hankow.

The terms of the Agreement cannot yet be made public as they await the confirmation of the Board of Education, but two of the more important clauses provide: 1.—for the transfer and acceptance of all Dr. Richard's responsibilities, and 2.—for the continuation of the Institution *in perpetuo* as a University, and not merely as a High School.

Quoted from
THE MISSIONARY QUESTION.

'ETHICAL PREFERENCES.'

A week or so ago 'One who wants to know' addressed some queries to the contributor of our articles on Christian Missions in China. A reply appeared in the *China Mail* of 4th January, and to this communication 'One who wants to know' makes the following rejoinder. We have no desire to put an abrupt termination to a correspondence which has attracted a considerable amount of attention, but we think no good purpose would be served in continuing a discussion of the point immediately under discussion in the present communication. At the same time, the writer of the original articles may see his way to make an addition to his former contributions by way of summarising what has gone before and dealing with new points raised:—

I am obliged to your Canton correspondent 'Missionary' for the pains he has taken to indicate the 'ethical preferences of the Chinese,' against which, according to his opinion, the Missionary body, excepting himself, of course, is continually 'running full tilt.'

The ten specifications of evil outcome brought against Western Christians and their converts, men and women, for attending religious worship at the same hour, and in the same temple, remind us at once of similar collections of charges contained in that notorious book of libels called the 'Death-blow to Corrupt Doctrine,' and the equally infamous Hunan publications. It was from like sources that the imputations emanated in the first place, and it is due to assiduity in the same quarters that the

vulgar stories have been spread abroad to create suspicion where no suspicion existed before. The libels have been condemned so fully that further reply is not called for at this late day from any one.

Your correspondent thinks that 'mixed assemblies,' as he styles them, should be at once abandoned, and, if I apprehend him aright, would have us conclude with himself, that if this were done there would be a radical and speedy change of attitude towards missionaries and their converts on the part of officials and gentry, and that, possibly, it might be the beginning of an extensive acceptance of Christianity by those hostile classes. But now not a shred of evidence is brought to support the conjecture. In face of the abundant indications adverse to it, one must decline the suggestion. When your correspondent asks the entire missionary body to throw overboard their own experiences and go over in a solid mass to his theory, he ought to have behind him more substantial backing than is afforded by his one solitary and limited experiment, and that not set forth with any degree of detail.

As for the sentiment that missionaries should regard 'ethical preferences' of the Chinese to the fullest possible extent, that is just what the great body of them, according to the common averment, claim to be doing. They claim that they are considerate; and further, if we at all apprehend the case, they would maintain that they are most untruly and ungenerously represented when they are charged with disregard of ethical proprieties. For instance, it will be denied that when Christians, men and women, meet together at a fixed hour at a common public place of worship for the purpose of worshipping God—it will be denied—and it is here and now denied—that they are introducing a new usage, or are subverting recognised ethical requirements. This denial can be sustained by a visit to any large Chinese temple on festival days. There are thousands and tens of thousands of temples in the land where verification can be had. Unless Canton is totally unlike any other city in the Empire, the same evidence can be had. Then at certain favourite temples, especially on the 1st and 15th of the moon, crowds of men and women come at the same time, and all worship at the same time, in the same room, all offering incense at the same time. They have no hours for men and hours for women, no doors for men and doors for women, no screens to separate one class from the other. Men and women come and go—acquaintances and absolute strangers elbowing each other, rubbing against each other, tens and scores and hundreds of them. This is usage, and this has not been considered by respectable Chinese themselves as an outrage on ethical propriety. Nor has any one of themselves thought of charging their own temple services with being schools of immorality and gross indecency. Not even Chau Han and his allies have assailed the public worship of Lau-Ya by men and women at the same time. It is only the *Christians* that are charged with violating the ethical sense of the nation. Against them the allegation is brought with a purpose which everybody understands, and it is to further schemes such as his that government co-operation is invoked.

For these reasons, therefore, missionaries will affirm, and they do affirm, that in this particular matter wherein they are arraigned by your correspondent, they are not contravening ethical standards of respectable Chinese when they and their wives, with their converts and their wives, attend the public worship of God at the same time and place.

But now notice a difference—observe the order, the quiet, the decorum, the ethical strictness of demeanour demanded in a Chris-

tian congregation when men and women are together, and contrast it with what prevails at ordinary village temple services. Even as regards mere outward form Christians are purifying the usages and elevating the standards of the Chinese people in matters of worship. Men and women in a Christian assembly do not sit on the same seats, nor on the same side of the house. In place where the passing public is likely to see in, screens are provided to shield the women from observation of any kind. Where it can be done there are separate doors of entrance and separate ways of approach, and often entirely separate auditorium room where the women are shut off even from their own fathers and husbands. All are required to sit still and listen to one who is reading; and no loud talking or freedom of demeanour is permitted. No such requirements and no such usage are to be found in temples where Lau Ya is worshipped. Instead, therefore, of being below accepted ethical usage among Chinese the Christian assembly has risen far above it and is now compelling them to see the need of more order and decorum among themselves. It is a fact known to be such by myself personally—that aged and respectable heads of villages in seeking to correct the lack of propriety in their own festival services have held up the Christian assembly as a model that ought to be imitated by their own people.

If Chou Han and his co-workers have a prominence in the discussion which is now extensive everywhere, it is because Chau Han and his confederates are the authors of the policy of receding from the interior, and breaking up religious services, with various other things now being urged upon the missionaries; and because as soon as Chou Han and those operating with him will abate their calumnies, matters will revert to their former quiet order, and the Christian assembly will vindicate itself in the eyes of respectable Chinese and of the world at large as it always did before this raid upon it commenced,—meanwhile missionaries will draw a distinction between the honest ethical preferences of 'respectable Chinese' and the dishonest ethical pretences of the disreputable Chau Han. The former they will always treat with consideration. The latter they will challenge. To fall in submissively and tamely with this policy of his would be a triumph for iniquity instead of a victory for righteousness. It would be construed at once, not as convincing evidence of the missionary purpose to 'conciliate,' but as an admission that Christians have been guilty of immorality, but now, at last, are driven into decency of behaviour by the continuous clamour of the virtuous Chou Han. Better than that,—immeasurably better,—is the course now being pursued by the missionary body (excepting your correspondent, I suppose). To their accusers and calumniators, one and all, from the highest to the lowest, they say,—'We are all of us, missionaries and converts, amenable to law. If you yourselves have any evidence, or can get any evidence, of the vile misconduct you charge upon us, or can shew in any way that we are violating the decencies of life, then draw up a complaint and send it in either to the native magistrate or the foreign consul, as you may deem best. That is the way to do. But if you have no such evidence and cannot enter any complaint, then cease to calumniate. Here we are ready to face accusers.'

And to all—to all classes of Chinese, they say—Our places of worship are open now as they always have been; our religious services are all public, we have none in private; nothing is done with closed doors; callers and visitors are always welcome; questions are always answered; we have no secret

books or secret services. The hours for service are always fixed; anyone can go that wants to. In some places bells are rung which can be heard miles away, or gongs are struck to give notice to everybody within hearing that a religious service is about to be held, and every man, woman and child, friend and foe, may come and see and hear all that is going on. This ought to be enough, and to reasonable men it is enough, and to reasonable Chinese it is enough.

If a man should be charged with purloining or with any other offence and should run away as hard as his legs can carry him, he would be giving colour to the suspicion. If he is honest he will not run away but will stand and confront the accusation. That is the way the missionaries have a right to feel. These villainous calumniations have been diffused all around them. They do not feel like running away, nor of breaking up all their methods until some better reason can be shown for it than are found in the Hunan publications. If there is ground for a charge of subverting the public morals, where is the documents in which it appears? Vile stories in the markets there may be, starting out from the Yamens and from Chinese anti-foreign publications, but where are the complaints—drawn up and entered with proper evidence ready for investigation? Have our Ministers at Peking ever received any such paper? Have our Consuls? If they have received it have they ever neglected to act? Or have missionaries ever refused to appear?

You see, then, Mr Editor, I cannot follow the guidance your correspondent 'Missionary' has to offer, and so I remain,

THE ONE WHO WISHED TO KNOW.

The North-China Daily News.

IMPARTIAL NOT NEUTRAL.

SHANGHAI, 23RD OCTOBER, 1900.

THE INIQUITY OF CHRISTIAN MISSIONS IN CHINA.

THE American "Churchman" publishes an article by Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, bearing the above title, which is too long for us to reproduce in full, but of which we propose to give a sketch. It is an answer to an article by a Mr. Sydney Brooks entitled "Regulation of Missions in China" which appeared in the "New York Times," the main propositions in which were "that missionaries have no right to be in the interior of China, and that, whether there or on the coast they are supported only by foreign arms, that they are ignorant, untactful, and troublesome and doing not a little evil, and that they are responsible for the present difficulties. The remedy proposed is that missionaries should be deprived of their foreign protection, and even of their foreign citizenship." The "Times" article is in part, Mr. Speer tells us, a condensation of Mr. A. Michie's books on "Missionaries in China" and "China and Christianity," but is written without

Mr. Michie's acquaintance with the subject and openness of mind. In fact, it contains an inexcusably large number of misrepresentations. Such for instance, is the statement that the Chinaman is shocked by seeing men and women worshipping together in the same church, when this may be seen in every temple in China; or the ridiculous statement that the "missionary's presence in the interior is in itself a violation of a solemn compact," when it is provided for in the treaties, and acknowledged in many successive imperial decrees; or the statement that the missionary is "supported and protected by foreign arms," that "they live within call of the avenging gunboat, and they are not backward in summoning its aid." Where was the avenging gunboat when those poor ladies were done to death with the most revolting atrocities at Chuchou exactly three months ago? Prefects and magistrates in the interior know the truth a good deal better than Mr. Brooks does. A proclamation issued by the prefect of Nanking in 1895 is illustrative of many: "Now having examined the doctrine halls in every place pertaining to the prefecture, we find that there have been established free schools where the poor children of China may receive instruction; hospitals where Chinamen may freely receive healing; that the missionaries are all really good; not only do they not take the people's possessions, but they do not seem to desire men's praise. . . . Although Chinamen are pleased to do good, there are none who equal the missionaries." Even the records of this terrible year show in how many places the missionaries have earned the respect and regard and friendship of the officials, and how many owe their lives to the recognition by the officials of their benevolence and the good work they have done.

The well-informed in China know perfectly well that the Protestant missionaries are not disliked as missionaries, but as foreigners. The mottoes of those who attack them generally run: "Attack and beat the foreigners," "Determinedly destroy the Western men," and placards bearing similar sentences are posted up when foreigners are known to be coming, whether they are Customs employees, engineers, or missionaries. "The missionary appears prominently because he is everywhere. He is the only foreigner that most of the Chinese see. He lives where no trader will go, and so he bears the brunt of anti-foreign dislike." Mr. Speer makes the following apt quotation, when pointing out that while China has been professedly opened by treaty, it is the missionary who is the vanguard of civilisation:

"He gets access to the people; he talks to them in their own mother tongue; he shows them that the foreigner is not the horrid monster he has been pictured to them; but a human being like one of themselves—a man who knows how to be neighbourly and courteous, and pays his debts and can be trusted; who visits the sick and helps the poor, and evidently seeks the good of the community where he is. His notions as they consider them, about a resurrection from the dead and a future life, may not interest them much; but the man himself they do appreciate, and they say that if all foreigners conduct themselves like that, they cannot be such a bad lot after all." Mr. Speer quotes also the very appreciative words written by Mr. Michie of the great service the missionaries have done to the cause of knowledge, and Mr. Michie also acknowledges that "wherever they settle they gain the affection of many of the natives."

Another charge made by Mr. Brooks, that they protect their converts from the justice of their own officials, is certainly unfounded as far as regards Protestant missionaries; but this has been so often discussed in our columns and is so well established that we need not dwell on it. But this quotation we must make:—"Mr. Brooks's contemptuous opinion of the character of the converts has been sufficiently belied by the heroism with which scores, perhaps hundreds, of them have met death without denying their faith, when a little of that hypocrisy which, according to Mr. Brooks, brought them into the Church, might have saved them in their time of trial." And we are assured that those who were besieged in the Legations at Peking gained an insight into the courage and devotion of the Christian converts which they will never forget. From Mr. Brooks and his charges Mr. Speer turns to Mr. John Barrett, who says: "Whenever it was my privilege to discuss anti-foreign sentiment with intelligent Chinese, I found invariably that they placed the chief blame upon the land-grabbing spirit of the European countries;" and this is the judgment of the Chinese Government itself. Then Mr. Speer continues with much fairness:—

But it is not right for the sake of argument to assent to such a partial statement. A dozen things enter into anti-foreign feeling in China. Its sources are found in the Chinese officials, their character and their education, in the agents of foreign powers, in the Chinese people, in the spirit of Western peoples, in foreign trade and its representatives, in the Roman Catholic church, in the Protestant missionaries also, and in the history of China's relations with the West. It is unphilosophical as well as unfair to single out any one of these and lay the blame there alone. As Mr. Brooks himself admits, "possibly most of the antagonism is fundamental." Assuredly it is, but not, as he says, "inevitable." If mis-

sions had been let alone, free from the burden of the political blunders and misdeeds of the West, and especially free in the case of Roman Catholic missions from the patronage of France and now of Germany, while the mistakes of individuals and of the movement would have caused some difficulty, this would have been easily lived down, and Christianity would have made its way in a hundred fields in China, without political support and with the increasing favour of the people.

We need not waste time over Mr. Brooks's crude suggestions for the coercion or regulation of missionaries, or his assertion that the missionary's influence must be revolutionary, as regards which Mr. Speer writes as follows, and with this extract we conclude:—

The missionary's work is not destructive. It follows the lines of national character and qualification. Christianity has adapted itself to more peoples, and more diverse peoples, than any other religion, and it is compatible with any orderly and righteous government, of whatsoever form. It does not attack the Chinese political system or social life. Yet in a sense the change is true. Christianity is a power of upheaval and renovation. It turns the world upside down. It begets wrath against injustice, eagerness for liberty, impatience with ignorance and sloth, and passion for progress. It has done this in China. It will continue to do this in China, whether in war or in peace, with the sympathy of the Christian nations or with the petty criticism and futile opposition of newspaper publicists. That is its mission in the world. In his native language, the Prefect of Paotingfu suggests that, if men do not perceive it and are not in sympathy with it, they cannot, by the judgment of Jesus, be regarded "as of the highest character."

MEMORANDUM FROM GOING WORK.

Jan 12 '06
Chinese Opinion Kindly to Missionaries.

Chester Holcombe in the Atlantic Monthly.

The Chinese Imperial Government has recently despatched two commissions, composed of officials of high rank and a numerous staff, to visit and study various important subjects in America and Europe. When arrangements were being made for the visit of the first of these commissions to Boston, and a long list of points in or near the city which they might wish to see was submitted to them, among the first selected were the offices of the American Board, the parent of all foreign missionary organizations in the United States and having large interests in that work in China. The selection of this active centre of foreign evangelistic effort was unguided and entirely spontaneous. In their addresses and informal remarks during the visit to those offices the commissioners expressed in unqualified terms their appreciation and strong approval of the missionary enterprise in China and their gratitude for what had been and was being done there. "We know who are our friends," said they again and again. Yet neither of the Chinese commissioners was a convert to Christianity; they were under no obligation to visit one of the headquarters of American missionary effort in China or, being there, to go beyond polite and noncommittal remarks. Hence, and all the more, their declarations must in all fairness be taken as strong official indorsement and approval.

With much the same feelings they expressed their delight at what they saw at Wellesley College and recognized in it the grander development of what American women were attempting to do for the women of China.

To speak quite frankly and to the fact, for many years more unfriendly criticism and complaint of the presence of missionaries and their work in China has been heard from foreigners, either, like them, alien residents in the Far East, or at home than from Chinese officials or people.

Apr. 9, 1903

The Nation
—Apropos of Gen. Chaffee's remark, before the Methodists in New York, that he had met no intelligent Chinese who desired Christianity in the empire, and the discussion of "Christophobia," it does not seem to be generally known what the official attitude of the Chinese Government really is, and always has been, toward any foreign religion. So long as alien cults are confined to poor and obscure converts, China may be indifferent or even liberal, but in case of any growth which means power, it is far different. China has a definite state religion. It hardly admits of a doubt that Confucianism, which stands above all else for order, and has been the fundamental law of China for twenty centuries, is intolerant. China has never yet officially granted religious liberty in the public schools or examinations, or to men in official positions. As matter of history, the Chinese Government has often persecuted Buddhist and Taoist sects, under the suspicion that their aim was dangerous to the principle of authority, and thus to the welfare of the state and society. Mohammedanism has held its ground only after bloody contests. The full story of the official persecution, and what might be called the Inquisition, in China, is one which some Western scholar should investigate and set forth. It is a curious fact that, after the outbreak of a sort of Populism in the eleventh century, and the entire reexamination and restatement of Confucianism by Chu Hi, in the twelfth century, the new creed, or philosophical Confucianism, which has for over seven hundred years furnished the opinions of most cultivated men in the eastern half of Asia, became increasingly intolerant. In its tremendous reaction against the liberality and freedom of the Mongols, it reached the point of bigotry. In Japan, after the fall of the Ming dynasty, Confucianism, under the influence of the Chinese refugee scholars, became the official religion of Yedo, and was made the special engine of Government in keeping out all foreign creeds, cults, and science. It was directly responsible for the imprisonment, torture, and death of not a few natives who, through Dutch learning or otherwise, sought to change the moulds of social or political Japan.

China.—A good book. A Chinese merchant came into the American Baptist Mission Chapel in Shanghai, and, after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it home, 300 miles away, and, after about three months, appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came to get the Old Testament as he read and studied the New. What had he done with the New Testament? He had taken it to his home and shown it to the schoolmaster and the reading people. They said: "This is a good book. Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any "conscience clause." It was introduced as a class-book throughout that district for heathen schools.—*Selected.*

"There are other reasons, connected with the state of things in China, which may not occur to them, but which make it certain, that the power granted to foreign representatives of standing between Chinese subjects and Chinese government officers, on the ground of the former being members of some foreign religious sect, will inevitably form a potent element of destruction to the Chinese State; while it can only spread religion through the instrumentality of men who, having committed crimes against their fellow-countrymen, become hypocrites before God in order to defy the just laws of their Sovereign. If Chinese proselytes of foreign missionaries should be driven, like the Taipings, to defend themselves, we may sympathize with them; and if such banded proselytes should be defeated, there would be no harm in facilitating their escape to foreign regions, - to the Polynesian Islands, to California, to Australia, or to Europe. But we should not be justified in using force or intimidation to aid that escape; while to insist on their being allowed to remain in the country, and there set its laws at defiance, would be nothing less than the propagation of Christianity by the sword. I am unable at present to dwell on details, but the governments and peoples of the three countries may rest assured that that attitude towards the religious question which has just been indicated, is the only one in which they can unite in China. And they must now make their choice either to trust to moral agencies and to the truth of Christianity for its propagation in China, limiting their armed support to the protection of their missionaries, strictly and honestly according to the terms of the Treaties which put all on the same footing; or to sap the nationality of the Chinese, and thus place them at the mercy of Russia."

p. 471.

Meadows' "The Chinese and Their Rebellions" p. 471

To the Editor of The New York Times:

In this morning's issue of THE TIMES "Adrem" defends missionaries in China against the assault of Mr. Stevens in THE TIMES of the 20th, and says: "We are taught by Christ, 'Go ye therefore and teach all nations,' &c. If the Christian religion is out of place on any portion of God's earth, surely Christ would not have expressly commanded it to be universally taught. No, the missionary must go forward," &c.

Is "Adrem" quite sure that the missionaries preach the Christian religion, and that they "teach" what the Master taught His disciples? Or do they teach Paulism only, or Calvinism, or some other ism? How many does he know or can certify to who preach what Jesus Christ taught, and that only, and nothing more? In addition to the Roman and Greek branches there are the warring sects in the Pauline Church—the majority differing so radically that there is not the most remote possibility of an agreement or a mutual understanding as to what "the Gospel" is, what it means, and how it is to be interpreted and preached. Every one who has any acquaintance with history and human nature knows that all of them would to-day, as of old, be flying at each other's throats and incidentally murdering the unbelievers were it not for the aegis of the police and law; were it not that they are fettered and held in leash by secular and infidel Governments.

It would be interesting if "Adrem" would indicate which particular "missionaries" he thinks should have carte blanche and leeway in China. I presume he would advocate a "free for all." But this would be somewhat confusing to John Chinaman. The Caucasian has been thrown into mental confusion and warfare and bloodshed for the greater part of eighteen centuries. Will the effect on the Chinaman be better? Perhaps, however, he may be more astute than we and can guess better who is right, the Romanist or Calvinist, the Athanasian or Arian et id.

Let "Adrem" and his like pause and consider whether the rabid sectarians whom he calls "missionaries whom the Christian Governments must sustain," are not giving the "heathen" too much Paul and Paul perverted—whom, possibly, they may have "wrested to their destruction," rather than the Gospel which Jesus Christ told His disciples to "go and teach." A tree must be judged by its fruit. Why force upon the Chinese nation the dose that civilization and progress are constantly fighting against? God knows, we have had it ad nauseam. "Adrem" surely knows that humanity had little or no relief until our Republic was established, and he should know that if his beloved "missionaries" could have their way to-day, we would lapse back to the Dark Ages again—that is, those who might survive the warfare and slaughter. No sensible man who reads with eyes other than those of a religious bigot doubts for a moment that the present war in China is due more to "missionaries" than to any other cause.

Is real Christianity—i. e., that which its Founder taught—so very prevalent in so-called Christian countries that we can boast of it and its results to China? And is not what we know as modern civilization and progress and that part of which we can reasonably boast, due to entirely different and other factors and causes than "missionaries" and their co-laborers?

J. F. M.

New York, Aug. 21, 1900.

According to a statement by Rev. Mr. Noyes, of Canton (China), the heathen put Christians to shame by their gifts to idols. He finds that \$200,000,000 are spent annually in ancestral worship alone. Notwithstanding the wretched poverty of a majority of the Chinese, Mr. Noyes has found families in which the ratio of gifts to income was from one-fifth to one-third, and in no case were the gifts as small as one-tenth. He very properly adds: "To say that it is impossible for Christians to give a tithe, is to say they cannot do for Christ what the heathen do for their idols."

Lady Missionaries in China.—A good deal of uneasiness is felt by some friends of missions about the return of lady missionaries into the interior of China. It will doubtless relieve the anxiety of those who have misgivings about this matter to hear the opinion of one of China's governors upon the subject. Mr. Lagerquist (one of our missionaries), referring to an interview which he had had with H. E. Governor Tuan Fang (who was formerly acting-governor of Shen-si, and to whom many foreigners are indebted for the preservation of their lives during the recent crisis), says:—"With reference to single ladies going into the interior, the governor said that it was quite safe, and far better to send single ladies than for men to go with rifles and revolvers." *China Missionary* '902

European Missionaries in Chinese Costume.

HARDLY had I set foot in the "Central Kingdom," as the Chinese fondly, and not without some show of reason, style their country, when I was suddenly introduced to one of the most impressive sights I have ever witnessed. From the deck of the tug which had brought me to the Shanghai landing stage from the magnificent Canadian Pacific liner, in which I had crossed from Vancouver, a friend pointed out to me a missionary in a dress which struck me as stranger than any I had ever understood the Chinese to wear. A sort of blue dressing-gown with wide sleeves was surmounted by a loose red hood, with a flap at the back, which covered the shoulders, the lower part of the face being concealed by a quilted blue-buttoned guard. I thought this must be some striking Salvation Army rig, but was astonished to learn that it was only an ordinary Chinese winter dress. From the landing a man-carriage quickly conveyed me across the foreign settlement to the home of the China Inland mission, and here it was that I saw what struck me so much. The day was the last one of 1894, and I was ushered into a room in which all the missionaries then staying in the home were collected for Bible reading and prayer, for which the whole day had been set apart, as one of fasting. It was a large room, otherwise used to dine in, well filled with what looked like a Native audience. It was, indeed, hard to realize that those I saw before me—the men in blue cotton or silk jackets, surmounted by round black caps with red silk knots, beneath which escaped their pigtailed; the women in blue or black smocks and embroidered frontlets, were Europeans. I knew, of course, that one of the principles of this mission was to wear the Native dress, to approach the people as closely as possible; and I had seen a returned worker wearing a partial costume over his European dress and hair, but I had never realized what the change really meant in practice.

I had to take a second look, and hear the voice, before I could be sure that the venerable Chinaman leading the meeting, in pigtail and otherwise shaven skull, was none other than Mr. Hudson Taylor, to whom I had bidden goodby in Liverpool only a few months ago. From behind I could not tell who were Native and who were foreign, but I picked out one fine figure as that of some Native pastor or teacher. Yet lo! when he turned his head, he was Mr. Stevenson! I am conscious as I write that it is impossible to convey any adequate idea of what that scene meant to me. Easily distinguishable as the average European in Native dress is from those "to the manner born," either by physiognomy, gait or speech, the marvellous change from the European style, more especially by the shaved head and pigtail, must be seen to be appreciated. I only wish some of the workers would wear their tails and costumes in England, that it might be understood at home what this change means. One member of the mission, several years in the field, assured me that it almost made him weep,

he felt so sad each time he went to be shaved, when the bridge between the costumes was cut away.

Since that first experience I have visited many mission stations of many different denominations, and I have seen many of their workers, including Roman Catholics in Chinese costume, but I shall not soon forget that morning. No one who has not gone in and out among the people of this Empire can have any idea of the grace that is needed to enable an English man or woman to come right down to them and live as far as

possible as one of them. High as is the place the Gospel missionary has ever held in my mind, I could never honour them before as I can now, after seeing and experiencing something of what they have to put up with under these circumstances. I do not wish to speak disparagingly of those who retain the foreign dress whether they live as some do among the Natives, or in the comparative luxury of comfortable European houses in spacious compounds in the foreign settlements. They are doubtless making all the sacrifice they feel called upon to make, but my heart goes out in sympathetic pride to those who work on the China Inland lines.

Indeed, if England and America and Scandinavia only knew it, they have reason to be prouder far of these their sons and daughters in the mission field, than of all their soldiers and their sailors, or even of their firemen and lifeboat men. The fight I see around me here is grand; apart from every consideration of the message they bear, or the wisdom of their errand, their task is heroic; and could Englishmen at large realize what the fight means to them, they would accord them fullest honour. As an independent outsider, I rejoice at the opportunity afforded me of bearing witness to the consecration and self-sacrifice of these noble men and women, by the side of whom I am ashamed of myself.

It is all very well for the bigoted and prejudiced civilian or official living in the East to scoff at the work they are doing, into which they will not take the trouble to look; no impartial inquirer can fail to see that whatever criticisms may be passed on the action of individuals, or whatever fault may be found, there does not exist a finer set of representatives of all that we love to consider truly British than Christ's ambassadors abroad. What else can be expected of men, a large proportion of whom lead immoral lives, whose consciences often make them shun and vilify the men they dare not face? These are the men who run down missions, of which they know nothing, echoed by friends who willingly join in their chorus, without inquiry.—J. E. BUDGETT MEAKIN in *N. Y. Independent*.

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

In the survey of last month mention was made of the problem confronting the missionaries of North China in the matter of the recantations of the native Christians during the Boxer troubles. The missionaries in the province of Shantung addressed a letter to the governor, Yuan Shih-kai, on the subject. Many of the recantations had been forced from the Christians by local officials, and the missionaries were anxious to discover whether the actions of the officials were to be authorized and the recanting Christians to be held under terror of punishment if they repented of their recantation, as almost all of them did, and returned to the Church. To the missionaries' letter the governor replied:—

With reference to the cause of the recanting of the Christians in the sixth moon (July, 1900), all Chou and Hsien officials on their own authority determined and arranged the matter in the hope of protecting the Christians. Their action was not on my instructions. On numerous occasions I

ordered my subordinates to protect Christian interests, as you, reverend sirs, well know.

All pledges of Christians to recant, whether given to officials or to persons acting therefor, all voluntary pledges or promises of whatever kind, to the same effect, are null and void and no further account is to be taken of them. I have moreover instructed my subordinates to put out proclamations for the public information, lest Christians be subjected to hindrance or annoyance in the matter.

You, reverend sirs, have been preaching in China many years, and without exception exhort men concerning righteousness; your church customs are strict and correct, and all your converts may well observe them. In establishing your customs you have been careful to see that Chinese law was observed. How, then, can it be said that there is disloyalty?

To meet this sort of calumny I have instructed that proclamations be put out. I propose hereafter to have lasting peace. Church interests will then prosper, and your idea of preaching righteousness I can promote.

The present overturning is of a most extraordinary character. It forced you,

reverend sirs, by land and water to go long journeys and subjected you to alarm and danger, causing me many qualms of conscience.

Everywhere [in Shantung] it is now quiet, and the missionaries of Germany and France and other nations have returned to the interior to preach as formerly. If you, reverend sirs, wish to return to the interior I would beg you to first give me word that I may most certainly order the military to carefully protect and escort you. With best wishes for your happiness,

Yours in reply,
(Signed) YUAN SHIH-KAI.

The persecutions in China have been compared to the persecutions under Rome, but it is scarcely a just comparison. South of the Yellow river the Chinese Viceroy has dealt honorably with the foreigners and the foreign religion. And though some of them have doubtless acted from purely prudential motives, others, like Liu Kin-yi of Nanking, have been high-minded men, who have tried to do what was right because it was right.

CHINA, WESTERN SCIENCE AND MISSIONS.

BY THE REV. DWIGHT GODDARD

Independent Aug 8 '95
THE old saying that China never changes is not strictly true of to-day. The twoscore years of faithful missionary labor, military defeats and commercial loss of rank, are shattering her infatuation in things Chinese, and honeycombing her conceit. To-day China is as never before on the verge of religious, political and industrial revolution. Not that these will be precipitately entered upon—not at all, for China is above all things moderate and conservative. Hers will be the sober, gradual transformation of years, quite the opposite of Japan's acrobatic changes. Still it is true, that China is on the verge of momentous changes whose harbingers have already appeared.

Politically she has lost faith in her Government, owing to the universally acknowledged cupidity of her officials. Her system with its backbone of personal responsibility is perhaps the best in the world, certainly the cheapest and simplest if wisely and honestly administered. But therein lies its weakness, the opportunity it affords for venality; and in the absence of the desideratum, honesty, there is a growing opinion that her system of govern-

ment must be modified. The young Emperor has been rudely awakened to find himself surrounded with untrustworthy subordinates, and the shock of his awakening is rather increased with the knowledge that he is Tartar, they Chinese. The great mass of Chinese people have never harbored loyal affection for the Tartar dynasty—their conquerors. Of more moment still is the absence of anything like national patriotism on the part of her people (Gilbert Reid to the contrary notwithstanding). For this defect they are to thank Confucius who taught the supreme necessity of filial obedience that led ultimately to that most ossifying of religious beliefs—the worship of ancestors. It has exalted the family, the clan above the State, until inter-urban rivalries and inter-urban jealousies are carried to such an extreme that regiments of soldiers from adjoining provinces, in the face of the enemy, have refused to fight side by side and deserted the field. These causes, to be sure, have existed side by side for years; they are ominous now because they are so openly and generally acknowledged.

Commercially the signs of the times prophesy changes. European rivalry for her trade; stupendous offers for monopolies; the profits of the great hong in spite of middlemen, the growing amount of capital in the hands of compradors and advanced native merchants, who are disposed to adopt European policies; the decline of her tea trade; Japanese commercial success and her haste to include commercial advantages in the treaty of peace; the profits of the I. M. Customs under English control; the exasperating condition of the financial media, with its tael of various value, paper notes, ounces silver, Mexican dollars, cut and bright, and, most ridiculous of all, her brass cash, a thousand more or less to a string of most uncertain value, with exchange shifting hourly and increasing with every milestone, all foreshadow coming events. However ideal her present system of manufacture, by single families making some one line of goods and selling the same from their own house may be, it cannot compete with the manufacture by machinery in large quantities and separate sale. The growing number and importance of great hong, both foreign and native, tell us the change has already begun. Another, and by no means slight indication, is the growing sale by the street vendors of foreign novelties—watches, clocks, wire nails, matches, pictures, knives, etc. The value of this fact as evidence lies in the crystallized forms of all Chinese articles of sale. Now they are beginning to tolerate and adopt foreign designs and novelties. But yesterday even in the ports all stores were closed at dark, to-day it is not uncommon to see them open until ten, brilliant with American hanging lamps, and decorated with Connecticut clocks.

The changes industrially lie along the same lines. Her system of house manufacture already shows the effect of Japanese and European competition, and yet how generally this hand manufacture still obtains is astounding. Here in Fuhchau, a treaty port of a million and a quarter population, sharing with Amoy the traffic of an immense province, and the natural outlet for vast regions inland, it is doubtful if there is a steam engine in use outside of the foreign hong and a score of launches on the river. Think of lumber for such a city sawed by hand, of cloth woven, grain ground, iron cast and metal worked by hand? The Chinese are beginning to ask questions, and it forbodes the future.

Then the absurd objections to mining the known deposits of coal, iron, gold and every useful metal, lest, forsooth, it disturb the fire and water demons—or influence the dragon—are laughed at by the people. Certainly such foolish objections cannot long stand in the way of the bonuses offered by German and English syndicates for mining privileges and monopolies.

The item of transportation, especially, is immediately involved, for nothing was so clearly proven by the late war as that China's greatest weakness lay in her inability to quickly transport and concentrate men and material at one place. She will probably seek to remedy this de-

fect at once, and she cannot be too prompt. It is almost incomprehensible that a nation of China's domain and resources should for so long be content with oxen and junks as her best mode of transportation, while in the greater part of the Empire the backs of men are the sole resource. Here in Fukien Province there is not a single highway (outside of a few miles built by foreigners for pleasure driving near the settlements) that is fit for wheels. The advent of highways, railroads, steam river navigation and telegraphs cannot be far distant, and with their coming all else must irresistibly be modified.

In her system of education, also, she is meditating change. It is currently reported, from native sources that the Emperor is considering the abandonment of the imperial examinations because of their questionable value. It is doubtful if so radical a step is proposed, yet nevertheless the war has confirmed, what contact with other people has long ago shown, that the application of all the best years of a man's life in the effort to write charming essays is useless as a preparation for leadership in war or industry. The current reports further affirm that the Emperor has said that knowledge of Western science is necessary in statesmen and people if China is to maintain her territory and authority. So much is certainly true whether they abandon the literary examinations or not.

Pointing this way was an incident that occurred last fall. A graduate of the A. B. C. F. M. College at Fuhchau, had received his second imperial degree, and in the book which it is customary for such a one to publish for presentation to the court when he applies at Peking for the third and highest degree, giving his life and family connections, honors received from officials, recommendations, places of study, teachers and officials under whom he has studied, etc., were the names of the veteran missionaries, Dr. Baldwin and Mr. Hartwell, the name of the college and of Mr. Peet the principal. These names had the place of honor, also, near that of the Viceroy; while the report of the chancellor on the successful examination said: "The essay was notable as showing the candidates' knowledge of Western science." The inclusion of these names and such a reference is rare in the history of the imperial examinations. Three literary graduates came to Mr. Peet in May to ask questions about the study of Western science and the establishment of scientific schools.

They also asked about the possibility of starting a daily paper. Not only this; but at the last commencement of the A. B. C. F. M. College a number of officials were present to show their interest in the school. Among them was the son of a late viceroy, now head of all the Confucian worship in the city, also the present provincial salt commissioner, and an alderman who is also head of a civic reform club, whose memorials to Peking have been well received. There is shown, by poor and rich alike, a common desire to study English. Concerning possible changes in the religious condition, it may be safely said that they will come more slowly, not so much from any hatred of Christianity or any especial love for their own faith, but from the nature of the Chinese. They are slow to adopt new things, especially when no outward pressure is brought to bear and their inclinations run the other way. They are not essentially a religious people. This may be said in the face of prevailing Confucianism, Buddhism and Taoism, the multitudinous feast days, perpetual idol procession and uncounted temples. The Chinese are materialistic at heart. They love peace, food and show. The processions, ceremonials and feasts gratify their love of show, and the temples are half theaters. They are industrious and frugal, but not faithful, honest or careful. The money argument is weighty with them, but deep principles weigh very lightly. They honor the show of religion but not the substance; so they cling to ceremonial and procession more for the love of pageantry than for any deep conception of truth involved. The same man may be a Confucianist, a Taoist and a Buddhist, without troubling himself to harmonize the three. He worships his parents and lives generally according to

Confucian ethics, but plants, builds, marries, etc., in a real or affected fear of Taoist demons, whom he complacently proceeds to placate with mock money, paper garments and artificial food. During this same time, however, what little conception of the future life he may hold will be Buddhistic, and Buddhist priests will officiate at his funeral. That which has deepest hold is ancestral worship, and this with the income of new ideas will be sapped to the foundation.

At present, at least here in Fukien Province, there is no opposition to missionaries as such. In the past the opposition that has been shown has sprung more from inherent dislike of foreigners and foreign ways than from any dislike of Christianity *per se*. In the country as well as in the city there is the same idle curiosity for the moment, always followed with lofty indifference—good-will plainly shown, but personal concern so rare. It is not attractive to them because it has, apparently, no money value and no ceremonial; it is abhorrent to them when they find out that, unlike faoism and Buddhism, it involves ethics. They have no use for a religion that demands, "Be ye holy, for the Lord your God is holy." They have no intention to be more moral than the purely negative exigencies of "preserving the face" and observing the "proprieties," demands.

Again, the Chinese are not metaphysical thinkers like the Hindus. What is it worth in money? is their first and last concern. They affirm the most glaring contradictions, and when brought to task, say: "All the same, no difference." The idea is explained to them of one God, supreme above the heavens, and they say, as nonchalantly as you please: "Yes; that is what we do, worship Heaven and earth." This indifference on the part of the people to vital religion, which may be either careless or supercilious, is the burden of missionary life in China. This is only generally true, for the 50,000 native Christians show that the grace of God is effective here in China. But what is 50,000 in 400,000,000? Nevertheless, in this indifference lies the promise of religious change, after all; for faith in the old done away with, under the influence of Western civilization, there must come (however much we must regret it) atheism with its attendant chaos of morals and then the slow, sure adoption of the true faith.

With this somewhat long introduction on the signs of change in China, let us come to the real purpose of the paper.

How are missions to profit by these coming changes? Is the thing that they can wisely do limited to redoubling exertions along the old lines? Certainly the latter, perhaps more. The circumstances here in some respects are not dissimilar to the condition of India when Alexander Duff founded his system of higher education in India. There, conversions had been sporadic, while the

real foundations of her heathenism had been untouched. Native, missionary and governmental higher education was in Sanscrit, Persian or Arabic, which only wasted energy and graduated atheists steeped in a destructive knowledge of Western philosophy and infidelity. Duff proposed that higher education, especially in philosophy and theology, be given in English as the medium and under Christian auspices. Immense success crowned his efforts, until he saw before his death the structure of pagan India tumbling to its foundations.

China is likewise ready for Western knowledge, and eager to learn English; but, unlike the Hindus, she has no love for philosophic speculations. Her ideal is ability to compose beautiful essays upon fanciful or historical subjects, embellished with aphoristic and meaphoric gems, and rich in laudatory references to ancient heroes and sages. This is consistent with the Chinese characteristic love of money, comfort and show.

To-day she is rudely awakened to find that she is being left behind, that other nations are surpassing her in wealth, comfort and splendor—the very things she prizes

most. At once in a characteristic, subtle, but materialistic analysis, they find the reason in the possession by Western nations of Western science. They do not care a fig for our philosophies or ethics, but they do court our powers of producing and acquiring wealth.

This is the situation. The Chinese are anxious to learn English. They are about to introduce railroads, steam navigation, steam manufacturing, telegraphs and postal service, with all their multitudinous accessories. Can missionaries profit by these coming changes? The answer of this paper is—Yes! By the establishment of well-equipped schools of Western science and industrial training. The exigencies of India in Duff's day demanded a knowledge of English and her philosophies; the exigencies of China to-day demand a knowledge of English and her sciences. Schools of science will meet the demand. If they get their science from French or German polytechnics, they will get also their infidelity and rationalism. This is clearly shown in the case of the Imperial University at Tokio. But if they get their knowledge from scientific schools under the auspices of Christian missions, they will naturally absorb a large amount of Christianity, and many an engineer will go out a devout servant of the Nazarene Carpenter.

Paul found it wise to be all things to all men, if perchance he might save some. Modern missions may profit by his example, and will not be disloyal to their Master if they give what the Chinese want, but in a Christian atmosphere in order that the spirit of new, scientific China may be Christian. Missions have little to lose by such a policy and much to gain.

The conceit of the Chinese literati is proverbial; such schools will teach the dignity of labor, and skilled engineers may confidently take their place of equality beside the proudest Chinese. The study of science will demonstrate the infinite value of truth. This lesson especially China has yet to learn. Scientific experiments demand absolute truthfulness and highest degree of painstaking; they will, therefore, counteract the prevailing tendency to superficiality and deceit.

It would remedy, also, a grave weakness in a purely religious propaganda. Such always, whether intentional or otherwise, develops the impression that the only good Christians are preachers or colporters or teachers—industrial training alongside of literary restores the proper balance. It corrects the tendency also to "other worldliness," and gives the opportunity to missionaries to show the same interest in the welfare of business young men as in theological students. It provides a vent for the escape of the unworthy material from crowding into the ministry. It is educating a self-supporting constituency that instead of becoming burdensome "rice Christians" will become the bulwark of her prosperity.

It puts into the hands of Christians and those favorable to Christianity the captain ship of the new industries, and provides defenders for Christianity within the ranks of the new order.

Inevitably with the transition from old to new industries, many will be thrown out of work. We know that we replace a hundred-fold for all we destroy; but still the suffering incident to the transition will be severe. If the missions hold aloof from the industrial development in their narrow absorption in strictly religious work, they must bear the onus of popular dissatisfaction. With industrial schools under their care, they are not blamed for the cause but praised for their efforts to alleviate. For a like reason it would be wise to learn from General Booth to establish "elevators" for the manufacture of matches, soap, brushes, tinware, etc., that employment may be found for the converts from the idle trades who would otherwise be in danger of want or more probably deterred from accepting Christianity.

Such schools would be popular from the beginning; we know this from experience already in teaching English. The ones that come would pay tuition, and the college would be in part self supporting. For such schools the upper classes could be approached for contributions for

running expenses, and no doubt they would respond as quickly as they do to the support of our hospitals; but to establish such institutions calls for large sums of money, more than can be expected from mission boards. They must be built, equipped and endowed by individuals.

Surely the honor that has come to such noble founders

Subscription, \$7.50 per annum

DUCIT AMOR PATRIAE

October 29th, 1906

The Peking Government has received a telegram from the Acting Commander-in-Chief of the Chiangpei Military District (North Kiangsu) reporting a disturbance at Haichow created by poor people who could not get their daily rice on account of the high price even for the worst kind of cereals. The rioters had robbed many rice shops and wealthy families at Haichow, and the C.-in.-C. has despatched two Battalions of his troops to the scene to disperse them and restore order. The local magistrate has been censured for his inability to keep order.

The Hsun-ching Pu (Board of Constabulary) in Peking has obtained Imperial sanction to organize one company of mounted police constables for patrolling the lonely streets and lanes in the Metropolis by turns, at day and night, for the apprehension of robbers and burglars during the fast approaching wintry months. These mounted police will be armed with rifles at night and swords by day, and will be selected from among the Chinese Manchu Military forces in Peking.

Messrs. Pang Yi-chung and Hang Hsin-tsai, Editors-Managers of the suppressed "Chung-hua Pao" and "Ching-hua Jih Pao" at Peking, will be deported to their native land in Anhui Province under guard in the course of a few days. According to the instructions issued by H.E. Yuan to the Commissioner of the Tientsin Police Force, the two unfortunate journalists were accused of publishing seditious news in support of the various secret societies

against the Government, to the menace of the welfare and order of the general public in North China. The prisoners will be placed under the strictest surveillance of the local authorities in their native districts in Anhui after their arrival there, so as to prevent them from coming out to do mischief again at other places in future. They will start from Peking via Tientsin and Shanghai under guard of yamen runners as soon as they have finished their business.

H.E. Viceroy Yuan Shih-kai has issued a circular order to the various district magistrates and educational directors of Chihli Province, commanding them to take note that owing to the difference of the customs and manners between West and East, no permission shall be given to foreigners to establish any schools or colleges for the education of Chinese young men in the interior of China hereafter, as

stipulated in the regulations sanctioned by the Throne some time ago. In case of any foreign subjects or missionaries applying for permission to open schools or colleges in the interior, neither official registration shall be granted them, nor government rewards or preferment be bestowed on the students, even after they have completed their course, so as to safeguard the educational rights of China.

Regarding the existing foreign schools in this Province, they are allowed to exist as they are for the present, but no official registration shall be made. The foreign Ministers will be notified to the same effect soon.

For the purpose of improving the condition of the Chinese immigrants at Singapore, Hongkong and other foreign colonies east of the Suez Canal, and in view of the fact that as most of the Chinese settlers are Cantonese, the Board of Education in Peking has wired to the Viceroy Tsen at Canton advising H.E. to recommend some experienced Chinese educationists for sending to those places to consult the leading

Chinese merchants there about the establishment of modern schools for the education of young Chinese, so as to qualify themselves for government service in China after their return to their native country in future. H.E. Tsen has recommended two officials who are willing to perform the mission for the Peking Government.

H.E. Viceroy Yuan Shih-kai and General Tieh Liang, Imperial High Commissioners for the military manoeuvres which commence its operations from 洋多日 day, left Peking 行警自 Changteh Fu 失 train of 之克 the mo 之克st.

It is stated that, on account of certain affairs, T.E. Yuan and T. would remain one night at Paoting or Shunte en route, and then leave for their destination on the morning of the 21st inst. Owing to the importance of their duties in Peking, T.E. Yuan and Tieh will return to the Metropolis on the 26th by special train from the scene of the manoeuvres, as already reported in these columns.

In consequence of the absence of H.E. Yuan in Honan, the present reform conferences in the Yuho Yuan in connection with the re-organization of the internal government of China, will be temporarily suspended until the Viceroy's return from Changteh.

For the purpose of preserving peace in Peking, the Hsun-ching Pu has requested the Waiwupu to inform the foreign Ministers that, in order to prevent bad people from finding entry into the Inner and Outer Cities at night during the coming Winter, the various city gates will be closed at 9 o'clock every night, after which no foreigners and Chinese will be permitted to pass through them. In order to avoid disputes between the gate keepers and foreign subjects, the foreign representatives will shortly be requested to notify the soldiers, merchants and others of their respective countries in the Metropolis to take note of this rule which will come into force on the

1st Nov. The cause which led to this step is said to be that two British soldiers with mules and grooms for Chuan-chia Chuang outside the Chien-men, demanded the gates to be opened to them at about 3 a.m. on the 18th inst., in contravention of the existing police regulations.

On account of the delay in the publication of the results of the deliberations of the Councillors on internal government reform, there is a crop of ungrounded rumours in Peking and Tientsin, evidently fabricated by those Manchu officials and others who think they will lose their privileges by the changes.

The police at these two places have received instructions from the President of the Board of Constabulary H.E. Hsu Shih-chang and H.E. Viceroy Yuan Shih-kai respectively to arrest all suspicious characters in order to prevent riots. Thus all the opium shops, inns and girls' houses are strictly watched by the police day and night so as to prevent bad people from living or holding meetings in them for mischievous purposes.

It is strange to note that in consequence of the hesitation on the part of the Empress-Dowager to sanction the recommendations of H.E. Yuan and his colleagues, all the so-called reformers and patriots who recently supported the reform scheme are now trying their best to oppose the same in the hope of gaining Imperial favour!

Owing to the breach of the 14th article of the agreement concluded between the Customs Taotai and an Italian merchant of Shanghai regarding the monopoly of the purchase and sale of oxen or bullocks at that leading Treaty Port by the latter, the Waiwupu has now wired to the Customs Taotai Jui Chong commanding him to get back the concession and cancel the agreement, with a view to avoiding further trouble in future. It is said that the concession will be given to a Chinese merchant.

Dr. Morrison, Correspondent of

the "Times," left Peking for Chang-teh Fu, Honan, in company with Mr. H. Bell, Editor of the "N.-C. Daily News" of your port, other Press correspondents, military officers of the various foreign contingents in North China, and other foreign visitors, by special train on the morning of the 19th inst., to witness the present military manœuvres. As the famous correspondent (Dr Morrison) decried the Lu Chun after the last manœuvres at Hochien Fu, Chihli, in October 1905, as shown by his despatch to the "Times," we hope that he will be able to write more fairly about the new army of China after he has witnessed the manœuvres this time. In view of the recent organization of the Lu Chun in these three Provinces, and the lack of efficient officers to command it, the general condition of the troops is, of course, not so up-to-date as foreign armies. This is one important point foreign critics should bear in mind when they write about the Chinese new army.

Mr. Robert E. Speer,
Presbyterian Mission Board.

London

1323

18th St

Jan. 5, 1907

My dear Sir:-

I thank you for the interesting intelligence contained in your letter of the 3rd.

The reported circular of Yuan-Shih-Kai is so contrary to the course he has heretofore pursued that I am not prepared to accept it as a fact until there shall be further confirmation. He has done so much to provide educational advantages for the masses that it is natural he should want them to resort to the schools he has established, but I hardly believe he will go so far as to prohibit the Mission schools. If it should prove true and Minister Rockhill fails to secure prompt reversal of such action, the mission boards should invoke the protection of our Government on the ground that it is a violation of their treaty rights.

The situation in Persia is quite unsatisfactory and there is danger that the missionaries may suffer from the changes in government now going on. I am not surprised that the authorities set up the claim that the indemnity to Mrs. Labaree was a settlement of the matter. It is natural for them to think so, if at the time our Government agreed to accept the indemnity the contrary was not distinctly stated. I may be wrong, but I look with disfavor upon the practise of receiving indemnity for the lives of martyred missionaries. It cannot fail to be an injury to the cause.

Heartily reciprocating your New Year's greetings, I am,

Very truly,

(Signed) John W. Foster.

MISSION AND GOVERNMENT SCHOOLS:

We have referred several times to the new attitude of the Government towards Mission Schools, and the mistake which we believe officials are making in taking that attitude. Some allowance has to be made for the suspicion with which such schools are regarded on account of the tactics employed by the Japanese in getting hold of some of the temples, and under the plea of starting schools exercising political influence. These tactics have been regrettable as they have afforded an excuse for the wholesale condemnation of all missionary educational work, and it has been shown in some Japanese comments on China's educational programme, that great stress has been laid in Japan on the necessity for China to have her own Government Schools at all costs. There have been rumors current that prohibitive measures will be adopted towards any and all new mission schools opened, but whether this is so or not, there are influences at work which are almost certain to work inimically against those already in operation. We learn on good authority that in some of the provincial districts where there are perhaps several native mission schools working smoothly and doing a valuable work in laying a good foundation of knowledge for the masses, the people are in considerable doubt as to how far to accede to the officials demand to contribute towards the upkeep of the Government Schools being also opened there. In these Government Schools the image of Confucius is a very striking feature, and we need hardly say a new one, and Confucian doctrines underlie all the teaching. The supporters of the mission schools who are mostly Christians or interested in Christianity, rebel at having to contribute to the establishment or maintenance of schools which their conscientious scruples would not permit them to send their children to, and having moreover, their own schools to maintain the double tax is a heavy one. Many of them have therefore appealed to the missionaries in charge of these stations as to what they ought to do. The missionaries have of course advised them to pay the Government tax and hope for better times, and on no account to adopt any collective

attitude in opposition to the demand which could be interpreted to represent missionary encouragement of rebellion. In taking this stand the missionaries are of course acting very properly, no matter what hardships the converts may have to face, and we know that they have been at great pains to impress on all the native christians that if they do oppose the official demands the missionaries will on no account stand by them. It is easy to foresee, however, if the Government does not adopt a more liberal tone that there are rocks ahead on which mission work must inevitably come to grief for it is inseparable from its educational and medical work, and if this process of undermining the people's resources is extended, there will be some call for serious representation in Peking. We hope however that the Chinese people themselves, and the very large and increasing section who all they know to mission education, will insist on a more enlightened attitude in Government circles, and we do not seriously anticipate any grave interference with mission educational work.

ANOTHER VERSION OF THE MISSION SCHOOL PROHIBITION:

According to the Nan Fang Poa H.E. Viceroy Yuan Shih-Kai has issued a circular order to the various district magistrates and educational directors of Chihli Province, commanding them to note that owing to the difference of the customs and manners between West and East, no permission shall be given to foreigners to establish any schools or colleges for the education of Chinese young men in the interior of China hereafter, as stipulated in the regulations sanctioned by the Throne some time ago. In case of any foreign subjects or missionaries apply for permission to open schools or colleges in the interior, neither official registration shall be granted them, nor government rewards or preferment bestowed on the students, even after they have completed their course, so as to safeguard the educational rights of China.

Regarding the existing foreign schools in this Province, they are allowed to exist as they are for the present, but no official registration shall be made. The foreign Ministers will be notified to the same effect soon.

THE NEW EDUCATION.

Dr. W. W. Yen's lecture on the educational conditions of the North was listened to by a cultured Chinese audience at the Chinese Y. M. C. A. on Wednesday evening. The rooms were entirely too small to accommodate those who desired to hear the lecture; over one hundred gentlemen, including several officials, stood throughout the proceedings, and many were turned away.

The speaker was introduced by Mr. K. S. Tong (Yale 1885) treasurer, of the Association. The conversational manner of the lecturer added to the interest of the account he gave of the recent Peking examinations, the presentation at Court which followed, the reorganized Board of Education, etc.

The speaker's narration was often interrupted by applause. Among the facts which have not become generally known, Dr. Yen laid emphasis upon the bona fide plans of the newly reorganized Board, of the ability of the advisers upon its staff, and the readiness with which their suggestions are adopted by the senior members of the Board. The examination of the foreign-degree-men marked the opening of a new era in more ways than one, but especially in that the suspicion or prejudice which had existed in the minds of high officials against Chinese who had spent many years of study abroad was now broken down. They were seen to be loyal sons of the Kingdom—not denationalized. Some of the successful candidates had spent so much time abroad that they were very rusty in Chinese literature, and it was only reasonable that such men should be asked to freshen up on the classics. But a period of compulsory study would be very difficult to enforce; especially as most of the successful candidates are being pressed into active government service, provincial if not imperial.

The lecturer alluded to the fact that no "cumshaws" or "squeezes" were asked for or made—even the examination hall gate keeper had changed his spots. And also that the appointments to which the degree men were now invited were upon a regular salary basis. He also called special attention to the fact that eight of the thirty-two successful competitors were Christians of known standing, and that nearly half of the entire number received their start at the hands of missionary educators.

Dr. Yen also pointed out that no religious tests nor ceremonies were imposed upon the candidates; and that even the forms of reverence formerly paid to the officers of the Board have been abolished.

After the lecture several questions were asked, and, brief remarks having been made by Rev. Dr. Timothy Richard and the Rev. Ernest Box, the company dispersed.

EDUCATIONAL PROBLEMS.

Lecture by Taotai Shen Tun-wo.

The fifth lecture of the series at the International Institute was given on Saturday afternoon by His Honour Shên Tun-ho, whose special theme was "The need of moral training in modern education." Only a brief abstract can be given.

China, said the lecturer had always given the greatest attention to ethical teaching and the twin relations of life with their complementary cardinal virtues. At different times, however, while moral maxims have been still uttered, they have not been carried into practice, and the real root of all forms of greatness has been forgotten. Within the last fifty years China has come into close contact with the civilization of other nations, and since 1900 there has come in an increased demand for the new learning, but an ignoring of the high moral training of China's greatest worthies. What was once revered is now despised: the search for new knowledge has not retained the search for virtue and truth. The particular form of the disease may be hard to determine but it may be worth while to make an examination, that the right cure may be found. The trouble is with the new disease of the heart, making much of the theories of human rights which have come from Europe and America and minimizing the old injunctions to right living and the true heart. The one thought with many people is for self-aggrandizement, even injuring others if self can thereby make a profit. With the demand for liberty men have failed to discriminate between that which is public and that which is private, between principle and desire.

The religion of the West, seeing the liability to human discord and degradation, has preached of heaven and hell, of the soul and other things as a warning and restraint. It may not agree with the wise teachings of China's Sages, yet it can do much in bringing about peace and happiness in society. It is found that many Chinese scholars not only are disinclined to follow the worship of the gods or adopt Christianity but have even spurned all morals. They are thus left to no restraint and give themselves up to all forms of licence and self-indulgence. With increase in learning there may come in new and sharper schemes for injuring others. In imitation of the Nihilists of Russia, men use increased knowledge in assassination and murder.

The only remedy is to revert to the moral teachings of the Ancients, to compile them in text-books for use in the schools and for teachers and superintendents of the new schools to lay these things to heart, to illustrate in their own lives their exhortations to the pupils, and so train up a new generation possessing not only new learning but the disposition for uprightness. While many books with moral teachings have already been printed, and these books are being read in the schools, something more is needed in the preparation of such books, showing that self-interest can only be attained by seeking the interest of others, and with this idea a new impetus shall be given to exhortations to righteousness and benevolence.

Dr. Gilbert Held, in introducing Mr. Shên Tun-ho for placing emphasis on morality and for recognizing the importance of ethical studies in the new system of education, remarked that for many years, as a missionary, he had spent his time in preaching and exhorting men to be good, and now he was engaged, in the Institute, in trying to impart enlightenment. But he was thoroughly convinced that in China to-day goodness was more needed than enlightenment, and that teaching men to be good was a higher task than teaching men to be learned.

Mr. Chou, one of the teachers, seconded the motion and the audience applauded enthusiastically.

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DUCIT AMOR PATRIAE

JANUARY 11th, 1906

APPEAL TO CHINA'S FOREIGN-EDUCATED MEN II

We will now consider what are the plain duties of every foreign-educated man of China. First, we must be intensely loyal to our Government. It is quite common for men of new ideas to chafe at the seeming ineptitude of our Rulers, and cherish feelings of antagonism and ill-will against them. But it is important to remember that such an attitude on the part of our enlightened men will do more injury to our country than good. We cannot possibly help our country by destructive criticism, and carpingness. So long as our present Rulers are recognized as the constituted heads of our nation, they are entitled to our fullest loyalty and support. If they have erred in the administration of national affairs, their mistakes were the result of ignorance or

from any desire to inflict injury on the people. As soon as our people are ready for and are deserving of a better form of government, they will get it without doubt. Already our Empress Dowager has signified her willingness to grant a Constitution to the people as soon as they are ready for it and the matter can be safely arranged. She has also committed herself to the policy of promoting modern learning; of employing foreign-educated men in positions of honor and responsibility, and of adopting reforms in many departments of administrative service. Finally, she has had the wisdom to send a number of her High Commissioners abroad to acquire experience and knowledge, in order that on their return, they may serve as her advisers and adjutants in the administration of the Empire. It behooves the foreign-educated men of China to alter their feelings toward their Rulers, and, forgetting the past, and looking only to the future, press forward toward the goal of their country's destined greatness and glory.

Next to the duty of loyalty toward our Sovereign, comes the duty of loving our country. No nation can become strong and great whose people are not inspired by feelings of intense patriotism toward

their fatherland. We have a conspicuous example in the case of Japan, where every son of Dai Nippon is ready and willing to sacrifice his life for his

Such deep feelings of patriotism, however, are not suddenly inspired, but must be acquired through many years and perhaps generations of teaching. It is necessary that the enlightened men of China should not only learn to be patriotic themselves, but they must at all times inculcate upon the young the paramount duty of loving their country, and be ready to sacrifice their lives for its sake. When the foreign-educated men of China shall have given unmistakable signs of patriotism, it will not be long ere the rest of their countrymen will follow in their wake.

But patriotism involves self-sacrifice. China's foreign-educated men should be a tower of strength to their nation, as Japan's were to theirs. There is in China to-day too much of the egotistical spirit, and too little of a willingness to sacrifice oneself for the sake of others. But if we study the nations of to-day, we will find that the most progressive, enlightened and powerful are those where there is the widest prevalence of the altruistic spirit, and where there is least of selfishness. If we expect that China will make great progress as a nation before a large body of her men shall have learned the lesson of sacrifice, we might as well hope for the reversal of all physical and psychological laws. The true Chinese patriot will, therefore, instead of using his valuable education for his official promotion or his self-enrich-

ment, place it at the disposal of his country. In this way, the foreign-educated men of Japan served their country, and to-day they have the satisfaction of seeing the result of their devotion and self-sacrifice. No self-seeker can be of any use to his country. If we decide to devote our knowledge and abilities to the selfish object of acquiring wealth and honors, we must be prepared to see the present insecure and humiliating condition of our country perpetuated to many years and perhaps ages to come. What will it avail if we shall be able to bequeath to our posterity hereditary titles and fortunes, if at the same time we transmit to them the humiliation, injustice and disabilities which we are constantly suffering at the hands of foreign powers? Which is better, to transmit to them the noble heritage of honor, freedom, and independence, or galling helotism with empty riches and titles? Let China's foreign educated men ponder seriously over these thoughts! Let them remember that possession of the new knowledge and new power entails upon them corresponding responsibilities! Let them never forget that the best things which they might get out of this world for themselves or for posterity will be merely transitory, while the good they might accomplish for their country and their race will endure for all time and through eternity! Above all, let them prove themselves worthy of the heritage of freedom and honor which Heaven has in store for

them

AUGUST 15th 1906

A STUDENT'S VIEW ON EDUCATION

(Concluded)
ITS VALUE

A man with enough knowledge for his subsistence has not achieved the end of education, for the value of education encompasses a far wider circle than just that. It tends to enlighten and elevate mankind, inasmuch as it strengthens reason — the fountain head of wisdom and virtue.

(1.) Reason brings before a man the various evils of bad customs and superstitions. It helps him to battle for the right against the wrong, for justice against injustice, for truth against falsehood.

(2.) Reason strengthens conscience and will-power which will diminish deeds of crime and evil. It was reckoned in Great Britain that since the passing of the Elementary Education Act in 1870, the decrease in crime and pauperism has been very marked. The decrease between 1870 and 1895 in crime was about twenty-five per cent. and in pauperism about twenty per cent. while there was at the same time, an increase in population from 25,000,000 to 34,000,000.

(3.) Reason puts right before might. It is not beyond hope, though the day may be in the distant future, that nations will approach nearer and nearer to the close of the fighting period. Such battleships of the I thought type, such new the reduction of arms and such meetings as the Hague

Conference are all steps towards the goal. May the present century witness more Boards of Arbitration to decide disputes of conflicting interests.

A Leveling Agency

As water is the leveling agency on the earth's surface, so education is the great leveling agency in the minds of men. It brings equality and liberty to mankind. Rich and poor, nobles and peasants, black and white, yellow and brown, are on the same plane when true knowledge is the standard. Indeed, many a man has risen in life through education and many others have fallen in station through lack of it. A life of incessant labour and work, if at all, is the only royal road to education.

As to liberty we need only turn to the history of the past century, and we see France giving the signal and others following suit, each persuading himself that like his neighbours of England, he possesses the right of a voice in the management of public affairs. Education renders the people ready to vindicate their claim and education emboldens men to claim universal suffrage and the freedom of franchise from the very muzzle of gun and the edge of sword.

In vain did the papal world, guided by the traditions of the Vatican, try to suppress human thought and preserve untarnished the loyalty of her people by keeping uninvaded their profound ignorance; in vain does the Russian Government try, today, to suppress liberal tendencies and refuse the demands of her subjects, for Education is a power that cleaves its own destiny and leaves no alternative, as a writer wrote; "The education of children is the reformation of the world."

AMERICAN EDUCATOR IN CHINA DISMISSED

Native Sentiment Forces Viceroy to Remove Dr. Tenney.

James ^{7.50}
BOYCOTT IS BEING REVIVED

Failure of Congress to Act on Chinese Demands Arouses Resentment—
Foreigners at Canton Alarmed.

PEKING, Feb. 4.—Yuan Shi-Kai, Viceroy of Pe-chi-Li Province, has discharged Prof. C. D. Tenney, the foreign Director of Education, who organized the new school system in this province and within three years made it a model for the empire.

Strong opposition has arisen lately to foreign management of the schools, and particularly to Dr. Tenney, because he is an American.

Yuan Shi-Kai told Dr. Tenney that he appreciated his work, but he (Yuan) had so many enemies that he could not afford to keep him.

The boycott agitation against American goods is being revived. When it began Mr. Rockhill, the American Minister, and the American Consuls urged the Chinese to wait until Congress had time to act on their demands, and the failure of Congress to do so has aroused Chinese resentment.

Strong pressure has been brought to bear upon the Government to remove, because he is an American, E. B. Drew, the Commissioner of Customs at Canton, who is considered one of the ablest men in the establishment of Sir Robert Hart, Director General of Maritime Customs.

HONG KONG, Feb. 4.—Foreigners at Canton are in a state of great apprehension owing to the insufficient number of police to protect them.

After the looting of the residence of the Rev. Dr. Andrew Beattie, an American Presbyterian missionary at Fati, by an armed band of Chinese, the guard-boat was requested to send assistance, but the commander replied that he was not empowered to comply with the request.

Dr. Tenney is one of the best known American in China. At the time of the Boxer uprising in 1900, he was President of the University of Tien-Tsin, and he attracted world-wide attention by his bitter criticism of the delay in the departure of the allies to relieve the legations at Peking. He offered himself to lead the Europeans and Americans to the capital, and said:

"This business is not progressing in accordance with Anglo-Saxon traditions. Twenty thousand soldiers staying here while women and children of their own race are starving and awaiting massacre eighty miles away, military and naval officers meanwhile wasting time in bickering over petty politics, is a sorry spectacle."

Dr. Tenney also denounced the various entertainments given by the high officers of the allies at Tien-Tsin, while the legations were waiting for relief.

After the end of the Boxer outbreak, when Gen. Yuan Shi-Kai became Viceroy of Pe-chi-Li, and one of the most powerful men in China, Yuan began the construction of a college on the Western model at Pao-ting-Foo, the seat of the Viceroyalty, and appointed Dr. Tenney the Director of Education. Much of the progress in Chinese education in the last five years is said to have been due to Dr. Tenney's efforts.

Viceroy Yuan is at the present time being continually threatened with assassination by anti-dynastic revolutionaries.

MISSIONARIES AND MISSIONARY WORK.

By HON. T. R. JERNIGAN,

Consul-General at Shanghai,
China.

THE riots in China during the spring and summer of 1895, elicited opinions wherever the channels of intelligence penetrated. The efficiency of missionary work was widely discussed, and from the various arguments, various conclusions were deduced. The discussions appear to have been more energetic than former discussions on kindred subjects, and this may have been due to the advanced state of mental culture, which ever admits the influence of religious training as a potential agency in the progress of civilization.

When it became known that the Christian mission at Cheng-tu had been looted and burned, and that a few weeks later, men, women and children had been murdered at Kucheng, because they had gone there to teach Christianity, the feeling of the civilized world grew indignant and horrified by the outrage and murder. Whatever opinions were entertained as to the efficiency of missionary work in civilized lands excused or palliated the violence of the Chinese, and

to write that it was the first step to impress upon China that in no part of her vast territory could an American citizen be disturbed in his rights with impunity.

The excitement of the year 1895 has somewhat passed away. Fond memory has erected a beautiful memorial shaft as a final tribute to the martyred dead of Kucheng, and those who were driven from their homes at Cheng-tu have returned to their work of Christian love and charity. The courier lines of Christian civilization have been advanced, and their outposts are as loyally sentinelled as was the faith that was first at the cross and last at the grave. The time and the surroundings seem opportune for the subject of this paper.

There are about eleven hundred American missionaries in China representing the Protestant Churches of the United States and following their respective callings in the different provinces of the Empire. Many of these missionaries I know personally, and I have visited some at their homes and attended the services they conduct in their chapels. They need no witness to testify

in their behalf. Their work is not done in a corner; all can see it, and those who go to learn the truth and will speak and write it are the best witnesses to the Christian character of the missionary and the efficiency of his work.

My experience as a United States official in Japan and China covers a period of six years, and during that period no case has come before me for advice or settlement, involving directly or indirectly the interest of the Christian churches, when it has ever been made to appear that the missionaries were not influenced in their conduct by the highest principles of right and humanity.

There ought to be no patience with the sentiment that goes out to the great outer world, which is separated by the seas from this ancient Empire, depreciating missionaries and missionary work. It is a sentiment that does not commend those who indulge in it, and cannot be supported by evidence that would be admissible in any court of justice. Whatever may have been the social and mental culture of the American traveller in the interior of China, he cannot be envied if when far from the open ports and resting within some walled city, he does not feel new inspiration and relief as he hears the morning and evening bells of some American mission ringing out, clear and distinct, against an idola-

trous sky, the notes which, on every Sabbath morning, vocalize his native land with a hymn of praise to the God who has favored that land above all other lands. Wherever an American mission chapel may be found in China there the words of Christ are taught, and around the home altars of the missionaries, the Chinese virtues are practiced and the customs and teachings of home inculcated.

Within such homes, patriotic sentiments are cultivated, and the children learn from example to revere the great names of our history and the events recorded therein which have made bright and happy the future of American manhood. Distance and time have in no sense abated the love of home and country in the breast of the American missionary, and the stars and stripes waving over legations and consulates in this distant land, are as much the cynosure of hope to him as when seen floating from the dome of the Capitol. Association and experience have impressed upon me the truths I have here written, and justice to American citizenship demands that they be stated.

The efficiency of missionary work has other tests than the statistics which show the number of the mission stations and converts. The customs and prejudices of the country are agencies promotive or non-promotive, and, when the latter,

prove of the most insuperable faculty. Tested by this standard no field was more uninviting than China, for the customs and prejudices of the Chinese were entrenched in centuries of superstition met the missionary at the border with a wall of conservatism which had withstood the intellectual assaults of all former ages.

Here is the most ancient Empire of the world. As far back as history has reached, China existed two thousand years before Christ, fifteen hundred before the founding of Rome, and seven hundred years before the date of the Exodus. As it existed when history first found it, so it has existed during the intervening centuries. Its ethics, the laws and the administration thereof have not changed. Its most industrious and far-reaching research into antiquity records that the Chinese were governed by the same form of parental government which has stood unshaken amid the fall of surrounding Empires, and as influential in its life today.

Whatever pertains to the land the people of China carries with the idea of immensity. The Empire includes five million square miles while the eighteen provinces which divide China proper embrace an area of one million, five hundred thousand with an average size of one hundred and eighty thousand square miles, twice the size of the United States and an average population of sixteen millions, though some of the provinces contain as many as thirty million inhabitants.

One of the great plains of the world is the plain through which flow the Yellow and Yangtze rivers being two hundred and ten miles in extent and supporting a population of one hundred and seventy-five millions, nearly three times as large as the population of the United States by the last census. The sceptre of the Emperor of China bears sway over one-tenth of the habitable globe, and, according to estimates, his subjects number four hundred millions. In territory and population, the reader has before him the magnitude of the undertaking to make an entry into either, and can appreciate the difficulty on this line encountered by the missionary. The land and the people are not only immense and overwhelming, but strange, unique and without analogy.

But other difficulties, more insuperable than the size of territory and the number of population, meet the pioneer missionary at the threshold of his undertaking. He must learn one of the most difficult of languages, and one which appears to have been fashioned to exclude successful communication with other nations. In the place of an alphabet there are twenty-five thousand

hieroglyphics, or ideographic characters, each constituting a word, and out of which there is a language exclusively for literary use, to be seen, not heard; to be read, not spoken; and with a branch somewhat easier and less stilted. Next comes the language of the Mandarin or court language, spoken in the northern and central provinces and one which about ten per cent of the men and one per cent of the women who read it can understand. And thus from such an alphabet as it were, three dissimilar languages have been constructed, and the must be mastered by the missionary before he can preach unaided to the classes of Chinese.

Linguistic talent and application will in time enable their possessors to learn the Chinese language, but after he does learn it a difficulty still more insuperable confronts him

for nothing is so difficult to overcome as habits of religious thought and conviction. Lessons of religious duty taught around the fire-side and impressed by daily example become imbedded in the inmost heart, and grow with our growing. Such lessons shape life and are hallowed by the memories of early association and parental love; and the Chinese like other people, probably to an extent not surpassed by any other people, hold ancestral teachings and examples in the most sacred memory, and it is this principle of human nature that is the basis of the opposition of the Chinese to missionary work.

The missionary when he comes to China finds three religions dwelling harmoniously side by side. The writings of Confucius are the source from which the rulers and *litterati* derive their theories of government and social duties, and the ethics of this Chinese writer pervade and influence every phase of Chinese life. The doctrines taught by Confucius are cited as the infallible criterion of uprightness in public and private life, and were disseminated centuries before the coming of Christ. Then there is Taoism, a second form of religious faith and practice, originating with Laotse in the century the Jews returned from Babylon. And it is recorded that the Emperor who reigned in the year 65 A. D., being dissatisfied with the conclusions of either or both of the philosophers named, sent an embassy to India in search of something better, and as the result Buddhism made its advent into China. The three religions indicated were peacefully taught in China when Mohammedanism arose and its adherents entered the Empire and have increased their number, principally in the Western provinces, to thirty millions. These facts are presented as evidence that to lead China into new religious paths will require the most patient perseverance.

The first attempt to introduce the Gospel into China was made by the Nestorians in the sixth century. From the published accounts, they entered the west of the Empire and resolutely pushed across the vast space of desert and mountain range of that geographical section. Details are wanting to show the full extent of their work, but there is little doubt that they made multitudes of disciples, and that afterwards they lost their influence. The famous tablet at Sing-an in Shan-si, bearing date 781 A. D., and in Chinese and Syriac characters, telling something of the triumph of the cross, is the only visible trace of the Nestorian effort to plant firmly the cross in China. Very recently I saw some of the Nestorian sect in Shanghai

and when they requested a small contribution to aid in some religious work, I asked about the history of their sect, and was pointed to the tablet at Sing-an as proof of their first attempt to teach Christianity in China.

The failure of the Nestorians did not discourage other Christian denominations from attempting to christianize China, and in the 13th century the Catholics entered the Empire also from the West. They were at first successful, when the decline of Catholic influence was arrested by the zeal of Xavier, whose plans of evangelization were conceived with the fervent energy and comprehensiveness which have brought so many triumphs to the Catholic Church, and the realization of which in this case death alone prevented. In 1580, Vaghiagnani, the Superior of Jesuit missions in the far East, selected Matteo Ricci and others, and sent them to Macao to push their way into the interior, and for a hundred and fifty years from 1580, great activity was displayed, and many converts were made, and after an effort of twenty-one years a Catholic Mission was erected at Peking. Success now seemed assured, but the Benedictines and the Franciscans and Jesuits who had moved in solid line until a lodgment had been made in Peking, no sooner planted the cross than dissensions arose among themselves, when the constant appeals to the Pope caused confidence to be shaken in their professions, and resulted in the edict of 1736 for their expulsion. Then a long period of persecution followed.

If the Churches of Christ could marshal their influences and centre them in China by a united effort, the exclamation of Vaghiagnani, centuries ago, "O Rock, Rock, when wilt thou open?" may have been sooner answered, and affirmatively.

But the cause of missionary work in China received an immense advantage when the successful navigator, Vasco de Gama, doubled the Cape of Good Hope. This daring

route for commerce, and introduced Europeans to Asiatics. Thus it is that Christianity and commerce have ever been the pioneer agents of the larger civilization that follows, potentially aiding, one the other, in extending the domain of Christian culture, and the refinement of human wants.

At the beginning of the present century the Chinese were no more favorably disposed to mission work than previously, but the earnest zeal of the missionary was inspired by a brighter hope. The discovery of

Vasco de Gama had opened new ports, and the London Society was the first Anglo Saxon missionary society to move China-ward, and Robert Morrison was selected to be the pioneer. The East India Company at the time enjoyed a monopoly of the China carrying trade but when Mr. Morrison applied for passage to China on one of the Company's vessels he was refused, and it was necessary for him to voyage to New York, and from there sail for China on an American vessel. He was nine months in reaching Macao, and at Macao the first regular Anglo-Saxon missionary laid his plans for missionary work in China.

What has been subsequently accomplished is told in the reports of the Missionary Societies in China, every figure telling a volume of sacrifice and struggle, and the aggregate of the statistical tables presenting results that should be convincing to the most cynical.

The Catholic Church has twenty-five bishoprics, and claims a membership of 1,000,000, not including Thibet, Mongolia and Manchuria, and encouraged by such success, its restless energy is directed to the alleviation of bodily as well as spiritual suffering, and its churches, hospitals and schools attest continued success.

At the great Protestant Missionary Conference, at Shanghai, in 1890 the statistics showed that forty societies were represented by one thousand, two hundred and ninety-six workers, and that there were two hundred and eleven ordained, and one thousand, two hundred and sixty-six unordained Chinese rendering efficient service. The entire missionary force was reported at 2,953, or 1,266 Europeans and 1,657 natives, and of the 522 organized churches ninety-four were fully self-supporting. The membership was 37,287, and the contributions of the native Christians for the preceding year were \$36,885. Later statistics* increase the number of the missionary force to 1,650, and the membership of the churches to 50,000, and estimate that there are about 100,000 who have put themselves within the influence of the Gospel.

In the department of mission education, success has been no less assuring. There are now 1,645 foreign and native teachers and 21,353 scholars, many of the latter

in the near future will prove the medium of spreading it to all parts of the Empire. What an agency in the furtherance of commerce! But it is the mission hospitals that would appear to impress the Chinese most with the efficiency of mission work, and called forth the remark

from the great Viceroy, Li Hung Chang: "We Chinese think we can take care of our souls well enough, but evidently you can take care of our bodies better than we, so send us medical missionaries in abundance." The cures made in the hospitals, the Chinese see. They may not understand how they are made, but they know they are made. There are seventy-four mission hospitals, and in 1893, there were 18,898 patients.

The figures given prove, comparatively, that in religion, education and medicine the missionaries have made decided progress, and merit the encouragement of public sentiment. If considered from a commercial point of view, missionary work has accomplished advantages to trade which the present awakening of China will soon evidence to be of great practical value. China can no longer sleep. The agencies of a civilization whose progress knows no receding ebb, are busily at work

within the Empire. Civil engineers are now mapping the vast territory of China and tracing lines for contemplated railways, aided by the information furnished by the missionary, and closely following his tracks across plains and mountains, and by these tracks the business man pilots his ventures to the far interior marts. In the absence of the information furnished by the missionary, many of the trade marts of China would be still unfamiliar to the merchant, and demands for his merchandise confined to much narrower limits. It should be remembered that the ensign of commerce follows close in the wake of the banner of the cross, and he who would strike down the hand that carries the latter injures the interest of the former. Whatever comforts are enjoyed by the missionary are deserved by the nature and far-reaching results of his work; and a just public sentiment should be ready to add to, but never diminish them.—*Christian Observer.*

BRIDGE

Across the Pacific

Cincinnati Enquirer
Jan 11, '08
Is Chinese Student Whom
America Educates,

Declares Wu Ting Fang,
at Commencement.

Halls of Learning Praised For Their Liberality.

Nevada's Graduation Rites Conducted in Front of Stanford White's Last Architectural Work.

Champaign, Ill., June 10.—The commencement address at the University of Illinois to-day was delivered by Wu Ting Fang, Chinese Minister to the United States. The graduating class numbered 427. The speaker's subject was: "Why China and America Should Be Friends." He said in part:

"When foreigners first came to my country they came not with any intention of introducing their civilization or with any desire of improving themselves with a study of ours, but merely bent on commercial gains—I say, when they came they did not do so at our invitation. We were sufficient unto ourselves. We were satisfied with our own civilization, which had existed for thousands of years, and was developed without the assistance of outsiders. We did not care to force ourselves on other people, and we did not like other people to come and bother us. Our ports were, nevertheless, opened against our will, and goods, including a noxious drug, were introduced into our country.

"Along with the products of the factory and the workshops were introduced a strange culture and strange ideas, which, however excellent they may be, nevertheless, the stamp of an alien civilization. We objected to the supervision of our ancient institutions and teachings, which, we believe, were the embodiment of the best and highest civilization in the world. For centuries my country held the lordship of Eastern Asia, all the neighboring countries acknowledging our superiority and paying annual tribute. Under the circumstances, was it at all strange that, with the irresistible advance of the forces of the West and the immovable conservatism and stolidness of the East, misunderstandings should arise, misunderstandings which the West, with its superior military and naval organization, was not slow in taking advantage of? The foreign relations of China in the past have been one continuous story of relentless aggression and helpless resistance.

"In the hundreds of my countrymen that went and are going through the college halls of this country, there exists a bond of union between China and America that is mightier than treaties and alliances. As some one has said, our American educated young men constitute a bridge across the broad expanse of the Pacific Ocean, on which American learning, American ideals, American institutions, American inventions, American products and manufactures are conveyed into China.

"Every Chinese in this country constitutes a link in the bond of peace that subsists between the ancient empire on the western and the gigantic republic on the eastern shores of the Pacific. I am glad, therefore, that your halls of learning have so warmly welcomed our young men."

Wu Ting Fang's address at Founder's day exercises was listened to with deep interest. Among other things he said:

"Education in China consists principally in the study of Chinese language and literature. Chinese literature takes a very wide range, and derives practically nothing from foreign sources. Chinese scholars are, therefore, well versed in the trivium and quadrivium of Chinese learning, and, at the same time, lacking in knowledge of matters pertaining to other countries. This is greatly to be deplored, for scholars occupy a high position in social and political life. They stand at the head of the four classes into which the whole body of people is supposed to be divided; namely, scholars, farmers, artisans and tradesmen. Accordingly, they are looked up to as leaders of men, and wield a powerful influence in molding public opinion.

"I am happy to say that there is a growing demand in China for books and papers relating to western arts and sciences. There is a manifest desire on the part of the coming generation of Chinese to know more of the outside world. They admit the superior knowledge of western nations in mathematics, engineering, mechanics, chemistry, mining and other positive sciences. They own that they cannot build a steamboat or an electric plant without foreign aid; that they do not possess a single work of Chinese authorship which treats of the frozen north or the African tribes; that they have no adequate conception of comparative philology, though there is no lack of Chinese scholars who have devoted volumes to researches in the structure and origin of their own language. In all these branches of knowledge they feel that they have much to learn from the west before they can put themselves fully abreast of the times.

"But as for the principles that regulate the social relations of man, the Chinese believe that they have as pure a system of morality as can be found anywhere. Confucius, the great Chinese sage, sums up the whole duty of man to man in the word 'reciprocity,' which he interprets to mean 'Do not do to others what you do not want done to yourself.' It must be remembered that the 'Golden Rule' in this negative form was enunciated in China fully 500 years before the positive form of it was given out to the world from the mount by the Sea of Galilee. Again, what could be grander than these words of Mencius, another sage of China: 'I like life, and I like also righteousness. If I cannot keep the two together, I will let life go and choose righteousness. I like life, indeed, but there is that which I like more than life, and therefore I will not seek to possess it by any improper ways.'

"I do not claim, of course, that the Chinese, as a people, always live up to this high standard of morality. They are only human, and sometimes allow themselves to be carried away by their passions to fearful excesses. But what people is there on the surface of the globe who can boast of being perfectly blameless on this score? The Chinese are neither better nor worse than other people. They often do, I am sorry to

say, what is wrong, but I apprehend it will not be disputed that the same may be said even of Americans and Europeans. 'To err is human.' Nevertheless, we should all strive to do what is right, and, above all, to do justice and act fairly toward our fellow men.

"It has been said," resumed the speaker, "that the only way to prevent war is to make the implements of destruction so terrible that no nation would think of embarking in such a desperate undertaking. There is little ground to justify such an opinion, judging from recent experiences. War may be terrible. But as long as there are such things as engines of death at the disposal of men there will be daring spirits who do not shrink from making use of them. The Chinese, in days gone by, invented gunpowder. Since then the people of the west have so improved on the invention that its destructiveness has immeasurably increased. China has a great deal to learn from this young republic. I hope, however, that she will learn, not the arts of war, which have for their sole end and aim the destruction of life, but the arts of peace, which make for the happiness and welfare of the people."

During the Founder's day exercises a letter from Andrew Carnegie was read to the audience by Mr. Church. The letter was addressed to Mr. Frew, as president of the board of trustees of Carnegie institute, and was sent from Skibo Castle, Scotland, under date of October 19.

The annual report of the Carnegie institute, read by Mr. Church, gave in detail the work done the past year by the various departments. The first department considered was the library. The Central library and its branches now contain about 116,000 volumes, of which 77,000 are in the central library, 11,000 in the Wylie avenue branch, 11,000 in the Lawrenceville branch, 6,000 in the West End branch, 5,500 in the Mt. Washington branch, and 5,500 in the Hazelwood branch. In speaking of the museum Mr. Church said Mr. Carnegie had donated a large lot of coins collected by himself in a tour of the world. He said also that Mr. Carnegie had authorized the preparation of a number of replicas of the memorial stones in the National museum of Mexico, representing the ancient Mexican civilization.

One of the items appearing on the program was an address on "Pittsburg's Progress," by C. L. Magee. However, Mr. Magee was unable to be present and sent a letter, which was read by Mr. Church.

Anders L. Zorn, of Sweden, who came

A DIFFERENCE IN THE ANGLE OF VISION.

I. 1902

IN a late number of a popular and widely-circulated religious weekly published in New York city (and one which has been at considerable trouble to inform itself and to endeavour to keep its readers informed of the significance of recent events in China), we find the following paragraph, which is so suggestive that we take the space to print it entire. It is given under the inlet title, "Education in China," and reads as follows:—

"No more significant sign of progress has appeared within the past six months than the edicts issued in Peking providing for the establishing of schools throughout the Chinese Empire, and ordering Viceroy and Governors of provinces to select and send students abroad. The first edict declares, (1) that the Imperial University at Peking "must be put in thorough order"; (2) that all Viceroy and Governors shall convert the schools at their provincial capitals into a college, one for each capital; (3) that "each prefecture (including five to ten counties), sub-prefecture, and independent department shall establish an intermediate school"; and that (4) "each department and district a lower-grade school with (5) numerous primary schools." The curricula of these schools include the usual Chinese classics, to which are added history, the science of Chinese and Foreign governments, and industrial science. Thus, in the words of the edict, 'a foundation will be laid to secure men equipped for the duties of government.' These edicts also mean that there will be a call for a large number of foreign educators who can speak Chinese, to open the colleges, intermediate, lower-grade, and primary schools, and also to train native teachers in the new learning in every province of the Empire. Through its organisation of eight viceroys, sixteen governors, and two thousand civil officials, the Chinese Government rules its four hundred million people. Each mandarin, therefore, controls on an average

The Chinese Decree (Dobson) Rev. 11
A PROMINENT CHINESE OFFICIAL AND THE
MISSIONARIES

IN THE *North China Herald*, of recent date, there appeared a translation of a remarkable manifesto issued by His Excellency Feng Ju K'uei, Governor of Kiangsi Province. The manifesto was issued in response to the recommendation from the Provincial Council that friction between native Christians, Protestant and Catholic, and the people be avoided. Governor Feng was a friend of the missionaries during the Boxer troubles. The manifesto, which shows a favorable disposition to missionaries, is as follows:

H. E. Feng Ju K'uei, Provincial Governor of Kiangsi, on Harmonious Relations between the Populace and Mission Church Members.

"With regard to the recommendations sent up by the Kiangsi Provincial Assembly on the avoidance of friction between mission churches and the populace, I, Feng, Governor of this Province, would revise them in accord with the following considerations:

"Men of the West have come to China propagating a religion whose teaching is love to others as ourselves, and exhortation to virtue in general. The older form of this religion came early to China under the name of the Heaven Lord Religion (Catholicism), in various points differing from the newer form, known as the Jesus Religion (Protestant Christianity), and the churches established by such have been distinct and separate.

"From the time that the ports of China were opened to Western commerce, the representatives of these two religions have come over in very great numbers; but this has been an inevitable fact in accord with modern world

men everywhere to avoid the beginnings of jealousy and suspicion, or the adoption of an attitude of distance and severance. For mission work is recognized by statute, and the personal freedom of converts is legally assured to them, so as to avoid all animus and to pre-

servations, and when disturbances have occurred between the populace and the mission churches it has been because the local officials have adopted mistaken measures, or else because the higher officials have failed to study things ancient in the light of modern conditions. Our Imperial Government has adopted a policy of strict impartiality toward all religions; and with regard to those of the West it has employed certain missionary scholars and adopted certain items of their scholarship for the good of the Empire.

"From the beginning of these missions the newly arrived fathers and pastors have not understood the precise conditions and feelings of the people; and even after longer residence it has been unusual for them to mix socially with officials and gentry. In consequence of this aloofness, suspicions have arisen, and from these suspicions friction and disturbances of a sort never contemplated by the Western missionaries themselves. But of recent years mutual understandings have been secured, disturbances have ceased in consequence, and around such places as Shanghai and Ningpo both scholars and merchants have mingled with missionaries and co-operation with their work in a condition of delightful harmony.

"Further, I am assured that the missionaries of the nationalities are able to control their converts and preserve their own good name, with broadest justice and utmost impartiality, to the satisfaction of the populace and without any collision with treaty regulations. But when the local officials tie themselves to old usages, and the gentry imprison their minds in old notions, then trouble arises on all hands; for which the (Christian) religion is in no wise to blame.

"It behooves all officials and others, therefore, to consider the case in accord with law and order so as to consummate harmonious relations; and be able to exhort their country-

men everywhere to avoid the beginnings of jealousy and suspicion, or the adoption of an attitude of distance and severance. For mission work is recognized by statute, and the personal freedom of converts is legally assured to them, so as to avoid all animus and to pre-

serve the peace; and this is the more fitting in view of the constitutional movements now in progress.

"Copies of this are to be multiplied and published officially."

two hundred thousand souls. The central government seems finally to have grasped the fact that the chief need of China at present is education for the masses. The pedantry which has hitherto characterised Chinese home-learning is likely to give place to progressive scholarship, and a new era may begin in China."

Thus far the New York editor, who has, it will be seen, admirably coordinated the external facts connected with the edict in question (which some of us have already almost entirely forgotten), and who is able to see through and beyond them.

For the sake of definiteness let us follow the arrangement of particulars item by item, and see what appears to underlie them, not in theory, but in reality. First, the thorough reorganisation of the Imperial Univer-

sity in Peking. Across a thousand leagues of ocean this has an admirable sound. In practice it means the summary dismissal of the oldest, most accomplished and most faithful educational servant whom the Chinese Government has ever been indebted to, and also of all the staff, of whom several were men of great experience whose usefulness would have been never greater than at the present time. We need not carefully inquire into the motives alleged for these acts, nor do we know that the "cheaper" Japanese instructors are or will be at once taken on. No matter what their possible excellence, they are unknown and untried, and the memorial of the official charged with these important educational changes shows not the smallest signs of a comprehension of the Institution,

or of a purpose to meet them were they apprehended. Again, the Viceroy (Governors-General) and Governors "shall convert the schools at their provincial capitals into a college, one for each capital." How smoothly this sentence reads, and what a firm yet gentle confidence is inspired by the 'paulo-post future' "shall convert"! As a matter of fact, we know exactly what this connotes. The said "Viceroys," Governors, and their staff, are still for the most part ruminating on this business, and the forces of latent antagonism are by this time well organised. Changes of this sort do not take place by a process as simple and a mechanism as perfect as that by which a dressing-case with a large mirror is suddenly transformed into a folding-bed. The Chinese educational system is the slow growth of many ages, covered with barnacles and not easily loosed from its ancient moorings. There is a large complement of educational officials and virtual pensioners, all of whom have their duties, or at least their perquisites. To take the old craft and give resonant orders that their somnolescent attachés "shall convert" them into a new-fashioned steam-tug with an Occidental whistle, is to do violence to the traditions of the ages. The hereditary occupants of the ancient vessels will simply do nothing of the kind until they are compelled to do so, and thus far no machinery appears to have been invented adequate to coerce them. It would be easy to amplify this proposition to an essay, but the mere mention of the conspicuous fact must at present suffice. Similar, but more serious difficulties are encountered when we begin to contemplate the not altogether self-explanatory "intermediate school," and "lower-grade school." These are, of course, feeders to the Provincial Colleges, but it will be noticed that there is not in this Imperial Decree, or anywhere else, even the least incidental mention of a way by which the indispensable teachers for this new-graded instruction are to be provided, or are to be paid. This is the very crux of the whole educational business, as any one with experience is aware. At a time when all the available

resources of the Chinese Empire are mortgaged for a term of years to free her from her debt to the rest of the world, this is a serious matter. But it is by no means the greatest difficulty. Long experience shows that when the Chinese really want money for important public purposes, they generally contrive to get it from somewhere. There is a task harder even than the aggregation of shoes of sycee before the practical inaugurators of the New Education. But this must be reserved for another article.

A DIFFERENCE IN THE ANGLE OF VISION.

II.

THE closing item in the long list of significant new departures on the part of the Chinese Government mentioned in the article from the New York journal previously commented upon in these columns, is epitomised in the pregnant phrase "numerous primary schools." In other words the whole system of Chinese education is by the wave of a magician's wand to be transformed from the bottom to the top, and in the stirring language of the Imperial Decree "a foundation will be laid to secure men equipped for the duties of government." This, it is needless to remark, is exactly what we have been advising and urging by every means within our power ever since we can remember. Nothing would please us better than its realisation, and we do not wish to convey the idea that we think it impracticable or absurd. It is in fact quite otherwise, or "China's only Hope" would be well nigh withdrawn.

What we have now to point out with as much clearness as we may, is that the Chinese "Government" which commands the continental innovation here outlined, has not the least notion of the radical nature of the step which it has taken, and that it has no means whatever at its command for the execution of its own orders. It is easy to enjoin the organisation of an indefinite number of 'primary schools,' but it must be distinctly borne in mind that the *only* notion

which these words convey or can convey to the Chinese intellect, is that of a collection of lads bellowing the Chinese Classics at the tops of their voices, until they are able to repeat the 'five cart-loads of books' verbatim, when they are prepared to begin the real business of life, which is the kaleidoscopic arrangement of phrases and sentences constructed in the orthodox style, so as to form the 'Examination Essay,' which is regarded as the noblest product of the human faculties, and when adequately achieved qualifying the successful verbal artist for all the miscellaneous and intricate functions of Chinese official life. This routine process, as we all know, has latterly been interrupted, and the construction of the Essay has been by Imperial Decree countermanded. But the mental habit of ages is not to be lightly and successfully broken up by a single sweep of the vermilion pencil, it is easy enough to order the substitution of the Discussion (Lun) for the Essay, but those who know, tell us that it is after all but the same old serpent wrapped in a new snake's skin. Mathematics and "Science" are recommended as the warp and the woof of the New Learning, but nothing is easier than for the most pretentious and the most ignorant sciolists to pass themselves off as adepts in these branches of learning, to the deceiving and the undoing of their patrons and pupils. The Chinese have two traits to which foreigners have for the most part been unable to do equal and impartial justice. One is the talent for assimilation, for adjustment, for accommodation. Physically and intellectually they are tolerant of any climate and any environment if they can but once get the range of its possibilities and its temperature.

The other talent is that for neutralising the effects of what might be thought efficient agents for definite results. An excellent illustration of this has recently appeared in the experience of our energetic contemporaries the "Sanitary Board" of Hongkong, which puts rat-traps in every tenement supposed to be in danger of the plague, that the vermin which spread it may be caught and exterminated. For each rat taken there is a small but fixed

reward. Notwithstanding this, however, many of the traps never capture anything, for the reason that as soon as the Inspector has departed leaving his baited trap behind him, the occupant of the house (who not without reason dreads the impending disinfection) draws the bait, and the rodents go peacefully on their way as before. If the New-Learning Rat-trap is to catch the rising generation of Chinese in 'primary schools,' it will be highly important to see that the process is first set in motion, and then kept going. It is this process which we should like to hear something about, but which, one might suppose from

the complete silence in regard to it, is expected to be as automatic as the rise and fall of the daily tides. In short a large army of trained teachers is absolutely necessary to begin the long and slow process of securing "men equipped for the duties of government," and so far as we know there are almost no such persons in sight. Even if there were it is seriously to be questioned, whether in the present temper of the Chinese educated mind, they would be able to do their work. We can not too often remind ourselves that the unwearied comparison of China in this year of grace with the Japan of a generation ago is altogether misleading. The Japanese people seemed to be led by an instinct not unlike that of a water-fowl for the distant north where it might nest, and they took a substantially unanimous flight. But China has no such instinct, and no such unanimity. One would suppose from the paragraphs quoted in our former article that "eight viceroys, sixteen governors and two thousand civil officials"—a syndicate of 2,024 individuals, each controlling "on an average two hundred thousand souls," would soon rule the whole "four hundred million people" according to its own ideas. Here is a compound fallacy. The syndicate of Governors-General, etc., may not happen to want any of the results which the Imperial Decree verbally commands. No one knows for certain that the "Imperial Decree" itself wants it either. (But how is it possible for an editor in New York to know that?) Some of them will

certainly want one thing, and some another. We constantly witness the paralyzing results of the government of a province when the Governor-General is of one mind, and the Governor, or even the Treasurer and the Provincial Judge, of another, and there is no end to the dissensions which may and which do spring up between them. But when there is involved the delicate adjustment of a piece of machinery, which requires as careful manipulation as a chronometer, we fear it is by no means certain that the result will be to "secure men equipped for the duties of government." Besides all this, there is always in the offing the deadly possibility that the most progressive and resolute man, like Yuan Shih-k'ai, may be tripped up by a combination of his enemies, and have a serious if not a fatal fall. In such a case we well know that all the principal measures which such a man has set on foot are liable to be washed overboard by the deluge, and may be seen no more. This we do not predict, but it is a contingency to be contemplated.

There are many other aspects of this fruitful subject which have not even been mentioned. One of them relates to "Chinese Students Abroad," to which the journal quoted devotes another column, in which, after reciting the terms of Imperial Decree it is pointed out that "thus a quarter of the human race is taking a new departure." We should be glad to be certain of it, but to us it seems much more likely that it is merely the vermilion pencil of the "Government" which is taking an old departure over again. We have not altogether forgotten Yung Wing and his large party of "Students Abroad" just thirty years ago. What was the net outcome of that promising movement? Its comparative (if not superlative) failure was not in the nature of things but in the nature of men, and we wish to point out with emphasis and iteration that the nature of man in China is substantially just what it was thirty years ago. We neither deny nor ignore the reform element, but we do affirm that the reform element is not in charge of the Chinese Ship-of-State, and that there is no present prospect that it

will be. There is of course a Zeitgeist, or Spirit-of-the-Age, in China as elsewhere in the world, but it is to be lamented that like other ghosts it does not conspicuously interfere in mundane affairs. Unless it is backed up by something more energetically operative than occasional Imperial Decrees, we must decline to believe that any educational revolution has thus far been started among four hundred millions of Chinese, although we certainly hope that it will be.

Every such radical change implies strength in the Central Government, and consistency of purpose, and at present we are assured of neither. In some respects the uncertainties in the Chinese Empire are at this moment not altogether unlike what they were two years ago when the Boxer storm was about to burst. We should all be delighted to see settled weather in the political skies, but it is the literal truth that we do not see it now, and this fact is of capital importance, and must not be overlooked.

The Japan Times.

TOKYO, TUESDAY, MAR. 3RD, 1903.

EDUCATIONAL REFORM IN CHINA.

IN a recent letter to his paper, the Shanghai correspondent of the London Times quotes in full a long article on this subject prepared by the Rev. Gilbert Walshe, Recording Secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese. That gentleman appears from his article to be one of those who, owing either to ignorance of Chinese affairs or to some peculiarity of temperament, hailed the Imperial Edicts promulgated in China in 1901-2 for the reform of education with unwarrantedly sanguine hopes and expectations, and who are, consequently, disappointed at the way things are actually moving. He says:—

"It may be taken for granted that the Emperor is fully convinced of the importance of educational reform and desires that the benefits of Western enlightenment should be applied to his dominions: the Empress Dowager, too,

judging from the edicts she has published, is also of the opinion that foreign education is not without its uses; and it is safe to assume that many of the high officials believe that the only way to 'guess the riddle' of the foreigner is to 'plough with his heifer,' and thus recommend the acquisition of Western knowledge as a means to an end; but it would be an entire misconception of the whole situation to suppose that there is any intention on the part of the Chinese to revise their system of education by the substitution of Western for Chinese methods, as this article will endeavour to demonstrate."

Mr. Walshe maintains that the Imperial Edicts have been carried out only in some exceptional cases, and even then in a very perfunctory and evasive manner, as described in the following sentences:—

"In those exceptioned cases where action was taken, officials endeavoured to evade the imputation of laxity by giving new names to the already existing Chinese colleges, calling them 'Chinese and Western Halls of Learning,' by employing a small number of Chinese professors for the teaching of Chinese literature, &c., and a much smaller number of utterly unqualified natives for the teaching of English, French, science, &c., not one of the 'faculty' having the least idea whether the 'English' teacher could speak English or the science master had ever studied the subject. Being unable to settle the question satisfactorily they were content if the 'Professor' did not demand too large a salary; and, in order to reduce the expenses still further, the number of students received was strictly limited.

"Institutions of this character have multiplied in all the provinces; in some cases the books to be studied have been selected by persons evidently ignorant of their nature and contents, the selection being most hopelessly haphazard. In a few instances the professors are well-meaning men, though quite unacquainted with Western learning; but in a majority of cases the 'New College' has been made to supply berths to a large following of the directors' poor relations. In some of these new institutions men of determined conservative character have been put in charge, with the evident intention of suppressing any effort at reform. So it has been, for instance, at the Su-chau Provincial College, where the principal announced that he could not permit the use of such terms as 'the five continents,' 'the globe,' 'international law,' &c.—the inference being that the old ideas must be maintained that the 'universe' consists of China, and that no other country can be regarded as a 'continent' or the 'barbarians' conceived as entering into relations with her upon equal terms. In others men

of advanced years and absolute ignorance of anything outside of China have been charged with the conduct of these new 'foreign' colleges. There is one case where a charity school has been converted into a Government 'college,' and the new staff consists of some 15 'Professors' all over 60 years of age, so that it is popularly known by the facetious title of 'The Old Men's Home.'"

We are not in a position to pass any judgment on the accuracy of the statements of fact in the above quoted passages. But taking their correctness for granted, we may regret that things have not moved more satisfactorily, but we could scarcely have reasonably expected that the situation would be very much different from what it now is. Nobody in the least acquainted with the character of officialdom in China could have fancied that the reformation of the educational system, the necessity of which was at last recognized by the Dowager Empress and the majority of her advisers, would be effected in the space of a few years. What the promulgation of the Educational Edicts meant to those well acquainted with the real position of affairs, was that it was a step in the right direction. It has all through been obvious that some time must elapse before the thoughts so recently excited in the minds of the Chinese rulers as to the educational needs of their country could settle down and crystalize into some definite practical programmes of action suited to the actual requirements of the case. The new universities and colleges opened in various provinces — they number nearly fifteen — are doubtless in many instances defective and unsatisfactory, and it is to be sincerely hoped that these shortcomings will be remedied with the least possible delay. But in spite of their shortcomings, it must be acknowledged that these educational institutions constitute a new breach in the Chinese wall of conservatism. The opening may be small, indeed, and irregular, yet once there it is bound to widen more and more.

The principal object, however, of the article under review seems to be to ventilate the complaint of the

missionary body against the alleged disinclination of the Chinese authorities to offer a recognized place in their educational scheme to Christianity and its propagandists. Nearly two-thirds of the article, covering a column and a half in small type, are devoted to the discussion of this aspect of the question. The writer instances the religious difficulties that recent-

ly occurred at the new universities at the capital cities of Shantung and Shan-si, where missionary gentlemen were appointed to Directorships. Educational reform in China does not mean the adoption of a new religion. Too many of the missionaries, however, appear to think otherwise; probably they see in China's new educational efforts a unique opportunity for sowing religious seed on a large scale. At all events, Mr. Walshe is evidently very much disappointed at finding that missionary influences are at a discount under the new educational system in China. These are his concluding words:—

"There is much more to be said on the subject, but perhaps the above may be sufficient to show that the prospects of religious educationists and Christian missionaries generally are not materially improved by the much-belauded educational reform."

It is scarcely necessary to say that the reform of education and the propagation of Christianity are two different things, and one may be brought about quite independently of the other. More than that, under the existing conditions in China, we are strongly inclined to deprecate any injudicious attempts at exploiting the educational movement in the interest of religious propagandism. Such attempts will only increase the vast difficulties lying before the educational reformers without in any way benefitting the cause of religion. On this point we notice with much interest that our view is shared by the very correspondent who has introduced Mr. Walshe's article into the columns of the leading London journal. After remarking by way of preface that the reverend gentleman will discuss

the matter from the missionary point of view, that correspondent says:— "There is another aspect of the religious and educational question, the layman's, which doubts the wisdom of inflicting the war of conflicting doctrines upon the Chinese people in their present condition."

The Japan Times.

TOKYO, THURSDAY, MAR. 5TH, 1903.

EDUCATIONAL REFORM IN CHINA AGAIN.

IN pleasing contrast to the unfavourable views of the Reverend Mr. Walshe, whose article in the London *Times* on this subject has already been noticed in these columns, another reverend gentleman in China, Mr. T. Richard, who, curious to say, is closely connected with the same Society of which the other writer is Recording Secretary, writes in the January number of the *Contemporary Review* on the same topic in a decidedly hopeful vein. Particular interest and importance attaches to the utterances of Mr. Richard on the present subject, because it was he that suggested to the Chinese Plenipotentiaries the advisability of establishing modern colleges in Shansi by way of making reparation for the massacres perpetrated there, and because he is, we believe, at present presiding over the teaching staff of the new college opened at Ta-yuen-fu as the result of his recommendation. Moreover, during his long residence in China he has paid particular attention to the practical problems connected with education, and has probably done more than any other European or American to promote the diffusion of modern ideas among the rising generation of Chinese. We know more than one influential Chinese Reformer, who speaks gratefully of the services rendered by him in this respect.

"Of all the great events," he says at the outset, "which have happened in our time, those men who are the best acquainted with China and the neighbouring nations agree that the

greatest is the Renaissance of the Far East." Then, after referring to the series of memorable Edicts on educational reform issued by the Chinese Court in 1901, Mr. Richard continues as follows:—

"Those who are acquainted with China know very well that many of the Edicts of the Government do not amount to much more than waste paper. In this case, however, it has not been so. The Imperial College in Shansi has been opened, with some 300 students, in the hope that it will develop into one of the provincial Universities. It is divided into a Chinese and a Foreign Department. All the candidates for admission must have the Chinese degree of B. A. After the students have completed their Chinese course they pass on to the Foreign Department. The Foreign Department has six foreign professors and six Chinese professors who hold diplomas of Western learning. Besides this there is a staff of six translators of university text-books into Chinese, superintended by a foreigner."

It was not in Shansi alone that the Educational Edicts led to some practical results, and Mr. Richard mentions the names of thirteen colleges established in different parts of the country, with an aggregate annual appropriation of about half a million taels. Besides, in illustration of the newly created demand for Western learning, he states that "at the lowest estimate text-books and books of general knowledge of the West to the value of £25,000 must have been sold during this year [1902] alone."

By way of indicating the present mental attitude of the rulers of China, Mr. Richard quotes the questions put to the applicants for the degree of M.A. at the triennial examinations held all over the Empire simultaneously some time in September, 1902. These questions are very suggestive and interesting, but all that we can do here is to try to indicate their general character and tendency. In the provinces of Kiangsu and Anhui, to quote a few instances, the students were asked whether "according to International Law any one has a right to interfere with the internal affairs of any foreign country;" and in view of Western people's refusal to submit to Chinese law, "what ought to be done so that China may be mistress in her own coun-

try, like other nations." They were also asked to write about the gold and silver standards with special reference to the question of the Chinese indemnity. Looking through the questions proposed at the examinations in other provinces, we find, interspersed between these current topics of more or less political significance, various subjects bearing on science, education, law, trade, manufacture, agriculture, railways and so forth. The following subject for an essay set before the Shantung students may be of special interest in view of the prevalence of a mistaken notion as to the revival of anti-foreign troubles:—

"According to International Law, foreigners temporarily residing should be protected. This principle should be carefully inculcated in order that foreigners in our midst should feel at rest."

This is all the more significant because Shantung where the above thesis was officially suggested was at one time a hotbed of Boxerism. "How the Chinese students of the East and the West," Mr. Richard says in conclusion, "will utilize the new knowledge acquired the future alone will reveal. But when we remember how much has been done in 30 years by Japan, a country only one-tenth the area and population of China, it is clear that we have before us at least the beginning of one of the most stupendous facts of the modern world."

SAYS UNITED STATES IS RUNNING CHINA

Has Assumed Political and Financial Guidance, According to British Correspondent.

POWERS OUTMANOEUVRED

James — Dec 30 13
Missionaries Greatest Force in Americanizing the Country—President Wilson's Clever Move.

By Marconi Transatlantic Wireless Telegraph to The New York Times.

LONDON, Monday, Dec. 29.—The Daily Chronicle's Shanghai correspondent, writing on the spread of American influence in China, says:

"There can be no doubt about the growing spirit among the youthful Chinese which holds America as the hero of democracy and which induces them to look upon America as their guide in matters of national conduct. The attitude of the Chinese in Peking always has been, if anything, favorable to Britishers, and is so now, but there is a louder cry going up with a strong American accent in all matters political.

"The Ministers of State are pro-American and the new Chinese officials are mostly men of American education. Even President Yuan Shikai is known to be peculiarly friendly toward America and the other great President of the world. He is understood especially to favor American capital coming to China.

"The American missionary also plays his part well, and probably works political economy into his evangelistic propaganda more than any missionary of any other nationality. Then there is a vast Young Men's Christian Association organization in China, which is worked almost exclusively by Americans, who are indefatigable in their work in all parts of the country and have done more during the last five years to Americanize China than any other force operating there. As a matter of fact, America has assumed the political and financial guidance of China. This attitude is speedily growing, by tactics that outmanoeuvre Japan, Russia, and England, and is strengthened immensely by President Wilson's early recognition of the Chinese Republic and his attitude in connection with loan matters.

"During the revolution the English diplomatists were so circumspect, and have been since, as to incur the annoyance of the Chinese, whereas the United States cleverly contrived to get on good terms equally with the North and the South. There can be no doubt, either, that Americans can appreciate the sheer immensity of China more than the average Englishman, and every American knows that, all good intentions fully granted, there will finally come a mackerel as a reward for the sprat now being thrown."

BRITISH UNIVERSITY FOR HANKOW SEEMS ASSURED

Prayer to Parliament Not to Fall on Deaf Ears; Will Add Much to Britain's Prestige

China Press — Aug 16, 1913

London, July 27.—Although pure altruism animated Lord William Cecil, Earl Loreburn, Hon. T. P. O'Connor and others who met in the committee rooms of the House of Commons recently and recommended the use of £250,000 of the Boxer fund for the founding and equipping of a British university in Central China, the plan is considered by statesmen, publicists, capitalists and orientalists in general as one, not only of benefit to the Chinese, but destined to further British interests by making the term British mean something more than trade. In other words, to Britain's strong commercial and financial influence in China it would add a sentimental influence as great as that enjoyed for the time being by the United States, and in time it may well become greater.

The meeting from which came the aforementioned proposal was presided over by Loreburn. Between 50 and 60 members of Parliament were present, in addition to a score or more of prominent men, including Lord William Cecil, Lord Robert Cecil, Lord Hugh Cecil, Mr. Gerald France, Mr. Acland, the undersecretary for foreign affairs; and Dr. Scott Lidgett, Mr. Pike Pease, Dr. Esmonde, Mr. Whyte, Sir W. Anson, Hon. T. P. O'Connor, Mr. Bird, Mr. T. C. Taylor, Mr. J. W. Wilson and Sir W. Essex, Lord William Cecil outlined the proposition as follows:—

Great University in Asia

"The proposal is to divert a portion of the Boxer indemnity to the purpose of founding a university in Central China on lines analogous to those of Oxford and Cambridge. It would not be a religious or denominational foundation, but facilities would be provided for establishing hostels in which the missionaries and others could group their adherents, as is the case at Western universities.

"China would, no doubt, have been prepared to found a university herself, had she not been immersed in financial difficulties partly as the result of having to pay western nations heavy indemnity for the consequences of the Boxer rebellion. That money comes from the pocket of the Chinese taxpayer, and therefore in desiring to allocate a portion of it for the foundation of a university, we are not proposing to put our hands in the pockets of the British taxpayer, but merely to apply a part of China's own money to China's educational needs, which she is not financially strong enough to meet herself.

"The United States has already led the way in doing what is now proposed that Great Britain should do in this matter."

Claims Net Britain £7,593,000

The general discussion which followed showed that the British claims for the Boxer roublets were £7,593,000. Of this £199,000

has been paid. The payment for 1912 is in arrears. Thus, China is still expected to pay the British government £7,394,000 for the outrages of the Manchou court thirteen years ago. So it is believed that some reparation would be made by the founding of the proposed university.

It was brought out in the discussion that the idea now is to recommend that £50,000 be paid over to the university fund as an initial payment, and that further installments up to £200,000 should be made as the work of founding the university progresses. Sir Edward Grey, the minister of foreign affairs, heartily favors the plan, and has already sounded the treasury department. Here he met a snag, as the Chancellor of the Exchequer holds that the total proceeds of the indemnity have been allocated to the national sinking fund, and that it would not be legal to divert all or any part thereof without specific authority from Parliament.

Most of the members of the Commons present gave it as their opinion that such authority could be obtained from Parliament. Finally the following resolution was passed unanimously:

"That this meeting of members of Parliament, having heard the statement with regard to the proposed university in China, approves of the appointment of a deputation to the Prime Minister to urge upon him the propriety of giving a grant out of the Boxer Indemnity Fund or otherwise towards the establishment of such university."

Only a Question of Time

It is regarded as only a question of time when the grant is made, as public sentiment is overwhelmingly in favor of doing something like this in behalf of the Chinese. One cause of delay, perhaps, will be the fact that up to date China has paid into the fund only £199,000, and it is unlikely that thrifty Downing Street will take \$250,000 therefrom until fully that amount has been deposited there by the Chinese themselves.

The British expect great results from this project. First, of course, will be the knowledge of a good deed well done in behalf of a people who have hitherto been anything but helped by the policy of the British Government; second, as the university becomes a power in the land, a better feeling toward the British will grow among the Chinese; third, it will do in Central China for the acceptance of British ideas and methods what the new University of Hong-kong is already beginning to do in South China. Thus, the returns will far exceed the initial venture of £250,000. Finally Britain will still get the balance of the Boxer indemnity, plus a sum almost as great in interest at four per cent. on the deferred payments.

CHINESE SUPERSTITION.

An Artist's Experience in Painting an Old Buddhist Priest.

Crowds of people assembled as we arrived at the inn, just before sunset, and among others I spotted the fine head of an old Buddhist priest. After a long confabulation and a few strings of cash, which passed from my pocket into his hands, I was able to induce him to sit for his picture, and I dashed off a sketch in oils before he had time to change his mind.

Unfortunately the large crowd that had gathered round, especially the women folks, seemed to scold him and talk angrily at him for his silliness in sitting, owing to the strange notion that prevails in China, and, in fact, nearly all over the East, that if an image is reproduced, a soul has to be given to it, and that the person portrayed has to be the supplier of it at his own expenso. The venerable old Buddhist priest, who was nursing his "cash" on his lap while being immortalized on a wooden panel, and had a curious twinkle in his eye, as if he knew better, resisted bravely for some time and sat like a statue, but finally had to give in.

"You will die," cried an old woman at him: "I saw your soul coming out of you and go into the picture. I did, really; I saw it with my own eyes!"

"So did I," cried a hundred other voices in a chorus.

By the time the priest had got up they had half convinced him that at least half his soul had really gone out of him; but had the soul gone or not, he would go and take the cash for safe keeping to his home first, and complain and ask for the restitution of his lost property afterward. He was a sensible man. So was I, and knowing what was coming the moment he had gone, I went into the room and packed the sketch safely, then took another clean panel and smeared it with the scrapings of my palette to show him instead, in case he would come back and wish the picture destroyed. Twenty minutes had not elapsed when he was back again, of course without the "cash," holding his stomach and complaining of internal agonies.

"I am going to die," he cried, the moment he saw me: "you have taken away half my soul!"

"Certainly I have," said I, sternly. "You did not expect me to give you all that 'cash' for less than half your soul, did you?"

"Oh, no! but I wish it back, as I feel so bad now without it."

"All right," said I. "I shall go in the room and destroy the image I did of you; will you then be satisfied?"

"Yes."

Here the other panel smeared with palette scrapings was produced, after making pretence at destroying it with a knife, and never in my life have I seen an expression of relief equal that of the priest. He had not felt half his soul so much going out of him, but he certainly felt it coming back again. He could swear by it. He was now perfectly well again.—*Fortnightly Review.*

WHAT CHINA'S CRISIS SAYS TO THE CHURCH

BY
WILLIAM T.
ELLIS
Editor Afield
of
The Continent

EVERY newspaper dispatch from China is as an interrogation mark flung into the face of the Occidental Christian. Trans-

lated, it says, "You are wondering if China is big enough to meet these new conditions and opportunities; but how about yourself, you sapient heir of many centuries of Christian civilization, you self-satisfied consumer of missionary dinner and oratory, you self-labeled 'Christian statesman'? Are you thinking a thought or turning a hand to take advantage of these chaotic conditions for the benefit of your missionary cause? Or do you expect a patient Providence to do what may be needful, despite your heedless indolence?"

restaurant. But their minds are made up to the passing of the former ways. It is beyond question that the China of tomorrow is to be governed by foreign ideals, if not by a foreign nation—the latter contingency a dreaded peril which "Young China's" conduct at the present hour is doing much to invite. Out of today's chaos almost anything may emerge—except a reestablishment of the Old China.

The Christian public seems not to have grasped the fact that the present war and tumult and uncertainty have driven the missionaries from all over China down to the port cities. Speaking in general terms, missionary work has practically ceased for the present, outside of the port cities, and there it has either come to a standstill or takes on an abnormal character. Every missionary home or boarding house at the ports is filled to overflowing with refugee missionaries from the interior, who are simply waiting to see what tomorrow will bring forth. There has been a really astonishing consideration for foreigners in all the fighting up to date, but both consuls and native officials and experienced missionaries have counseled that the missionaries go to the protection of the foreign gunboats and troops. That is wise and sensible; an act of friendliness to China as well as of precaution.

Consider what this involves. By a mysterious providence the missionary body has been thrown together in a few places—chiefly in Shanghai—as never before in the history of China missions. They are in safety, and, essentially, in idleness. Detached from their local fields and routine duties, they have time and special opportunity to consider their work in the large. Before their eyes lies China in revolution. The situation is like a medical clinic, with all the students and doctors gathered around the patient. What a rare opportunity to acquire knowledge! There will be leisure also for thorough diagnosis.

The Most Important Moment of Our Time

Obviously, the case indicates (to use the lingo of the physicians' craft) a fuller, more coherent and more scientific treatment. In this hour the claims of Christianity as a religion entirely consistent with the new national ideals, and entirely adapted to the needs of the people, should be presented to China as a whole. The most important missionary document of our time, so far as one man can foresee, should be this statement of what the Christian religion offers China. The wisest Christian men in the empire, both native and foreign, should draft it. Then the reorganized machinery of the missionary propaganda should place it in every yamen and school room, and in every village and neighborhood in the whole nation and its dispersion. What a lifetime's goal to have a part in the penning of this plea!

That awakened China is already hospitable to the religion of the West has previously been shown in these pages. High officials are on record as expressing a desire for the adoption of Christianity



Bronze Phoenix and Dragon, Summer Palace, Peking

If we Western Christians mean half of what we have been saying from missionary platforms of late years, and have even a fraction of the gumption and efficiency with which we credit ourselves, all the wheels of missionary organization should just now be whirring with unprecedented activity.

Look at the facts. Of China's general upheaval I shall not here write. The word for the condition is already written: "Old things are passed away; behold, they are become new." China's break with her past is practically complete. She is now a great craft, rudderless, with sails unset, adrift on an unknown sea, and with the seaworthiness of her hulk in question. China is for the power that can take her; and by power I mean the principles and ideals. As for the old order, like the jug which Kim saw when a teacher tried to hypnotize him at Simla, "it is sma-a-s-sh!" The bigness of what has happened in China in the past year is not at all understood by more than one man out of a hundred in the Western continent. The old days and the old ways are doomed; and no poet will sigh for

"The tender grace of a day that is dead."

In the amazing break-up of recent months it is plain that new and nationalistic ideals have got hold of the leaders among the people. They are thinking in terms of empire, and not of a province. They are heady and foolish about some things; and they want the millennium served up with the celerity of a plate of beans at a quick lunch

as the national faith. Ardent revolutionists have told me that one of their purposes is to see China a Christian nation. In the entire history of Christianity there never have been conditions analogous to those existing today in China. The situation a few years ago was

hailed by missionaries as full of "glorious opportunities"; now these seem trifling when considered alongside of the sudden opening of the nation, by successful revolution, to the presentation of the gospel for the whole empire's acceptance, as well as for the allegiance of the individual. The amazing state of affairs is enough to shake even the Christian church of the West out of its lethargy.

Needless to say, I am not here making a plea for more money for Chinese missions. It would be deplorable and pathetic if the mission boards should merely use present events in China as a megaphone through which to shout the refrain of the horse leech's

daughters. The one supreme need now is for the exercise of some of our much vaunted "missionary statesmanship." Let the exhortations to give, and the conventional supply of petty, isolated, misleading incidents be filed away into pigeonholes for the present. Bigger work is afoot. The fact that the cry of "Wolf! Wolf!" has been raised so often with respect to China is going to make it difficult to persuade the friends of missions that there has never before been anything like this; and that, instead of asking for more money and more men, we are proposing an entire readjustment and rearrangement of the missionary enterprise in the Chinese empire.

Believes Continuation Committee Should Meet

Lest my thought be not perfectly clear, and to relieve this article from any suspicion of vagueness, I shall set down in order an

enumeration of the steps which I believe Christendom should at once take with respect to China.

I. By the use of post office, telegraph and cable the continuation committee of the Edinburgh Missionary Conference should be called into extraordinary session at the earliest practicable moment. The magnitude of the Chinese opportunity transcends all conventional considerations. The continuation committee was appointed to act for the Protestant churches of the world in just such emergencies as this. And only the highest authority, the most expert advice of all

the churches, is equal to this condition so fraught with possibility to the kingdom of Jesus Christ.

II. The representatives of the Protestant missions in China, for the present relieved from their routine duties, should, at the call of the continuation committee of the Shanghai conference, go into early and official session at Shanghai to consider the momentous issues which have suddenly arisen. Delegates from the committee on reference and counsel of the Allied Foreign Mission Boards of North America, together with similar representatives from the European missions, should sit with this conference; which later should confer with the Edinburgh continuation committee.

The obvious scope of this Shanghai gathering, which would comprehend the experience and wisdom of the entire missionary body in China, would be:

1. To consider the present unique conditions in China and their bearing upon Christian missions.

2. To make proper representation to the Chinese government and people of the claims of Christianity; its respect for national sentiment and its proved function in promoting patriotism; its place as an indigenous national Chinese church; and its anticipated emancipation from all foreign control and influence, as soon as it has become equal to self-support, self-control and self-propagation.

3. To take cognizance of the growing anti-foreign feeling among the Chinese, and to adopt whatever measures may be feasible for the promotion of a more brotherly sentiment between the two races.

4. To plan an entire realignment and reconstruction and correlation of the Christian missionary enterprise in China. China missions have been built up piecemeal. They are, necessarily, on a patchwork pattern. They represent one fundamental purpose, it is true; but they also stand for all sorts of ideals and methods of missionary work. They range all the way from the holiness sect in the port city, which lives by proselyting the converts of the older

missions, to the university mission which seeks only to diffuse the ideals of the kingdom of heaven in Chinese society. There is no such thing as a national missionary policy. There have, happily, been notable instances of denominational union of late years on the

China field; but there still remains a great deal of rivalry, jealousy and sectarianism. Now it seems as if the Almighty has used human events to lift the whole mission force out of its accustomed grooves and niches, to shake it free of the accretions of former traditions and limitations, and to constrain a making over of a vast work that is dear to his heart.

Time for Realignment and Correlation

The hit-or-miss method necessarily prevailed in the establishment of Chinese missions; there was no science of missions in Morrison's day. But there is now. Simple loyalty to the findings of the Edinburgh conference requires many changes in China, now that the opportunity has so providentially arisen. The eight volumes of the Edinburgh report furnish adequate basis for sittings of the continuation committee and of a new Shanghai conference. One person's opinion is no longer as good as another's—we have the collated and condensed judgment of the missionary thought of the world upon the principles of missions. So the realignment and reconstruction and correlation of China missions which is needed should consider:

(a) The proper field and limitations of Christian education in China. Obviously, the Occident cannot furnish all Young China with a Western education—that is China's duty. What are the peculiar characteristics and scope of missionary education? This problem seems hardest to those who know most about it.

(b) Similarly, to what extent are Europe and America to maintain the dispensaries, hospitals and medical colleges of China? Manifestly, the purse and zeal of Christendom are not equal to healing all her diseases.

(c) How far is it proper for Christian missions to go on maintaining eleemosynary institutions in China—insane asylums, leper asylums, schools and homes for the blind, the deaf and the

orphans, industrial missions, Young Men's Christian Associations, Young Women's Christian Associations, etc.? Other questions aside, there remains that of the proportion of mission funds that may be thus invested.

(d) To what degree, and in what form, shall mission work be evangelistic; that is, the direct presentation of the story?

(e) What shall be the relation of missionaries to famines, plagues, floods and other disasters? The creation of a representative, official body in China to deal with these emergencies is most important, as present conditions show.

(f) Can mission work be lifted out of the guerrilla stage? Can union in similar effort, and the apportionment of fields, be insisted upon? Is the mission body in China ready to speak out, in unmistakable tones, upon the subject of independent missions?

III. The present case of China, from the missionary standpoint, is providential and unparalleled. It is now for the mission body upon the field to prove by its actions that it realizes this. The generalship, the bigness, the efficiency, of the organization are up for judgment before the church and the world.

Spread the Word That the Church Means Business

When the official forces of missions in China and at the home base have taken whatever action their judgment deems wise, adequate measures should be adopted to inform Christendom of the state of affairs. There was announced, a few years ago, the formation of formidable "China emergency committees" in London and New York; perhaps they could be resuscitated to serve this purpose. Let the people know that the church means business in China, and all the needed force and funds will be forthcoming.

"New occasions teach new duties,
Time makes ancient good uncouth."

The occasion has come; some of the duties are clear, even at this distance. Assuredly nobody with discernment, least of all the aroused laymen of the churches, will be content to see the good old work of China missions taken up again in the "good old way": when time has made over the whole nation in its thinking and in its forms.

New China needs different treatment from old China—and treatment on a scale worthy of Christian missions, Christian manhood, the Christian message and the Christians' Master.

KWON TUNG PROVINCE—CHINA.

Dear Evangelist: ^{Aug. 27, 1894} China's millions! The missionary realizes most fully the meaning of these words. If I am thankful for anything, it is for the resolution made in Union Seminary fifteen years ago that China should be my field for life work. Here is scope for every variety of talent, and for the exercise of every grace and gift of the noblest minds and hearts. China has claims upon Union Seminary, and I trust every class has among its members some who are earnestly looking to this field. Never were these claims more pressing than now. I have only to lift my eyes from this paper, and I see the villages stretching away to the base of the mountains, and thousands of laborers, men and women, at work in the great rice fields. Not one in a thousand of these people ever heard of this Gospel. It is a tremendous doctrine to hold, that these people, industrious, sober, and economical as any people on earth, are without hope. But go among them, and you will find that the whole aim, bent, and tendency of their thoughts is of the earth, earthy. There is not a shadow of evidence that they care for aught else than earthly possessions. If they do not daily break God's laws, then no one does. Go into any one of these villages and see the filthy streets, the dirty homes, and hear the coarsest, foulest language of men and children, and the nature of heathenism is soon manifest. Some moral worth they have; of spiritual life they are as destitute as their stone idols are of the power of speech. If they are not lost, who are lost?

The Chinese scholar at the World's Parliament of Religions would set right the world's wrongs and bring about universal peace and happiness by what he calls the Confucian doctrine of humanity. He would better begin at home. If after 2,000 years of this remedy the disease is as virulent and widespread as at the beginning, where, we ask, is the efficacy of this so-called altruistic panacea for human woes? The idols are more numerous, the homes as filthy, leprosy as prevalent, women as degraded and oppressed, and superstition as universal, and poverty as great as when the sage first offered to his country the best China has ever had. That same teacher, in confirming this people in the worship of ancestors, fostered an idolatrous habit that has cost them hundreds of millions of dollars, and can only be overcome by the bringing in of a better hope.

I do not hold that they are lost in order that I may become more earnest in trying to save them. I hold it because I see their condition. Every year on this field deepens my conviction of the utter helpless and hopeless condition of these millions apart from a proclaimed Gospel. Again, the missionary has the widest field for philanthropic and humane work. Medical aid in China is due to

the Gospel, and to nothing else. The oldest hospital on missionary fields is in Canton, and owes its foundation to Christian beneficence. How widespread is the misery of this people, and how helpless they are before diseases that have long been mastered by Christian countries. Yesterday a well-dressed man came to this boat, totally blind in one eye, and the other eye threatened. A very simple operation at the early stage of the disease would have saved the eye. A young girl of twelve years of age came to the boat, the sight in both eyes totally and irrecoverably gone, who might have been saved had she known where the remedy could have been found. In all probability she will be sold to a life of shame.

I have been in four villages to day, and in every village found people partly or totally blind, including many children. Others suffer terribly, carrying enormous tumors, necrosed bone, bodily eruptions of a chronic nature, and find their sufferings aggravated by spending money on native doctors. Prejudice melts away before the unremitting acts of kindness performed by Christian physicians, by whose skill hundreds of lives in this province are yearly saved from blindness, and consequently from great misery. More than 50,000 patients were treated in Presbyterian hospitals and dispensaries in this province last year.

Again: Nothing but the preached Gospel can release this people from the curse of idolatry. This morning at the entrance of one of the villages I saw an elderly and well appearing man spreading a mat before a stone altar. On this altar was a rude idol. He prostrated himself several times, opened out his offerings, burned incense, and departed. Could there be a more senseless, worthless, irrational act than this which this man performed in some kind of belief that he would receive temporal gain? Could the human mind be under a stronger delusion than belief in the worth of such prostrations, performed millions of times daily in China, and which will be practiced until time ends, if the Gospel

does not eradicate this folly. Not a hundred yards from this spot men are repairing, at large cost, an idol temple. Two hundred dollars were paid to a master of "wind and water" art for selecting a lucky site. Every dollar spent on that temple had better been cast in the river. Idolatry is a great robber. In a village not far from here the temples could not have been erected for less than \$10,000, and the cost of idol worship is not less than \$5,000 yearly to the 500 families who reside there, the most of them hard-working families. In this same village hundreds of boys, and all the girls, grow up without being able to read or write, because, they say, they are too poor to employ a teacher. Idolatry means poverty. An idolatrous people are always a poor people.

A few days ago I saw a large part of a village turning out with small cups to catch flying insects, which were roasted and eaten. Canals and streams are scraped, and every animal thing, including snails and snakes, are a part of the diet of the poor people, who can, nevertheless, find a small sum for an idol procession. Only a few miles from here may be seen a subscription list, fully seventy-five yards long, amounting to many thousands of dollars, given for the construction of an idol temple. A thousand people gave twenty-five cents each, most of whom had probably not tasted meat for a month. And all of this grows out of the ineradicable tendency in the mind to worship something, and should be one of the strongest reasons for considering the claims of China.

There is not on earth a more promising mission field than this vast empire. Fifty years

ago we could not count fifty converts; to-day we have 50,000 converts and thousands of hopeful inquirers. A few years ago we were driven out of Kwong Sai Province and our house burned; to-day there is a chapel, built largely by the Chinese, and fifty converts not far from the city from which we were forced to flee. Some months ago we rented a chapel not far from this place. A few prejudiced persons tried to incite the people against us. The crowd came and threatened to demolish the building. That day the passage boat was robbed and several men badly wounded. They were brought to this Gospel-medical boat, their wounds sewed up, and medicines supplied. The next day 200 patients visited the boat, and the chapel is now in our possession and the people friendly. Not long ago some of the brethren in a village in an adjoining district gave us land worth \$500, and will give money to help build and furnish a chapel. In two other places sites have been offered for schools and chapels. More converts were added to the Presbyterian church alone in this province last year than in the first forty years after Protestants began work in the empire. Ten chapels can be rented to-day easier than one could be had twelve years ago.

Again: Vast unoccupied fields are everywhere open before us. Within a radius of three miles from this spot are two hundred villages. Into these villages we can go freely and find hearers as long as we have strength to preach. We have only to comply with certain conditions and China will become a Christian empire. We quote their own proverb against them: "The false cannot overcome the true." But truth must be wisely applied.

Great tact is necessary not to needlessly offend, while with unflinching courage and unyielding tenacity we hold every inch of our ground and press forward into every providential opening. No one can be a missionary in China who is not brimful of hope.

The only "grand smash up" that I believe in, is the crash that will come when the idols go to firewood before the might of this conquering Gospel. We hear much about evangelizing the world before the end of the nineteenth century. If that means we are to carry the Gospel as fast as possible to every nation and tribe on earth, I am with them. If they hold that our work is then done, I part company with them. I hold that our work will not be done until Christianity crushes out idolatry, and China and India spend their hundreds of millions on Christian churches instead of heathen temples. Anything short of this may be magnificent, but it will not be war, much less victory. With all these villages in view, full of idol temples, and not a church in one of them, I am as hopeful as though I saw churches in every town and market. The single, solitary condition of triumph is that we hold on and labor unremittingly, from year to year, and from century to century, if necessary, until we get what is promised, a victory as substantial as that which Christianity alone, and by intrinsically divine power, won from old Rome after three centuries of struggle. To all pessimists and invertebrate supporters of the missions, as well as to mere neutrals and open antagonists, our only reply is, "humbly and kindly stand out of our light."

ALBERT A. FULTON.

PEL MEDICAL BOAT, SOUTH RIVER, CHINA.

MEMORIAL SERVICES

For Rev. Teng Yeng, g Victim of the Boxers.

Burlington Hawkeye
Was Educated and Supported by Sunday School of First Presbyterian Church of This City—Tablet to Be Unveiled Sunday.

May 18, 19 —

Twenty-seven years ago Rev D. A. McCoy, a missionary of the Presbyterian church in Peking, China, recommended for education to the Sunday school of the First Presbyterian church a bright native Chinese boy, named Teng Yeng. The young native was adopted by the Sunday school, and money remitted yearly for his education, letters in return coming from the missionary, telling of the young boy's progress and the bright future before him. In time he graduated, was ordained and entered upon the ministry, beginning as pastor of the First Presbyterian church of Peking.

Later on he married. The money that the First Presbyterian Sunday school contributed to his education, was now sent regularly forward towards his suport in the ministry. He had scarcely entered upon his work until letters reached the home school, telling of the success attending his ministry. His work was characterized earnestness, consecration, a deep insight into and firm grip upon divine truth. So far, aside from the inspiration of the First Presbyterian church derived from the satisfaction it received from

being a partner in the work of the earnest young preacher, no direct benefit to the home school or church in Burlington had appeared. This was shortly to come, however, and in a most marked and unlooked-for manner.

In 1885 the question of a new edifice presented itself before the First church of Burlington. It was a very perplexing problem at that time, inasmuch as the congregation was not wealthy and felt too poor to enter upon the work of building such an edifice as the needs of the congregation demanded. As often as the question came up, just so often was it relegated to the rear. It was now the time, however, for the far-away Chinese Sunday school boy to show his appreciation of the work the home church was doing for him. Hearing from Rev. D. A. McCoy of the intention of the Burlington congregation to build, and of the difficulties in the way, his faith rose to the occasion, and he at once said to the missionary, "I must own a brick in that church," and out of his meager salary he sent one Chinese dollar to Rev. D. McClintock, then pastor of the First church. Fired with the faith and zeal of the young Chinese minister, Dr. McClintock appeared in the pulpit the following Sunday and, holding up the bill he soon fired the congregation. Steps were immediately taken which resulted in the present beautiful church edifice, which a year later was dedicated, entirely free of debt and which has since stood and will ever stand, a monument to the regenerating spirit of God, working in the heart of a poor heathen boy, and the value of the work of foreign missions. And still the Chinese preacher kept bravely on with his work, struggling amidst great difficulties, but always cheered by the bright faith that illumined his soul and the thought that the Burlington church was thanking God for the privilege of helping him and paying for his work. And so the work of Teng Yeng went on, God daily setting the seal of his approval upon his ministry by calling souls to his church. Teng Yeng is now the father of five beautiful children. By his own hand he sent a photograph of himself and family to the Sunday school. It now hangs, neatly framed, upon the walls of the room, as also the one dollar Chinese bill, with a history of himself and what the money wrought. And now this hitherto bright picture of love and devotion darkens. To human eyes only, however. With the beginning of the Boxer uprising last year, and before he and his family could find shelter within the American legation, the devoted minister, his wife and five children were seized and dragged before a Boxer altar and asked to recant their faith. With a sublime loyalty like that of the early Christian martyrs, he refused to recant, and with his wife and five children was immediately beheaded. Upon receipt and confirmation of this direful news the Burlington church at once set to work to commemorate this faithful missionary's work and martyrdom, and it was decided to erect a bronze tablet, to be set in the wall.

The unveiling of the tablet, and the setting forth of the life and work of the faithful missionary is to take place next Sunday morning, with appropriate exercises, in which the Sunday school will have all the part. The act of unveiling will be the part of a young girl in the school.

ORDAINS CONFUCIUS AND HEAVEN CREED

Chinese Council Passes Bill Presented Personally to It by Yuan Shih-kai.

A COSTUME OF 1122 B. C.

President to Wear It at the Ceremonies—Authorities 4,000 Years Old Quoted in the Debate.

By Marconi Transatlantic Wireless Telegraph to The New York Times.

LONDON, Friday, Jan. 30.—The Daily Telegraph's Peking correspondent wires under yesterday's date that the sixth full meeting of the Administrative Council finally approved the worship of Heaven, but decided that the President might not wear a crown of any description.

The ceremony of kotow is re-established. The deifying of dead Emperors is wholly disapproved, but the worship of Confucius is re-established throughout the republic.

PEKING, Jan. 29.—A bill prescribing the worship of Heaven and of Confucius by the President of the Chinese Republic was passed to-day by the Administrative Council, which took the place of the Chinese Parliament, recently dissolved by President Yuan Shih-kai.

The measure was submitted to the Council by Yuan Shih-kai himself.

It is understood that the President's idea is to set an example to the Chinese Nation, which, he thinks, needs the moral influence of religion. The President will worship at the Temple of Confucius and at the Temple of Heaven annually in the same way as did the Manchu Emperors, but without wearing the diadem. The diadem was proposed, but was not adopted owing to the criticism that it was another indication of Yuan Shih-kai's monarchical designs.

The question of the introduction of a State religion has created considerable controversy in China, the Christian missionaries of all sects opposing such a step. The Constitution adopted by the Chinese Parliament made no provision for any State religion, but for some months a Confucian revival movement has been in evidence, and a league was formed by representatives in China not only of Christianity but of Mohammedanism, Taoism, and Buddhism to oppose the adoption of a State religion.

As was contemplated when Yuan Shih-kai dissolved Parliament, the Administrative Council formed in its place, and consisting of two representatives from each province, four Cabinet Ministers, a representative from each Ministry, and eight members of the Presidential Secretariat, adopts all the measures proposed by President Yuan Shih-kai, who exercises practically entire control.

A preliminary debate on the question voted on yesterday took place in the Chinese Administrative Council a few days ago. It was described in a dispatch from the Peking correspondent of The London Daily Telegraph as a discussion "philosophically of the greatest interest." Many delegates evidently viewed the matter as one of the gravest concern, and plunged into a labyrinth of ancient doctrine.

"What is heaven?" asked a renowned scholar 80 years old. "Before it can be

worshipped it must be defined, so that we can understand what we are doing."

Around this interrogation the debate fiercely raged. The worship of Confucius was also the subject of the bitterest differences.

After a vain attempt to have it ordered that not the President, but a special Bureau of Rites, should officiate at the Altars of Heaven, another delegate propounded three questions:

1. Is Confucius a god or a human being? If the latter, how can he be worshipped?
2. If Confucian worship is reintroduced into the schools, how can the scholars of other religions maintain equal standing?
3. Is sacrifice to Confucius similar to sacrifice to Heaven?

These theses provoked such scenes that the Government Secretary was finally forced to intervene and declare that the Government was already absolutely decided upon the necessity of re-establishing Confucian as well as Heaven worship, and only referred these matters to the Administrative Council for details. This declaration, says the correspondent, incidentally throws a flood of light on the present rule.

After calm was re-established the Government delegates insisted that symptoms of moral degradation had been noticeable throughout the country for the last two years, due to the discarding of ancient rites and customs, which were essential.

A memorandum was then read advocating the worship of Heaven and Earth on the Winter and Summer solstices respectively, re-establishing the kowtow ceremony, and the sacrifice of living bullocks. The President is to wear the robes of the High Dukes designed during the Chow dynasty in the year 1122 B. C.

Finally, the Chairman stated that these matters were purely political and not connected with religions, thus using the arguments of the Emperor Kang-Si during the famous seventeenth century controversy between the Jesuits and the Dominicans as to whether the Chinese rites were idolatrous, which engaged the attention of Popes Innocent X., Alexander VII., and Clement XI., the last named finally ruling them idolatrous, thus causing the proscription of all Christian missionaries.

"It may thus be taken for granted," says the correspondent of The Daily Telegraph, "that all the old rites will henceforth be re-established, with Confucianism as the State religion, swinging back the pendulum to where it was before 1911. One of the most amazing features of this debate was that many authorities 3,000 and even 4,000 years old were gravely quoted, making the oldest European civilization seem as that of yesterday."

SHANGHAI, SUNDAY, OCTOBER

MR. NICHOLAS TSU IN A PLEA FOR CHRISTIANITY

"It Is the Only Remedy Because It Alone Can Change Men's Hearts"

SATURDAY CLUB MEETING

Dr. Y. C. Chang Presides and Frederick McCormick and Prof. Sheldon Speak

The second of this season's tiffins of the Saturday Club, at the Palace Hotel, yesterday, was another success, about one hundred members assembling under the chairmanship of Dr. Y. C. Chang, Commissioner for Foreign Affairs. Amongst those present were Dr. A. P. Wilder, American Consul-General, Mr. Chang Yin-teng, ex-Minister to Washington, Dr. T. Richard, Mr. Tong Shao-yi, Dr. Wu Ting-fang, Mr. Chow Tsing-tseng and Mr. Pei Shen-aun, respectively Chairman and Vice-Chairman of the Chinese Chamber of Commerce. The special

speakers were Mr. Frederick McCormick, the war correspondent and secretary of the China Monuments Society (on the work of that organization), Professor Sidney R. Sheldon, of Nanyang University (on the more recent developments in the world of electricity) and Mr. Nicholas Tsu, the best known Chinese engineer and shipyard owner in Shanghai (on the industrial condition of China).

The Chairman, after a reference to the recognition celebrations, said he met again the representatives of many nationalities and to him it was the most pleasant feature of the gathering. They met in all amity and good fellowship. They were all getting to know each other better, and, with fuller knowledge, the old barriers that were usually raised by mutual lack of understanding were rapidly disappearing. The time when all races would be combined in the Brotherhood of man, when the curse of war would no more afflict the earth, might be far distant, but they had travelled far along the road of international amity.

China Must Play Her Part

The desire of China was to be on good terms with all other nations. They had realised for a long time that the old policy of isolation could not be maintained, even were it desirable that it should be. China, must play her part in the drama of humanity, and her population and resources entitled her to think that in due time her part would be one of importance in forwarding the world's peace. At the present time she recognised that she needed friendly tutelage from those who had long since got over their stage fright and who trod the boards with confidence. The world should not be too severe on what was practically China's "first appearance." What China wanted now was kindness rather than criticism and allowance rather than advice. The Chinese could be more easily led than driven.

They were glad to think that the nations looked with sympathy upon their difficulties, and wished to assist in the endeavor to realize aspirations for a fuller and more gracious national life. To those by whom the hand of friendship was extended in this, the hour of her extremity, China would be ever grateful.

Industry and Christianity

Mr. Nicholas Tsu said that the Chinese were late in taking up all kinds of industry. Until recently they had done very little, —almost nothing,—but, being naturally forced to follow in the footsteps of other nations, China had begun to shake itself from its apathy and to appreciate its need of development in science and industry. The construction of railways was in progress all over the country, and in some great cities, large factories were at work, showing that China was making a forward step. There still remained much to do for this reason the Chinese were always very happy to receive the lessons of foreign industrials, the obstacles which they had to overcome being too numerous to be enumerated.

One trouble was the want of able and honest men to manage their enterprises. Those at the head of them were most ignorant and thought only of how to fill their pockets. Hence, the loss of credit from the public.

Only the Christian religion could remedy this, for it alone could change men's hearts. He hoped that, under the new form of Government, with the progress of the Christian religion and the development of the moral level of the Chinese, the

be restored and industries generally would also be greatly improved.

A second obstacle was the bad system of taxation all over China, the mismanagement of all banks and the want of uniformity in the currency system. These killed Chinese industry and commerce, just like the parasites and microbes that paralysed and killed the limbs of a body.

Need of Encouragement

Another obstacle was the want of encouragement and support from the government. Under the old regime, not only did the government not encourage Chinese private enterprises, but if they did not put some obstacle in a man's way, he could esteem himself very happy. Now that the republican form of government had been formally established, the permanent president finally elected, and the Republic officially recognized, they hoped most heartily that the new government, with qualified men at the helm, would

realise the promises of the revolution, and promptly carry out financial and economic reforms. They were vital to the progress of the country,

If the Government and the people did their duty, the country would see great industrial developments, because the people were skilful and hard workers and there was plenty of coal, iron, copper, tin and all the raw materials necessary for works of construction.

SECOND GREAT OPIUM BURNING IN PEKING

Costly Pipes and Beautiful Cloisonne Lamps Destroyed Along with Drug

Special Correspondence to the China Press

Peking, May 21.—The opium burning scheduled to take place on Wednesday morning at ten o'clock

outside of the Temple of Heaven, Peking, came off promptly on time. The cases containing the opium and pipes had been previously brought to the grounds in charge of the officials and police. A large furnace, or grate had been prepared about six feet by ten feet in size on which had been piled up wood soaked with oil.

An official read off the cases as they had been recorded in a book and the packages of opium were then opened and carefully inspected after which the larger lumps of opium were chopped in two, soaked in kerosene and thrown on the prepared wood.

Mr. Yin Chao-ching, superintendent of the Peking criminal investigating Court, personally took charge of the preparations and soon after ten o'clock the match was lighted and the fire blazed up. A large crowd had gathered around the place of burning, kept away from the fire by ropes and cheer-

ed enthusiastically for China as the rolling smoke rose heavenward.

Quite a number of foreigners of various nationalities, including a number of ladies had gathered to witness the great fire. They expressed their enthusiasm and appreciation of China's efforts by aiding in throwing pipes and lumps of opium on the burning pile. Several expressed a longing desire to carry off some of the ivory pipes and beautiful cloisonne lamps as souvenirs, but the Chinese would permit nothing to be carried away. The Chinese in charge split up the pipes with a hatchet before throwing them on the fire to show their hatred of this instrument of China's weakness. All the brass work was smashed out of shape to prevent it ever being used again.

After the fire was well under way Superintendent Yin invited Mr. Thwing of the International Reform Bureau to make an address. Mr. Thwing spoke of this as being the second great burning of opium in Peking and a clear indication of China's desire get rid of this hindrance to progress. He explained that good people all over the world were watching with deep interest China's battle with this vice.

Dr. Hubbard, who has just arrived in Peking, also expressed his deep sympathy with this effort that China was making to free her people from the curse of opium. A representative of the National Opium Prohibition Union also addressed the gathering and urged continued efforts and progress until China should be entirely free. All the addresses were received with appreciation and applause, and the Chinese seemed thorough in the work they were carrying out.

A large and comfortable booth had been erected where Chinese and foreign guests were provided with tea and refreshments. The fire kept burning until past noon and crowds kept coming and going to witness the scene. Quite a number of photographs were taken of the burning. China may well be congratulated for her earnest spirit and the success with which she is carrying out her campaign.

A CHINESE VILLAGE SCENE.*

IN one of the villages opposite Canton we went into a number of Chinese flower gardens, and laughed again and again at the odd shapes into which they had dwarfed and twisted every sort of plant and tree. Some were like dragons, others like men, women and gods. Some were comic, others religious; others, again, beautiful imitations of mountains, valleys and landscapes, with grottos, pagodas and houses here and there on the mountain side. But all were in miniature. Here were orange trees with fruit and flowers, and the trees were less than a foot high; forest trees, many years old, as big as rose bushes; boxwood plants cut to look like a great fat Buddha, or Brother Jonathan, tall and lank, with an umbrella in his hand and his hat on one side of his head.

In another village was a great Buddhist temple full of lazy priests and sacred pigs

and hens. Here is a regular pig-pen, with gigantic swine, so fat that they can scarcely move, which some one has rescued from the butcher's hands and dedicated to the gods, and here they are fed by all the pious worshippers who come, until their troughs are running over with rice and onions, and they are ready to die of corpulence. Here they live in peace till they die of old age—worthy types of the bestial degradation of blind and Christless heathenism, or Matthew Arnold's "Light of Asia."

But the saddest sight we saw that day, and the one that will live longest in our memory as a sort of monograph of heathenism in its cruel horrors, was a little dead baby girl, floating with downward face on the water of the canal. All around were hundreds of boats, little family boats, full of men and women and children rowing and paddling about in the canal, but no one seemed to notice or care for her. Not a yard away was the boat from which, perhaps, she had fallen, but her little helpless hands had been stretched out to them in vain, and her little cries had been stifled by the waters of death ere they responded. She was only a girl! It was "her fate" to fall over, and why should they interfere? So our friends told us the Chinese really believed and acted. They assured us that if we were to fall into that canal, probably not a single hand would be moved to save us. It was our business, and why should they interfere? If we chose to drown, they were not going to hinder us; and if we chose to swim, why—all right.

Indeed, the captain of our river steamer told us that only a few nights ago he heard a splashing in the water near his ship as she lay at the wharf. There were men around, but nobody moved, and he could not possibly have got near without going ashore, and taking ten minutes to get round the pier to the spot. Next morning he asked one of the men, who had been standing by, and he said it was a Chinaman who had fallen in, and they let him die. It was his business,—why should they interfere? And there, sure enough, when the tide went down, lay his dead body in the low water, and the people came down all day to wash their rice and fill their water vessels—right beside him—and no one noticed or seemed to care for that poor, lifeless form that died because there was none to help.

And so our little baby girl lay floating in the river, and no one lifted her out or sought for her a burial robe or "lucky grave." There she would lie till she floated out with the tide to the deep sea, or the river shore, to be devoured by the fishes or dogs. If she had been a little boy, perhaps more would have been done for her, for we noticed that all the little boys on the river-boats had life preservers, made of gourds, tied on their backs, but they never tie them on little girls, and so she had to die because she was only a little girl, and to lie unburied, unpitied and unremembered, because she had the sad lot to be born with the face and form of a little daughter of Eve in cruel, heathen China. Poor, little, dead, Chinese baby girl,

* From *Larger Outlooks on Missionary Lands*, by Rev. A. B. Simpson. Illustrated; cloth covers; pp. 549. Christian Alliance Publishing Co., New York, pub's.

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speak—speak to the women and girls of Christian lands, as thou hast spoken to our heart, until there shall be enough of pity, love and power to reach and save the other poor, sad women and girls of China, whose sorrows we never see!

Central China Post, May 14, 1914 "WHITE WOLF"

WHAT IS THE TRUTH?

(Reuter's Service.)

Peking, May 12.

Official reports state that "White Wolf" is at present in the vicinity of Kingchow with between five and six thousand followers.

It is impossible to obtain information except through official sources, which is most perplexing especially in view of the fact that troops are going to Shensi to prevent "White Wolf" from entering Kansu. This apparently he has done without difficulty.

"White Wolf" in Shensi.

THE ACCOUNT OF A RED CROSS WORKER.

Of all the problems with which the newspaper man has to deal that of the "White Wolf" is the most perplexing on account of the difficulty of obtaining accurate information. We are fortunate to-day in being able to lay before our readers an account of what took place in Shensi from the lips of a gentleman who left Sian as recently as a week ago; and the facts which he gives may be accepted as thoroughly reliable. His account of the present situation is very much more favourable for the Chinese government than we had ventured to hope, and, seeing it comes from the lips of an Englishman, an old traveller thoroughly acquainted with the language and the people, it ought to carry weight. He said:—

"I was in Sian when the news arrived of the presence of the 'White Wolf' band in our vicinity, and it caused great alarm amongst the people, while the foreigners also were not a

little anxious. We were afraid, not of the 'Wolf' but of our own soldiers. The Shensi troops were all local levies and composed of the riff-raff of the population—secret society men, ex-robbers and bad characters generally. Their officers were largely untrained, and generally the black sheep of the better-off families. There was every prospect that they would anticipate the 'Wolf' by looting the city themselves, and when they were all marched off to fight him there was a general sigh of relief.

"The numbers composing the bandit band have always been greatly exaggerated. The Chinese have a habit of saying one thousand when they mean a hundred, and, if you wish them to understand that a hundred men had passed a certain city, you must say a thousand as otherwise they will conclude there were only ten. It is

necessary to remember this and allow a liberal discount when quoting numbers as given by the Chinese. As a matter of fact the 'Wolf' has carried on all his depredations with only some 2,500 reliable fighting men, and of these only one half are well armed. These have modern rifles and are crack hands in the use of them. Besides these, the followers may amount to some 20,000 and consist of pressed men carrying loot, local bad characters, deserting soldiers and the like, who come and go according to the fortunes of the band.

"The reason why the Wolf was able to capture city after city was because the

SOLDIERS FUNKED FACING HIM.

They were content to follow in his tracks a day's journey in the rear, and even then they could not be kept in the ranks. A friend of mine, a general, left Sian with 2,000 men, and when I met him again later on at Wukung hsien he had only 400 men with 200 rifles. What had become of the rest he did not know except that they had disappeared in spite of the fact that he had gone down on his knees in pleading with them to stay. The soldiers would not, and the people could not fight, and thus the 'Wolf's' successes are easily accounted for.

"As soon as we learned of the number of people who had come to

grief at the hands of the bandits, Dr. Curtis and I applied for permission to go to the captured cities, as representing the local Red Cross Society, and do what we could for the relief of the injured. After some delay (seven days) we were permitted to go to Hubsien distant 80 li from Sian. The place had been thoroughly looted, but only two shops and the Yamen were burned. At least 500 of the people had been killed and everything of value destroyed or taken away. What the bandits demanded was always.

OPIUM OR SILVER.

They preferred the former as the more valuable, and also as being more easily carried.

Their plan of extorting it was, having caught a likely man, to demand opium. If he said he had none, they demanded silver, and if he had not that either then "bang" went the rifle and the man fell a corpse. No time was wasted in talk, and after a few scores of people had been dealt with in this way there was no holding back of valuables. In one case we came across, when the victim said he had no opium the robber slashed off his right arm, saying "Have you got some now?" It was still "No" so he hacked off his leg and left him to bleed to death. It was the same all along, was it city, town or village. In walking a distance of fifteen li along the road, we counted fifty fresh graves.

"At Hubsien we dressed about a hundred cases, and then tried to get to Choutsi hsien where the conditions were said to be much worse, but were refused permission. That city had been taken, and the bandits had outdone themselves there in their cruelty, but about that I could only speak from hearsay. At this time they were heading West but now they crossed the Wei river and went North to Wukung hsien, which city contrived to buy them off with Tls. 10,000 cash down. The leaders came boldly in and collected the money while the whole band passed by about a li from the walls. Here they did no harm but went on to Chi'enchou, which they captured and picked bare. A great many people were killed and wounded here, but only the Yamen was burned.

"The band then turned East to Lichuan hsien, being bound for Sanyuan hsien, which is the wealthiest city in that part of Shensi, and here for the first time an effort at defence was made. General Cheng Pei-sheng was in the city with a force of Shensi troops and they put up a

VERY PRAISEWORTHY FIGHT.

The bandits carried the wall several times but were driven back into the ditch again, and finding the nut was too hard for them to crack they retired fifteen li from the city, only to be attached in turn by Cheng with his men who issued out and went for them. There were only four yins of soldiers—about 2,000—but they kept up the fight for three days, and ultimately drove the bandits off. The natives would have it that thousands of them had been killed, and a report was sent to that effect to the government; but when Dr. Curtis and I visited the battle field on our way from Chi'enchou we could only make out eighteen graves and came across nine wounded. The people said the dead bodies had been thrown down the wells, or burned in the houses, but of that we saw no sign.

"The Wolves, being thus balked in their intended raid on Sanyuan, turned right about face and came to Chi'enchou again, passing on Northwest to Yungshou hsien, a poor little city which they pretty completely destroyed. From there they went North to Pinchow followed by General Cheng Pei-sheng who had been reinforced with fresh troops. Here he came up with them again, and a good deal of fighting took place both inside the city and outside which lasted several days, the General felicitating himself that he had trapped the Wolf at last. We met some soldiers coming from there who told us the bandits were all exterminated and the affair finished, as they were entirely surrounded and it was only a matter of killing them off conveniently. An evangelist belonging to the Inland Mission was shot dead at this city. However, the

WOLF BROKE THROUGH

and, right about face again, he went South to Liuyu hsien, where there was

more fighting of an indecisive character. Still going South the band came to Ch'ishan Hsien on the banks of the Wei river once more but was unable to attack the city in consequence of having run up against General Chao Chou, who had arrived on the scene at the head of a force of Northern troops. Rather than face him they turned back and made for Fengsiang fu, which was defended by some of Ma An-lang's Kansu Mohammedan cavalry. Their attempt on this city was a failure. Chao Chou was following them closely and attacked their rear while Ma's men, issuing from the city, took them in the flank and started the bandits on the run. They pursued them North West to Ch'ienyang hsien and then to Lungchow catching them up about fifteen li short of that city. Here a stand was made,

A GREAT BATTLE.

followed in the course of which Gen. Chao Chou claims to have killed many thousands of the bandits and gained a glorious victory. This occurred about April 28th and is probably true, as here the band split into two, one section going South West towards Ts'inchow and the other North West towards Pingliang, both in Kansu. Some fighting took place with the Southward bound lot at a mountain pass called Kuanshan on the border where Gen. Chao claims to have captured the leader, but nothing more has been heard of this lot since. As to the party bound for Pingliang it was it was reported in Sian on the 5th inst that it had defeated General Ma's Kansu troops en route, and appears by the latest news to have got as far as Chingchow.

"Before I left Sian the Northern troops were arriving daily, with artillery, aeroplanes and all necessary appliances. Whatever may become of the Wolf, the prospect that he will ever get back by the way he went appears to be very remote. I saw the aeros fly in—three of them, two flown by Frenchmen and one by a Chinese. They said they came from Tungkuan a distance of 85 miles, or three days' journey, in a little over an hour. They came in grand style and the noise of the engines brought out all the city to "look see." They came down to the earth with a graceful sweep and landed on the parade ground in front of the barracks. A fourth machine was carried in, and they all remain there. From Sian to the rail-head I met daily large detachments of Northern

SOLDIERS GOING WEST

from three thousand to five thousand every day. They were well-set-up, well disciplined, soldierly looking men, and quite friendly to meet. The coun-

try people said that they paid for everything they required, and behaved themselves well—quite different from what they had ever found soldiers do before.

"These men are not wanted for the 'White Wolf' campaign which will probably soon terminate, but it is supposed that President Yuan is taking this opportunity to rid-up Shensi and the West which, ever since the revolution, has been pretty much a law to itself, in the hands of parties who were often anything but desirable. The local troops have pretty well all disappeared, and their places will be taken by these disciplined men to the vast benefit of the people and country.

"As to our Red Cross work we were only able to carry on operations in three cities and to plant native doctors in some others—one of these was educated in Hankow under Dr. Gillison. The military had their own doctors; a wounded 'Wolf' we never saw, and the country people were in the hands of their own practitioners by the time we went. Thus there was not so much for us to do as we anticipated."

The South China Daily Journal

Subscription, \$7.50 per annum

DUCIT AMOR PATRIAE

JULY 21st, 1906

CONCUBINAGE TABOOED

A Peking despatch states that a certain enlightened Vicerey has come out boldly against the practice of keeping concubines by officials. He has submitted a strongly indited memorial pointing out the well-known fact that nearly all officials keep concubines, the higher the officials the greater number of his concubines. But inasmuch as the country is in a most critical period, it is not a time for indulgence in voluptuous pleasures. An official who spends his time with his concubines cannot attend properly to affairs of State. His mind is otherwise

engaged and the country has to suffer in consequence. Moreover, it has to be remembered that whatever officials do, the people will follow, whether the example be good or bad. Then again women in China as in western countries have their individual rights, and the advancement of the country demands that these rights shall be recognized the same as among western peoples and communities.

The memorialist therefore urges the Government to regard this matter with all seriousness and enact laws strictly limiting officials to one wife, except in cases where the wife is childless and an heir is necessary when a concubine may be allowed. In this manner the complete abolishment of concubinage will be only a matter of some years, since the people will of course follow the example set by their officials.

It is stated that the memorial has been approved by a number of the Seated

Councillors who will probably support it should the Throne refer it to them for consideration and report.

PARLIAMENT PLEADS WITH YUAN FOR MERCY

But Yuan Shows No Disposition To Allow it to Live

Longer
Asahi Service
 PLANS ADVISORY COUNCIL

Which Will Draw Up Constitution to Suit Him—The Speaker's Lamentation

Nov. 14, 1913
 Asahi Service

Peking, Nov. 12.—The Presidents of the two Houses of Parliament, in order to obtain a final decision to the matter of the continuation of Parliament, wait-

ed upon President Yuan yesterday at 4 p.m. and had a long interview. The authorities of the President's office seem to be strongly determined to put an end to the existence of the present Parliament and to organize instead a Central Administrative Council for the time being. The Presidents of the Houses of Parliament requested President Yuan to reinstate 160 moderates of the Kuomintang so that Parliament might continue in existence, but their request was rejected by President Yuan who said that only a score of these members were worthy to have their seats in Parliament restored to them. The Presidents of the two Houses were thus driven to the wall.

In reference to the proposed Central Administrative Council the Chinputang requested that the new body should be made purely an advisory organ and should be given none of the legislative powers possessed by Parliament. This request was also rejected, it is said by the President.

The surviving members of the two Houses are to meet to-day and decide upon the final steps to be taken. It is reported that the Tutuhs and Civil Governors of the provinces have been consulted and sent in their approval of the proposed council, which is expected to be constituted early next month.

Nichi Nichi Service

Peking, Nov. 12.—The proposed Central Administrative Council will consist of eight delegates from the office of the President, four from the Cabinet, one from each department, and two from each province. The idea of President Yuan is to have the Constitution drawn up by this body and to convoke the new Parliament under it.

Nichi Nichi Service

Mukden, Nov. 12.—President Yuan, in view of the strength of the Kuomintang men in Mukden province has issued an order that the Kuomintang members of the Local Assembly at Mukden shall be deprived of their qualifications and expelled. Soldiers are arresting the members as well as others connected with the party.

A Pathetic Speech

Peking, Nov. 7.—A secret meeting of the House of Representatives took place after the issuance of the edicts proscribing the Kuomintang party. At three o'clock there were only about two hundred members present and consequently no formal sitting was possible. Mr. Tang Hua-lung, the Speaker, then called a secret informal meeting.

Mr. Tang delivered an earnest speech in which he exhorted the members present to be patient and warned them not to be resentful or discouraged by the state of affairs. He said that at the opening of the National Assembly he expected that the Assembly would make progress, but events have proved otherwise. The most unfortunate incident for the country was the breaking out of the rebellion in the South, which greatly changed the political situation. He said that he anticipated to-day's events as soon as the rebellion broke out. During the past few months he has been

using every effort to keep the usual order of affairs in the hope that the Parliamentary Session might end peacefully by winter.

The dissolution of the Kuomintang, said Mr. Tang, had an adverse effect on the Parliament, as the Parliament could not hold its usual meeting as there would be no quorum, nor could the session be closed according to Parliamentary regulations as the suspension of a session must be approved by a formal meeting of the members. "We are placed in a predicament," said Mr. Tang. "If there is no necessity for the existence of the Parliament in a Republic, we may disperse. But there is such a necessity. If no Parliament exists in China, there will be no Chung Hua Min Kuo."

"The reason why I firmly insist on the Parliament is simply because Parliament is the foundation of a constitutional government. During the late Ching Dynasty, I was one of the party who petitioned the Manchu Court to organize a parliament. I hope the members will not get excited over recent events and will not leave the Parliament, so that the Parliament may continue to exist. This is a matter which affects the vital interest of the nation."

Two Suggestions

After Mr. Tang's speech, one member suggested that the Ministry of Interior should be asked to order the expectant Senators and Representatives to come to Peking immediately. Another member suggested that the Government should be asked to make some discrimination among the members of Kuomintang in withdrawing election certificates and badges. Speaker Tang approved the two suggestions. The meeting adjourned at 2.40 p.m.

Sauve Qui Peut

Some of the Parliamentary members of the Kuomintang, after having read the Mandates, went to the different newspapers to insert advertisements in the papers explaining that they had no connection with the party whatsoever, and hoping that they might be allowed to retain the election certificates. However, they discovered later that advertisement would not help them out, and they went back to the newspapers asking the editors to cancel their advertisements.

To present a good appearance, the Kuomintang put on its membership record the names of a great number of persons who did not have any intention of joining it. It was not infrequent that the same name appeared on the membership records of three or four different parties. Such a person, when asked how that happened, would answer that he belonged to no party, and that these parties, in registering his name on their records, were only seeking their own advantage. As a result of this evil practice, many innocent Parliamentary members were taken for Kuomintang members and deprived of their election certificates. Here are two cases which are interesting:

Senator Sun Yu-yun, ex-Tutuh of Anhui, originally belonged to the Tungmenhui. Soon after the convocation of the National Assembly in April, he organized the Chengyuhui. Nevertheless, his name still appeared on the record of the Kuomintang, and in consequence he was asked by the police to surrender his certificate and badge. Sun Yu-yun handed over his election certificate and badge cheerfully.

Representative Wan Jen-wen, ex-Viceroy of Szechuan, has also been deprived of his election certificate, despite the fact that he declined the appointment of the Kuomintang as its director and inserted an advertisement in the newspapers saying that he had nothing to do with the Kuomintang. The police entered his residence at midnight, and when they demanded of him to give up his election certificate, he flatly refused to do so, saying that he was not a member of the Kuomintang. The police went away without the certificate.

Half an hour later, another squad of policemen, accompanied by an officer, entered his residence and demanded his certificate. He again refused to surrender it. When the police came to his house for the third time, at dawn, he was so indignant that he pounded the table with his fist and said "In refusing to surrender my election certificate, I do not seek to retain my position. I do not care a straw for it. It is a matter of principle that I should keep my certificate. I tried to resign in June, but the House rejected my resignation." When he saw that the military officer and police were going to force him to give up the certificate, he took it out of his pocket and threw it on the ground, with the words: "Now you are welcome to it." He immediately packed up his luggage, went to the Chengmen Station and boarded the train for Tientsin.

Chinese Christians in 1904 Manchuria.

The following correspondence will be interesting to all missionaries and will evoke the sympathy and prayers of Christians generally. It is written by a missionary in Manchuria to the editor of the *Christian Intelligencer* and bears the date March 1st:—

"I am vexed in one way to have to announce to you that we cannot manage the circulation of the *Chinese Christian Intelligencer* in this place any longer for the present. I was afraid it would come to that, and yet I really believe that the following proposal of our people will, in the providence of God, turn the seeming misfortune into blessing . . . I cannot send you news on account of the risks of censorship. We are getting letters only intermittently courier.

I am afraid it may be supposed that missionary work comes to

a standstill here on account of the war. It cannot be widely known that this is by no means so. Some forms of it of course do. But there is a deep work of the Spirit going on in

men's hearts. They are more than ever open to spiritual impression by reason of the fact that the usual worldly landmarks to which men hold are being swept away one after another in rapid succession; and so they are taught to look to a power above the world. I believe that the very Christ—the Messiah they are all half consciously yearning for—is to be born to the people out of this present travail. Pray for us!"

A translation, in part, of the following appears in the *Chinese Christian Intelligencer*. It is by the same writer and bears the same date:

You are probably aware that we have now 280 regular subscribers for the *Tung Wen Pao* (*Christian Intelligencer*) at this station; but as the city has unfortunately become the base of Russian military operations in the war that has broken out, it is now impossible for the paper to reach us, much less to be circulated. The subscribers, however, have already paid their subscriptions up to the 100th issue, and some of them beyond. It became necessary, therefore, to make an arrangement with them to refund the value of the numbers still due.

Most of the subscribers are Christians, and they were in the city church last Sabbath for the observance of the Lord's Supper. At the close of the service the case was represented to them, whereupon it was at once suggested that this accident might rather be turned to the furtherance of the gospel if each subscriber would present the remaining numbers which he has paid for to a brother somewhere in the eighteen provinces not affected by the war. This proposal was at once unanimously and

heartily agreed to by all present; and it was further resolved that an arrangement be made locally whereby ~~transfer~~ all non-Christian subscribers might be refunded in full, so that the whole of the 280 copies, which under ordinary circumstances would have come to this city, might be available for use in this way up to the 104th issue.

I have therefore to request you to take steps to carry this resolution of our people into effect by distributing weekly these remaining numbers as widely as possible through missionaries, with the

request that they will present them to native friends who are not already subscribers, and that they will explain to them the circumstances under which they are sent.

Our people have this two-fold expectation in view:—

1. That the benefits which they have hitherto been receiving from the *Tung Wen Pao* may be handed on to others; that its circulation may be greatly widened and its usefulness in the gospel thus extended, for we hope that the recipients of these few numbers will not only themselves become regular subscribers thereby, but enlist others perhaps even ten-fold.

2. That a praying circle may thus be formed throughout the empire, of Christians who will intercede, without ceasing, for their brethren in Manchuria during this time of travail.

No names are to be mentioned, but I am sure that it will be a real encouragement to the native donors if the recipients would take some means individually to acknowledge receipt, not so much as an assurance that their resolution is really being carried into effect, but that they may know the way in which they are being

upheld in the Communion of Saints.

We shall do our best to have such communications transmitted through "the sub-editors of the *Christian Intelligencer*, Newchwang."

Talking of "the Communion of Saints" our people have just been very much touched by receiving a warm invitation from a station 100 miles to the west of us, offering a harbour of refuge to any of our women and children who may be in difficulties. The invitation is to be considered free for three months at the expense of our brethren there.

A Manchurian Convert.

BY THE REV. JOHN ROSE, Feb 17, '98
MISSIONARY OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

MR. FU is a man in the early prime of life, with bright eyes, clever tongue and deft fingers. He was passing a light-hearted life as a sleight-of-hand man, and able to keep the attention of an open-mouthed crowd for hours by his clever tricks. Like a sincere Confucianist he honored his mother, and was always glad to be able to bring her some nice surprise whenever he went into the big city—Mukden. He not only lived well, but built several houses in the large country town where he lived, with the proceeds of his nimble fingers. Some years ago he came in contact with Christianity, in the person of a quiet young joiner, who had been baptized at a station eight miles from the town where these men lived. He was gradually won over to Christian truth, became first a professed inquirer, then an applicant for baptism under regular instruction, and, ultimately, a baptized Christian.

From the earliest contact with Christianity he had come to the conclusion that his mode of livelihood was wrong; for it was deceiving the eyes of the public. He therefore abruptly and decidedly cast off his trade. He mortgaged first one, then another, of his houses, till he was left with a tiny bit of a house in which he lived, with his wife and mother. To prove his conversion to the skeptical townsmen, he who had never soiled his hands with labor, took the low post of night watchman in a inn where he had to watch by night and work a good deal by day.

With the money he could lay hands on of his own he built a small church of twenty-two feet square, in which he and his fellow-believers could have worship every Sunday and meet together every night for prayer and the singing of hymns.

His bold and intelligent earnestness having been brought to notice, he was sent out in his neighborhood as a colporter, or itinerant evangelist, to preach the Gospel and spread Christian books among the numerous towns around. In a couple of months he brought a list of men who were believers, and desired to be inscribed on the list of applicants for baptism. One day, a few months ago, twenty-two people were baptized in the chapel he had built, and at present he has a list of almost one hundred applicants for baptism on his book. He is extremely cautious lest unworthy motives sway the men who profess belief; and he, therefore, refuses to put on his list the well-to-do, who may have reasons connected with litigation for wishing a close connection with the foreigner.

MUKDEN.

How Many Christians in China?

BY THE REV. J. A. SILSBY,

MISSIONARY OF THE PRESBYTERIAN BOARD.

VARIOUS estimates are given of the number of Christians in China; but there seems to have been no careful compilation of statistics since the publication of the "China Mission Handbook," in which statistics were gathered for the year 1893. In the table published in that work we find that the number of communicants reported were 55,093, and the number of "inquirers" were 12,495. These "inquirers" are generally understood to be men and women who have applied for baptism, but who are neither baptized nor admitted into full communion until they have stood the test of a probation lasting from six months to a year and a half, and have been instructed in such a way that they can intelligently receive the sacraments and give a reason for the hope that is in them. They are sometimes termed "probationers," and sometimes "applicants for baptism." Many societies do not report this class, and 12,495 is far below the true number. Adding this

number to the 55,093, we would have 67,588 professing Christians reported for the year 1893, whose names were enrolled by the various Protestant missions either as full members or as candidates for admission.

In the year 1890 statistics were carefully prepared for the records of the Missionary Conference at Shanghai.

The number of communicants reported (for 1889) was 37,287. This gives an increase of 17,806, or more than 47½ per cent. for the four years ending 1893. If the increase for the next four years was at the same rate we would have 51,262 communicants at the close of the year 1897. As the most encouraging reports have been coming in we may feel confident that the rate of increase has been even greater than in the previous four years, and the estimate of 80,000 communicant members and 20,000 applicants for baptism, or 100,000 professed believers enrolled upon the books of the various Protestant missions of China, would be in all probability below the true number.

The increase for the thirteen years which intervened between the conferences of 1877 and 1890 (or, more correctly, between the years 1876 and 1889), was more than 175 per cent.

The following figures are given to show the rate of increase since 1807, when Robert Morrison began his work at Canton, as the first Protestant missionary to China:

	Communicants.
In 1807.....	0
" 1842.....	6
" 1853.....	350
" 1857.....	1,000
" 1865.....	2,000
" 1876.....	13,515*
" 1886.....	28,000
" 1889.....	37,287
" 1893.....	55,093
" 1897.....	80,000

These 80,000 communicants will be found scattered throughout all the provinces of China, and in Formosa, which, altho belonging now to Japan, may be reckoned as a part of the China mission field. Supplying the lack of up-to-date reports by estimates based upon a careful study of the field, I have arranged the following table to show their distribution:

	Communicants.
Chehkiang.....	9,000
Chili.....	7,000
Fuhkien.....	17,000
Hainan Id.....	80
Honan.....	300
Hunan.....	100
Hupei.....	3,500
Kansuh.....	150
Kiangsi.....	1,000
Kiangsu.....	3,000
Kwangsi.....	20
Kwangtung.....	12,700
Kweichau.....	80
Manchuria.....	7,200
Nganhwei.....	600
Shansi.....	1,500
Shantung.....	12,000
Sheasi.....	550
Szechuen.....	660
Yunnan.....	60
Formosa.....	3,500
Total.....	80,000

Most of the statistics which we see published in America are at least a year old before they are given to the public, and nearly every list is incomplete, important missionary organizations, with hundreds of communicants, being left out entirely. Present indications lead us to believe that a full report for 1900 will give 100,000 in full communion, connected with the Protestant Church in China.

Cher Work of Evangelists * *Jan 11, 1914*
Peace and Prosperity Around the Pacific

By H. B. Graybill,
of the Canton Christian College, China.

The tide of modern development, which has reached the furthest shores in Europe and America, is now rapidly rising in Asia. This continent, amounting to three-fourths of the world, starts out with the finished product of the first two. Just as she leaps over all our history of music and buys the latest gramophone records, so she falls heir to all our centuries of industrial and political experience, invention and discovery. She also finds both men available and capital ready to carry forward her development, whereas the West has been under the necessity of producing both in the process of her growth. In addition to these factors, Asia has the impulse of our example and of the fear of the power of our nations. Her development will be the wonder of modern history. As a result, the end of this century will see the political and industrial situations of the whole world radically changed. The peace and the prosperity of the world will depend at that time mainly upon the relations existing between the white and yellow races, or between the East and the West.

We have the start in development along modern lines. Therefore, upon us falls the burden of building up in these formative days relations of genuine friendship and understanding between the Orient and the Occident. The East is fast awakening to the danger inherent in the situation—it seems to see intuitively far into the future. There is now occasionally heard a voice speaking of "the white peril." But Asia is by nature peace-loving. China, which is just beginning to take her place among the nations, will not arm herself against the West until she feels forced to do so. She is now seeking to establish friendly relations with Western nations and longs only for an assurance of continued peace.

China looks to America as the nation most open to reason in

this matter and as the one having thus far shown the greatest understanding of and sympathy with the East. Where European nations have touched the East they seem to have clashed with it. It is fortunate that European civilization in its march westward is finding one of its chief points of contact with the Orient to be the open-minded and open-hearted land of America. With a few exceptions that only serve to prove the solid character of the results, the United States has dealt with the Far East in a courteous, just and generous spirit; and her work of unselfish

service for the islands of the Pacific has been a revelation to the people of Asia. America has now within her reach the opportunity to build a lasting friendship between large sections of the East and the West.

The first large factor in this process is the bringing of this nation as a whole to a genuine appreciation of and respect for the East. There must be no jingo war talk, no chips on the shoulder, no discrimination against Orientals in national or state legislation, but a determination to be just and fair, and a desire to be generous and helpful. The press of this country must take this thing upon its heart. The people must demand the legislation that will give expression to their will and the diplomatic action that will be worthy of the importance of the situation. The other main factor in the process is the develop-



ing in the Orient of the spirit of Christianity.

On the one hand, only this spirit of sincerity, of generosity and of faithfulness can bring the East up to its highest and noblest development, and only the spread of that spirit can prevent the East from looking forward to the day when in its full power it can rise against the West. On the other hand, the generous fruits of Christianity, as found in schools and hospitals and other institutions throughout the East, prove the best means of all to establish the desired relations of mutual friendship and appreciation between the East and the West.

Fortunately much has already been done by America in a genuinely Christian spirit. The Chinese are quick to acknowledge the honest and generous treatment from merchants, deeds of kindness innumerable in hospitals and dispensaries in hundreds of missions, schools and colleges of many kinds, consulates and a splendid line of ministers at Peking, and a constant teaching everywhere by missionaries in patience and sympathy of the gospel of love. Our diplomatic dealings with China have been such as to illustrate the spirit of honesty and generosity and have made a deep impression upon her people from the highest to the lowest.

But far more must be done. This is pre-eminently China's day of need. Impressions now are easily made and lessons are learned from everybody. Not all Americans in Eastern ports are honest and decent, nor have all of our business and diplomatic transactions been square and above reproach. We must control bad influences, and to counteract them we must render still more valuable service to the nations in Asia in their times of need.

China to-day needs good schools above everything else. The

people insist that first of all these must give a sound training in character, and for that reason even non-Christians usually prefer Christian schools to all others. China needs schools of pedagogy, of medicine, of arts and sciences, of law and social sciences, of engineering, of business, etc. Any business firm with agencies in China can bear witness to these needs. Development along every line both native and foreign awaits the men capable of taking the responsibility and doing the work.

The question is whether we are willing to make the sacrifice for the privilege of being China's schoolmaster and moulding the leaders of the nation destined soon to lead the whole Orient. American schools throughout China should be strengthened and others established, even if only for the commercial advantage to America. British and German commercial interests are beginning to build schools, but American business is not yet even assisting the many struggling American schools already established. Schools at a dozen great centers ought to be strengthened and their influence extended through students, alumni, periodicals, correspondence courses, text-books, and other means to every part of the nation. Each should have a peace bureau, a museum showing the products of our Western civilization, a library filled with the best of our records and literature and periodicals, and an art museum for the preservation for the Chinese people of their valuable art treasures so rapidly



AN COLLEGE.

THE EMOLODIMENT OF THE SPIRIT OF SERVICE—CHRISTIAN ASSOCIATION OFFICERS AT THE CANTON COLLEGE.

CHRISTIAN ASSOCIATION OFFICERS AT THE CANTON COLLEGE.

leaving China at this time.

Thus it now lies within our power to establish friendly relations with the

greatest nation of the Eastern world and to make the character of the coming generations of Chinese peaceful instead of warlike. And these are the longest steps toward the establishment of world-wide peace for the next century.

An Outlook in China

R. E. Speer

By Robert E. Speer

Jan 15, 98

Secretary of the Presbyterian Board of Foreign Missions

A NETWORK of yellow streams, narrowing and broadening, winding in every direction over the wide plain; low fields bounded by them, some flooded, some half covered with the water, but green with the tender freshness of the young rice-plants, some barely raised above the water's reach, and verdant with the low-cropped mulberry bushes which feed the silkworms of one of the finest silk districts in China; boats of all sorts passing to and fro, large two-story passage boats like two sets of pigeon-holes, one above the other, and each hole full of Chinese passengers, packed in like chickens in a crate, and all dressed in monotonous blue; small house-boats with roofs of bamboo or palmetto leaf, with the family babies leaning over the side, the family pig wiggling his curly tail on the prow, and the family poultry in a cage at the stern; farmers' boats bound to and from the rice-fields with young plants ready for transplanting, or with loads of dead grass for fuel; and now a light skiff drawn by a buffalo wading or swimming in the stream, with only his homely face above water, a small boy driving him with a rope; guard-boats full of the sort of soldiers who were of use some centuries ago, but whose pikes are children's weapons now, with an old cannon mounted in a conspicuous place to give the impression that its custodians think it could go off; men and women in the wet fields, preparing the ground for the rice with great hoes, or plowing or harrowing with buffaloes, or setting the rice-plants, knee deep often in the loam, children scraping the river bottoms for shell-fish, or gathering greens; the whole country so flat that the sails of the boats in the myriad streams seem to spring from the ground, while great mountains yet loom up misty and blue in the distance,—these were a few of the many and fascinating sights which we glided past as we sat on the roof of a hotau boat,—a clumsy sort of house-boat,—and were

towed by one of the pigeon-holed passage boats, which in turn was towed by a little Chinese steam-tug, southward from Canton into the region known as The Four Districts.

The Four Districts constitute one of the most populous and prosperous sections of the Kwang Tung Province, China, which in its turn is one of the most prosperous provinces of the Empire. Villages are as close together as are the separate farmhouses even of a thickly settled Pennsylvania county, and large cities lie abundantly in the midst of the villages. Here and there the pawn-houses stand out conspicuously, testifying to the Chinaman's anticipation of the latest civilization and to the density of the population. For the pawn-house is in the nature of a storage warehouse, in which winter clothes are stored for the summer, and summer clothes for the winter, individual houses being open and without means of protecting or preserving things of value. And each pawn-house represents at least ten thousand people.

Returns of Native Church Attendance Census.*

Extract from Editorial Comment in March Recorder.—"The pleasing thought of such congregations meeting Sunday after Sunday . . . leads us to wonder if it is not possible to obtain a census of native Church attendance on Sunday. The RECORDER probably finds its way into all the mission stations, and if our readers will co-operate we will gladly compile the figures. Will our friends in every mission station arrange for the numbering of the total Church attendance on the first Sunday in May, choosing either forenoon or afternoon attendance? The name of the mission, the place and province, and the total number (if possible male and female adults and children) is all that is necessary. If, however, explanatory remarks are necessary we will endeavour to embody them in the report which we hope this appeal will make possible."

PROVINCE, ETC.	MEN.	WOMEN.	CHILD-REN.	UNCLASSIFIED.	TOTAL.
Anhuei	631	227	167	98	1,123
Chekiang	3,633	1,451	826	...	5,910
Chihli	195	118	220	1,355	1,888
Fuhkien	156	46	114	...	316
Honan	269	93	39	...	406
Hunan†	200	200
Hupeh	68	33	25	2,686	2,812
Kiangsi	162	141	50	...	353
Kiangsu	1,121	771	1,332	203	3,427
Kwantung	160	220	50	...	430
Shantung	2,378	1,388	1,864	712	6,342
Shansi	207	127	74	201	609
Shensi	190	181	286	...	657
Szchuen	711	420	317	350	1,798
Manchuria	2,612	484	275	5,704	9,075
Formosa (South)‡	1,904	1,238	827	...	3,969
	14,397	6,943	6,466	11,509	39,315

* Returns have only been received from about a third of the total number of stations and out-stations connected with the Protestant missions at work in China.

† This total is the estimated attendance at the services held by a London mission native preacher and other native helpers in four different Hsien cities. We have not heard from the other missions at work in Hunan.

‡ In spite of political changes we have included Formosa in the returns. Unfortunately no returns came from the northern workers.

N. B.—The request was made for the first Sunday in May, but in several cases (for reasons of distance, absence of foreign workers, etc.) the date was altered to the first convenient Sunday. Only single attendances (generally the forenoon service) are noted. In many cases the people attended twice. In replies for six stations, returns for services for Church members only were received; note had not been taken of the preaching for outsiders. For other explanations see "Editorial Comment."

List of Missionary Societies represented in above Returns.

- American Board of Com. of Foreign Missions.
- „ Baptist Missionary Union.
- American Episcopal Mission.
- „ Presbyterian Mission.
- „ „ „ (South.)
- Canadian Methodist Mission.
- „ Presbyterian Mission.
- China Inland Mission.
- Christian and Missionary Alliance.
- Church Missionary Society.
- „ of Scotland Mission.
- English Baptist Mission.
- „ Presbyterian Mission.
- Foreign Christian Mission.
- Independent Workers.
- Irish Presbyterian Mission.
- London Missionary Society.
- Methodist Episcopal Mission.
- „ „ „ (South.)
- Norwegian Lutheran Mission.
- Scotch United Presbyterian Mission.
- Southern Baptist Mission.
- United Methodist Free Connection.

THE table with foot notes on page 607 is practically self-explanatory. We regret that returns should have come from only about a third of the total number of stations and out-stations. We confess the fault is mainly ours in fixing too early a date; we failed at the time to realise how much work was involved and time necessary in procuring returns from distant country stations. The fact of the reported items being so scanty, prevents us from making the use we hoped would be possible from the data asked for. By way of showing the paucity of information we may mention that radiating out from one centre (which only reported a little over two hundred) are 130 unreported meeting places within a radius of 75 miles, and having a membership of about 3000.

FROM several of the replies we received much interesting information, e.g., as to the proportion of day-school and boarding-school pupils under the heading "children;" or how many of the "adults" were members, enquirers, candidates, adherents or strangers. Our heartiest sympathies were evoked by the frequent addition of notes indicating that the day on which the census was taken was rainy, or inclement, or excessively wet, or roads very bad. For all the information received we express our grateful thanks. We trust that on the occasion of our next effort more use may be made of such data; for our hope is that at some future date it may be possible to have complete returns for all China. Such particulars might not prove much; but their compilation and study would be profitable in several ways.

They are the highest and best built buildings in the landscape, with solid walls, windows too small for entrance, iron prongs protruding from the roof, and heaps of stones ready there to be cast on the heads of assailants.

The villages in The Four Districts are well constructed, of a fine quality of bricks of a drab color, and of tile roofing. A Chinese village here is the embodiment of the Chinese character. Its superstition is seen in the selection of the village site, which must be such as to secure for the village immunity from the influences of evil spirits, whose coming must be impeded by a proper surrounding configuration of the country, which also must be such as to secure and retain the good influences that geomancy finds in the right relation of hills, supporting the village behind and in slopes of the land, and winding streams in front. Its stolidity and solidity are expressed in the dull and sturdy styles of architecture, while its clannishness and exclusiveness are adequately represented in the inhospitable and uninviting aspect of the village exterior. If two rivers join near the village, a pagoda will probably be found at their junction to prevent the outflow of the good influences which are associated with streams. Usually the pagoda takes the form of a scholar's pencil and may contain an image of the god of letters, so that literary blessings may be brought to the place, and some of the village scholars win scholar's degrees. Where such degrees have been won, poles are erected in honor of the winner before the village ancestral temple, and his glory falls upon his house and his clan.

Almost all of the Chinese who emigrate to other countries go from The Four Districts. The Cantonese are proverbially the shrewdest and the most enterprising business men of China. It is on their capital that the government will have to rely in the proposed attempt to build a railroad from Peking to Hankow and from Hankow to Canton, which is to use only Chinese capital. The northern Chinese are afraid of the canny competition of the Cantonese, just as American labor was with good reason afraid of the conflict with Cantonese coolie labor in the United States. The Chinese who go to other countries come back and invest their money here. Many of the new, well-built villages represent their earnings, and as we walked from one to another we often met their cheerful greetings. "Hello, missionaries! where you go?" asked one old man, who was leading a little girl along a narrow path—but all the roads down here are paths, and the paths are narrow. To our answer and return inquiry he said, in his curious English, "I go walk with my little girl. I been two, three times to Californy. I go again soon. No, I not take little girl. Too rough, seasick; and then bad people. How you feel? Good-by."

Some of these men come back with an evil report of Christianity. Can we blame them? What did they see? Others come back with the new life in their hearts, and build chapels, support preachers, establish schools, and preach Christ. One of these told me of his opening a school in his village. There was great opposition, and the men came to him, and said, as he expressed it quaintly, "You open school, we hit it with stones. Yes; we put the rock on it." But they did not, for it was on the Rock that he had put the school.

In this great field the English Wesleyans, the Southern Baptists and the American Board, have a few chapels, but most of the work has been established and is carried on by the American Presbyterians. The missionary in charge of the field seemed to have a limited vocabulary

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of gloomy words. I could not discover that he knew at all the meaning of the word "retreat" or "discouragement." When driven out of a place he has gone back, bided his time, and in due season got the work established. And he persisted with a wholesome, invigorating cheeriness in never seeing the discouraging things, or in seeing them only to see over them the promised help of One of whom it was said, "He shall not fail nor be discouraged."

Together we climbed up the two highest mountains in the field, and looked over the land. It was the season for worshipping the graves. The familiar Chinese idea is that there are three souls, or that the one soul becomes triple at death, and that when a man dies, one soul goes into the other world, one goes into the ancestral tablet, and one into the grave. There must accordingly be a triple worship,—of the spirits of the other world who have control over the soul that has gone to them, and of the soul in the tablet, and of the soul in the grave. The popular notions of geomancy make the selection of sites for burial a matter of vital importance. A wrong site may doom the posterity to barrenness of literary and military honors, and to misery and poverty. The proper sites are in the hills. On these two mountains, accordingly, the hundreds of graves showed the marks of filial worship.

As we climbed one of the hills, the sons of the dead were engaged in their act of devotion. The little amphitheater cut in the hillside, in the middle of which was the grave, had been cleaned and put in order. A fresh sod had been cut and laid reversed upon the grave, which was decorated also with some little tinselled figures of red paper. Before the grave, which looked off across the wide plain, the men stood, and spread the food of their offering,—a bowl of boiled pork, a bowl of rice, and some vermicelli. In front of these they put five little cups and five sets of chop-sticks. The odor of the viands was supposed to rise to the spirit in the grave, and refresh it. The real viands were then eaten with great relish by the worshipers. This makes the worship of the tombs a sort of picnic. Beside the grave the worshipers were burning a bundle of paper, supposed to represent money. How would a spirit know the difference? The fire turned this to spirit money, and so gave the deceased a supply for the coming year.

It was a relief to turn away from this and to breathe the clear, unsuperstitious air which blew over the mountain tops. But what a vision it was from them! From A sai shan, or West Mountain, we looked down on range after range of hills, covered with graves, made conspicuous by their paper adornments, and out over reach after reach of level plain, dotted with villages and cities. San Ning with fifty thousand people lay just below us. There was a beautiful chapel there, built largely by money given by Chinese Christians in California, and there were half a dozen or more chapels of our own and other missions in other places within sight. But they were as nothing. I tried to count the villages. To the south there were four hundred and seventy-five, and to the north three hundred and fourteen; and the mists hung about the distant hills, hiding other towns from sight. Hundreds of thousands of souls, possibly millions, were in sight from that hill; and there was at work for them a smaller evangelistic agency than can be found in scores of towns of less than two thousand population that could be named in Pennsylvania.

On the very summit of A sai shan was a grave, and on the grave lay a dead man. I stood beside him and looked down. He had not been there many days. His pipe and flint box lay by his hand, and his face was

turned up to the sky. Perhaps he had gone there to worship, and, as he worshiped the spirits of his fathers, his own spirit had gone to join theirs. Very still and quiet he lay. He was beyond speech, beyond the sense of earthly need. What he knew, I knew not. And I lifted my eyes, and looked out over the seven hundred and eighty-nine villages of the plain. Very still and quiet they lay. They were beyond speech, beyond the sense of spiritual need. What they knew not, I knew. The dead man lay on the lonely grave on the hill. And the shadow of the death of a Christless life hung over the villages of the plain. The man on the hill was beyond help. The men on the plain wait for it. How long will they wait? "How long, O Lord! How long?" cries the Church. "How long, O Church! How long?" answers the Lord.

New York City.

The living Christ is able to make men able to do what men unenabled by him cannot do. Would any one but a Christian taught and empowered by Christ have been able to do what the Christian man who founded the Chinese Republic did? As the Hon. Seth Low said at the annual dinner of the Asiatic Association last November, speaking of the perils through which China had been led:

"At this juncture the people of China were most fortunate in having at the head of the provisional republic a patriot of the quality of Dr. Sun Yat Sen. History affords many illustrations of men, both conspicuous and inconspicuous, who have been willing to give their lives for their country. But I can recall no incidents so remarkable, where a man in possession of supreme power has voluntarily put it aside in order to unite a great people by concentrating all power in other hands. I suppose it to be true, beyond all controversy, that if Dr. Sun Yat Sen had striven to hold on to the power which was actually his there would have been awakened at the outset a conflict between the South of China and the North of China, the weakening consequences of which it would be impossible to predict. Evidently no man appreciated this more keenly than Sun Yat himself. With a self-forgetfulness that has made him immortal, he stepped aside in order that Yuan Shih-Kai might become the head of a united republic; and thus the first and greatest chasm which threatened to divide China, and make a united republic impossible, was filled in by the self-sacrifice of Sun Yat Sen, who, like a modern Quintus Curtius, closed the breach by leaping in himself. The world may say that, in things pertaining to a republic the Chinese are inexperienced; but the world will also admit that a nation capable of creating a character like that of Sun Yat Sen has in its capabilities for self-government, to the possibilities of which no wise man will undertake to set a limit. I am sure that I express the sentiment of every man here when I say that Sun Yat Sen deserves to be remembered, not only as a hero of China, but as one of those great world-heroes whose names mankind will never willingly let die."

AN APPEAL.

~~To all Protestant Churches of Christian Lands.~~

DEAR BRETHREN IN CHRIST.

We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained Missionaries to preach the Gospel throughout the length and breadth of this great land,—to plant Churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization, and;

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers and physicians,—to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick:

Therefore, we do now appeal to you, the Protestant Churches of Christian lands, to send to China in response to these calls

ONE THOUSAND MEN

WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

Chairmen { Rev. J. L. NEVIUS, D.D.
Rev. D. HILL.

Permanent Committee { Rev. J. HUDSON TAYLOR.
Rev. WM. ASHMORE, D.D.
Rev. H. CORBETT, D.D.
Rev. C. W. MATEER, D.D., LL.D.
Rev. C. F. REID.

SHANGHAI, May, 1890.

Advertiser
What They All Said

SAID YUAN long ago:—For centuries China has been ruled by a single ruler, but now the times have changed. Now the people of the whole Empire have their minds bent upon a Republic. Now the will of Providence is clear. I must submit to the wishes of the Emperor who yields his throne to the people and desires me, unworthy that I am, to conduct the administration. As Provisional President I will place my miserable abilities at the service of the millions of China till such time as they shall have organized a Republican Government based upon their power and representative of their will. Then they shall choose a President and I will retire to the woods secure in the consciousness of having aided my country in the days of her greatest trial. It is a formidable task, for the Treasury is empty, the people divided, the government disorganized, the fields laid waste by war. But with the help of the people and in the spirit of true patriotism and through the ardor of my faith in democracy I may prevail.

Said Yuan a little later: I rejoice that Parliament is at last assembled. The despotic monarchy has too long marred the glory of the nation against its will and therefore the representative system is introduced. The representatives will make known the likes and dislikes of the public and hold the helm of the country and be its stay. On them depends the rise or fall, the weal or woe of the nation. I rejoice with all you gentlemen here on this the most glorious date in the four thousand years' history of this country. Here is the genesis of all blessings for the four hundred million souls of China. Henceforth the Republican Government is fully established. You have a President to elect, but that is nothing, for it is the Parliament representing the people that rules. You have a Constitution to frame, but that is likewise nothing, for the Constitution is but the written expression of the will of the people, which is clear and unanimous. Therefore I say, Long live the Republic of China! Long live the National Assembly!

Said Yuan a little later still:—Alas, ye representatives of the people! Ye

have elected me President to carry out the will of the four hundred million souls of China but ye have in all else miserably failed in your duties. Ye have been four months in session but ye have done nothing save vote your own

salaries. Ye have made a Constitution but it is full of flaws for it would shackle me in my attempts to carry out the will of the people. I grieve over your monstrous iniquity, and that Parliament may become a sacred organ free from contaminating influences I, Yuan, must clarify its atmosphere. Being entrusted by the people with the grave task of preserving peace in the Republic I cannot stand passive and allow evil-doers to continue their ways. Therefore I order half of you to your homes. Parliament is impossible if it does not represent the people; so therefore let it rest for a while till it shall have discovered how truly to embody the will of the four hundred million souls of China. I with my poor ability will do what I can meantime to administer this glorious Republic.

Said the Great Powers of the Earth (except Japan):—Of course there is no Republic and there never was. Nor can there ever be for a few generations to come. Which Yuan knows. He has not destroyed the Republic because you cannot destroy that which does not exist. China still has the name of Republic and that is all it ever had. All we want is peace and our dividends. Yuan is the only man to ensure us both. Long live Yuan and, if you like, also the name of the Republic of China!

Said the four hundred million souls:—This is a glorious Republic, for under it, as Yuan says, we are the rulers of ourselves under the destiny of Heaven. There were certain folk recently who began letting off their guns and causing a lot of trouble, but Yuan crushed them. There were certain other folk at Peking who voted themselves salaries at our expense and did a deal of talking and squabbling, but Yuan has put an end to them. Long live the Republic! Long live Yuan! For Yuan is the Republic and the Republic is Yuan. Let us have peace and this excellent thing the Republic and all will be well.

Said Japan all alone:—Shame upon Yuan! He has destroyed the great and glorious idea of government by the people for the people! He has trampled upon the sacred charter of Republican-

ism! He has spat upon the doctrines of freedom and self-government! He has said one thing but done another! How shall these things be tolerated? He is a crafty, treacherous old man and we will have none of him. Long live the Republic of China! Down with Yuan!

Said the irresponsible critic:—Dear dear! What a to-do about nothing! What's China to me or me o China? I once knew a fellow who lived in Shanghai and who used to say in his brighter moments: "The Chinese are inscrutable." That was really all he knew about them. Still a man must write and talk about something, so why not China? Yuan? O well, he has done the thing tidily anyhow. There was no solving that Chinese Republican puzzle so he had it removed. If people wouldn't talk so much things would be so much clearer. The Republic was just hot air, wasn't it? It was an expression and a poor one at that. But Yuan has done things, while everybody else talked, and if you once begin talking you will never find the deeds for the words. So let this discussion be adjourned like the Parliament of China, *sine die*.

THE Y.M.C.A. IN CHINA

Special to The Japan Advertiser

Peking, Dec. 21.—The Y.M.C.A. Convention came to a close on Sunday evening, after a really remarkable series of meetings. The delegates, who came from all parts of China and from Korea, were accorded the signal honour of an audience with the President, and received messages of congratulation and sympathy from nearly every province and Ministry of China. The meetings were remarkable for the zeal and unity of purpose which was displayed, and for the representative nature of the speakers, who were confined to no special denomination or race. Bishops Root and Scott, and many Chinese clergy and educational authorities took part in the Conference, one of the most striking personalities being that of Mr. C. T. Wang, who was vice-Minister of Commerce and Industry in Mr. Tang Shao-yi's Cabinet. Interest in the Conference was greatly enhanced by the popular science lectures of Mr. Robertson.

THE NEW DEPARTURE OF
YUAN SHIH-KAI:

To the Editor of the

"NORTH-CHINA DAILY NEWS."

SIR,—The enclosed is perhaps the most extraordinary letter that has ever been issued by a responsible official of so high a rank as the present Governor of Shantung. It may be termed

THE MAGNA CHARTA OF SHANTUNG

in so far as missionary interest in this province from a Protestant point of view are concerned.

The occasion for its issue was the joint action of various American and British missionaries here asking their Consuls to forward a letter to the Governor with the intent to clear up the previously inexplicable mystery of inflammatory placards having been issued in certain places last July causing the rising of the people, the looting and destruction of property and violent persecution to begin and spread. These proclamations which no one could understand as coming from a presumably friendly official are now repudiated by him and referred to local authorities acting on their own responsibility.

Recantation in any form is now made of none effect and the Christians are guaranteed full liberty of conscience and right of public worship according to treaty stipulations. Foreign missionaries are recognised as preachers of righteousness, are accorded free permission to propagate Christianity and promised his assistance in promoting their aims, and protection in carrying out their mission.

They are invited in the most courteous terms to return to their stations and promised military escort and protection in reaching them and living in them.

Surely from a Chinese ruler nothing more could be asked and far less expected.

If sullen fear were the attitude of his mind at this time one might have expected a grudging and ungracious reply to the questions sent to him; but the Governor not only gives free and generous consent to all that is asked of him; but goes out of his way almost to treat the writers into courteous, yet dignified way.

This from one whom previous records, have not shown in a very favourable light gives one the impression that recent events have had a very radical effect in enlightenment; in fact, it appears almost as if a complete change of heart had taken place.

Whatever may be the future position in this empire of this remarkable man, it is certain that he has shown himself clear-headed, far seeing, and truly patriotic in all his dealings and doings in the terrible crisis which the Chinese Empire has just passed through. The writer, with others, probably owes his life to Yuan and cannot help therefore feeling deep gratitude and interest in him, and this recent exhibition of what we believe to be true feeling and statesmanlike procedure makes us all feel most devoutly thankful that we have to deal with one who has done so well by us and who appears so thoroughly worthy of genuine respect and trust.

I am, etc.,

R. C. FORSYTH.

Chefoo, 23rd January.

[ENCLOSURE.]

Translation of a letter from Yuan Shih-kai, Governor of Shantung to the representatives of the American Baptist, American Presbyterian, and English Baptist Missions, in reply to a letter from them making enquiries concerning the orders to the Christians to recant, as to their future status, and other matters.

"Your letter with enclosed list of districts where your mission work is carried on was received yesterday and its contents noted.

"With reference to the cause of the recanting of the Christians in the 6th moon (July, 1900), all Chou and Hsien officials on their own authority determined and arranged the matter in the hope of protecting the Christians. Their action was not on my instructions. On numerous occasions I ordered my subordinates to protect Christian interests as you, Reverend Sirs, well know.

"As there is now no disorder from international friction, it is the more important that former treaty engagements be looked up and carefully observed.

"All pledges of Christians to recant, whether given to officials or to persons acting as security therefor, all voluntary pledges or promises of whatever kind to the same effect, are null and void and no further account is to be taken of them. I have moreover instructed my subordinates to put out proclamations for the public information, lest Christians be subjected to hindrance or annoyance in the matter.

"You, Reverend Sirs, have been preaching in China many years and without exception exhort men concerning righteousness; your Church customs are strict and correct and all your converts may well observe them. In establishing your customs you have been careful to see that Chinese law was observed. How then can it be said that there is disloyalty?

"To meet this sort of calumny I have instructed that proclamations be put out. I propose hereafter to have lasting peace. Church interests will then prosper and your idea of preaching righteousness I can promote.

"The present overturning is of a most extraordinary character. It forced you, Reverend Sirs, by land and water to go long journeys and subjected you to alarm and danger causing me many qualms of conscience.

"Everywhere (in Shantung) it is now quiet and the missionaries of Germany and France and other nations have returned to the interior to preach as formerly. If you, Reverend Sir, wish to return to the interior I would beg you to first

give me word that I may most certainly order the military to carefully protect and escort you.

"With wishes for your happiness,

"Yours in reply,

(signed) "YUAN SHIH-KAI."

"Chinanfu, 11th Moon, 27th day"
(17th January, 1901).

In commenting editorially on this letter, the *N.-C. Daily News* gives the following short sketch of Yuan Shih-kai:—

When the present Governor of Shantung, H.E. Yuan Shih-kai, was Chinese Resident in Korea, before the war with Japan, he was very highly regarded by successive British representatives, as being a man of energy, decided ability, and great cleverness in dealing with the opposing forces that were wont to pull the unfortunate King now this way, now that. Neither he nor his patron Li Hungchang could have prevented the war between China and Japan, because the reconstructed Japanese army was determined on fleshing its maiden sword on its hereditary enemy; so that it is no fault of China's representative at Seoul, Yuan Shih-kai, that the war began which ended in the collapse of the Chinese balloon, with the long train of troubles that has followed. We have fully explained the ignominious rôle played by Yuan Shih-kai at the time of the coup d'état. Here again he was very likely acting under the advice of his wily old patron Li, who has always shown a deep devotion to the Empress, which has not been extended to her unfortunate nephew. As a reward for his betrayal of the Emperor, which to the Emperor's partisans seems the blackest of crimes, and which he must himself now recognise was a mistake of the utmost gravity, Yuan Shih-kai was given the Governorship of Shantung when Yü Hsien was removed only to renew his murderous work in Shansi. As Governor of Shantung, Yuan Shih-kai's conduct has been altogether above reproach. Yü Hsien had converted the people into Boxers and encouraged them in their outrages. Yuan Shih-kai's first work was to suppress them by force everywhere in the province, and this helps to dispose of Sir Robert Hart's misleading story that the Boxers were intended to be a volunteer army, "more or less conceived on foreign lines and the result of a study of foreign conditions." As we have often explained, the Empress Dowager and her Manchu gang looked to the Boxers to be the wings of the force that was to expel foreigners from the North of China—that is, they did not create the force, but only saw how it might be made use of,—and Yuan Shih-kai was instructed not to be harsh with them, while at the very same time the Chinese representatives abroad were instructed to tell the various Foreign Courts that the Boxer outbreak was a rebellion which the Government was doing all in its power to repress. As soon as the troubles broke out in Peking itself, Yuan Shih-kai severed himself practically altogether from the Manchu Bourbons. He set to work to clear out the Boxers, he joined the Yangtze Compact, and was most faithful to it, and he did his best to keep Shêng and the Yangtze Viceroys supplied with news from the capital. Some people had an idea that he manufactured his news at Chinanfu; but there is little reason to doubt that he honestly

sent forward what his couriers brought him, and they told what they were able to pick up. [Since the fall of Peking he has continued his pacification of Shantung, working readily in conjunction with the Germans at Kiaochow, and doing his best to protect missionaries as well as his converts.]

REBELS MAY ATTACK PEKIN IMMEDIATELY

25,000 Men Moving From Wu-
chang—15 Troop Steamers
Due at Che-foo.

BANDITS RULE IN SHEN-SI

Wells Choked With Women's Bodies
—Letter From Missionary Paints
Terrible Conditions.

Jan 15, 19

Special Cable Despatches to THE SUN.

PEKIN, Jan. 14.—There are several reports to-day which seem to indicate an immediate advance of the rebels on Peking. On the other hand it is said that the republican leaders at Shanghai have asked for another armistice for a fortnight and that it has been granted.

Among the reports which seem to bear out the former stories is one that fifteen steamers filled with rebel soldiers are due at Chefoo to-morrow from the Yangtse Valley and that others are preparing to start from Shanghai. It is also reported that 25,000 revolutionary troops at Wu-chang and vicinity are on their way north.

Premier Yuan Shih Kai is reported to be sounding the Powers as to whether a loan would be granted to China if the abdication of the Emperor were carried out. The financial question is still paramount, and if a loan cannot be obtained Yuan, according to report, will retire. Nothing definite has developed in reference to the abdication, but it is regarded as certain to take place.

It is officially announced that the lawlessness in the province of Shen-si, where bandits seem to be running things their own way, is so terrible that many of the wells are choked with bodies of Manchu women who committed suicide to escape being assaulted.

LONDON, Jan. 15.—A Peking despatch to the *Times* says almost all the Manchu Princes favor the abdication of the Throne, and it is now only a question of providing security for their persons and property and providing them with pensions. When these matters have been arranged an abdication edict will be issued in the name of the Dowager Empress and Premier Yuan Shih Kai will be left to continue the government with the machinery now in existence.

He will be instructed to cooperate with the Republican provisional government in forming a provisional coalition government which will be able to restore order, obtain recognition from foreign governments and carry on the administration of affairs until a national convention has been summoned and a permanent government established.

WASHINGTON, Jan. 14.—A vivid description, horrifying in its details, of what has been going on in remote China during the revolution has been received here in the

form of a personal letter from a Christian missionary. In its clearness and completeness it is by far the most striking account of conditions in China that has yet come to light.

The letter was written from Sian-fu, in Shen-si province, north of Hankow, where the revolutionist movement began. It tells a story of bloodshed, murder, pillage and outrage. It reveals the desperate plight of the foreigners in that section, who now feel, as the writer says most fervently, their only hope is that they are "in God's hands." Here is the letter:

"I suppose you must be anxious to know what is going on in China—in fact, you know better than we do.

"For more than a month we have been shut in and know nothing about the other provinces—though they tell the people that everywhere it is the same as here. God pity China if it is only half as bad!

"Human life is not worth a chicken. The Manchurian city—the northeastern quarter of the actual city—is a grave. Shot down, sabred, committing suicide, burned alive, fleeing to be butchered elsewhere—with the exception of the women survivors, after a week's slaughter, a population of 20,000 to 30,000 has disappeared.

"Even after a month, every Manchurian man discovered is beheaded. I have seen it with my own eyes. Had not the usurpers used all their endeavors to protect us, we would have gone with the rest, victims to the instinctive hatred of foreigners and hellish jealousy of the Christian religion.

"After the rebels had seized the arsenal, they distributed breech loaders and magazine rifles to the male population; they closed the gates and Sian-fu was given over to all the evil passions of a people whose only civilization is a veneer. Slaughter, looting and incendiarism. It was not a better disposition, but timidity, that kept a large number from joining. Without Christianity man is naturally a savage.

"In vain the Ko-ming-tang (the anti-dynasty society of the upper class) pleaded the borrowed Christian principles of modern warfare. For three days the orgy lasted; then came instant execution to the looter. But the slaughter of unoffending Manchus went on slowly but surely; no humane sentiments of pity could stay their dreadful fate—just only in case of women extinguished the thirst for blood.

"It is estimated that nearly 2,000,000,000 taels (a tael is worth about three-fourths of a dollar) in money and goods passed into the hands of the soldiery and the rabble. The Mohammedans, on account of their greater daring, got a large share in the plunder.

"Mr. Henne, the German postmaster, was attacked with rifles and swords on the street, but lives after receiving eleven wounds. Mr. and Mrs. Smith, in the eastern suburbs, tried to escape, but were beaten back, Mr. Smith with both arms broken.

"In the western suburb, a lady and gentleman, teachers, and six boys and girls 12 to 15 years of age were slaughtered.

"Outside the city all the province was delivered over to anarchy, many of the officials put to death, and ex-convicts, gamblers, and petty traders took up the reins of government. The sword took the place of the bamboo, law courts were abolished, the word of any leader of a few armed men severed a man's head, like chopping wood.

"China was ripe for the explosion. The puritanical mannerisms of this province

at least were only the whitewash of the sepulchre, hiding the seething corruption within.

"The democratic manhood of China is enrolled in secret societies, especially the military element and the mountaineers. They go by different names, the Chuang-ho (wide spread as the waters of the universe), the Kao-lo-luai (old brothers) and their motto might well be 'War on Man-

kind.' A salutary dread of the law may keep their evil propensities dormant; but the law once relaxed, or become powerless, all their savage instincts burst forth, the rest of mankind becomes a prey, they scour the country in bands, terrorizing, pillaging, killing if it pleases them, and burning. They invest the towns to make them their prey; unarmed men are cut down on the road, robbed, and stripped of their clothes. No wonder that such demons in human shape should be made instruments in the hands of the arch enemy to destroy Christianity.

"If hearsay can be trusted the churches, missionaries, men and women and Christian Chinese have suffered in Hant-che-ong, in the southern part of the province. What we know for certain is that the whole western half of our vicarite has been devastated, the churches and houses of the Christians burned, the Christians for the most part killed, the missionaries everywhere are defending themselves or are in flight or hiding away.

"A semblance of order having been established in Sian-fu, bodies of soldiers have been sent to disperse the rioters. The soldiers themselves are fully endowed with the self-appropriating instinct, but at least the life of the peacefully inclined citizen will be safer than under the unchecked sway of brigandage. The villagers are also encouraged to arm themselves and to band together against the freebooters.

"The fear of Europe is the chief motive for protecting foreigners. Placards were from the first posted on the walls to protect foreigners and merchants, but did not avail much to prevent looting by the Chuang-ho. On the second day one of the leaders of the Ko-ming-tang called on the Bishop and burst out crying (smiles and tears are equally easy to the Chinaman) saying, 'Our intention was good, but our execution bad, meaning the sacking of the city.'

"Though there is a great improvement from the first days, when the ear was distracted day and night by the explosion of rifles, the death knell of poor Manchus and the eye alarmed by fresh incendiarism and the sight of ruffian men hurrying about with naked and often bloody swords, when famine was being felt and pestilence threatening from unburned corpses, yet the times are not without alarms. The danger threatening now is the disruption of the factions who have come into power.

"The Ko-ming-tang, consisting of the military school and other colleges, started the rebellion. They represent the more humane and orderly element, but they are far outnumbered by their allies, the secret societies of Chuang-ho and Ko-lao-hui. Diffident of their own ignorance, the latter were willing to leave the administration to the educated Ko-ming-tang, but, with their numbers ever increasing and the number of the Ko-ming-tang decreasing, many having left for their homes in this and other provinces, their ambition is swelling, and we may at any moment be face to face with a sanguinary struggle for the mastery.

"Another danger is the probable bankruptcy of the new government and their inability to pay the troops, most of whom are raw recruits, members of secret societies who have already given proof of their readiness to rebel when not contented.

"A third danger which we cannot gauge is the possibility of attack from beyond the borders. The Tatars may come down from the north, an army may be marched from Ho-nan, or the Mohammedans may assail us from Khan-su.

"Our fate here is in the hands of God, but meanwhile missionary work is at an end. We can only minister to the Christians left."

ADMIRAL TING'S SAD FATE.

REMARKABLE LETTER THAT ADMIRAL ITO SENT TO HIM.

He Advised Ting to Go to Japan and Wait There for the Clouds to Blow Over—Ting's Letter to His Conqueror Just Before He Took the Fatal Dose of Poison.

VICTORIA, B. C., March 12.—The Canadian Pacific steamship Empress of India arrived here this morning with advices from Tokio. The surrender of the Chinese fleet and of the forces of Wei-Hai-Wei constituted the most striking scene in the drama of the war. Several days before the event Vice-Admiral Ito, Commander-in-Chief of the Japanese naval squadron, addressed a letter to Admiral Ting, who held a corresponding position on the Chinese side.

The two men were intimate friends, and they had often come together before the war. Admiral Ito, therefore, in addressing Admiral Ting by letter, spoke simply as a friend. The gist of the letter was to advise Admiral Ting to abandon the doomed cause and to take refuge in Japan until the termination of the war.

Naturally, the question of Admiral Ting's personal safety was kept out of sight. Admiral Ito based his advice solely on patriotic motives. China's disasters, he said, were due to inherent weakness; they were the outcome of defective systems, corrupt government, and blind conservatism.

"You know well," he wrote, "what troubles Japan had to encounter thirty years ago, what points she had to surmount, but she owes her preservation and her integrity wholly to the fact that she then broke away from the old and attached herself to the new. In the case of your country, also, that must be the cardinal course at present. If you adopt it, I venture to say that you are safe; if you reject it, you can't escape destruction in the contest with Japan."

"It has long been fated that you should witness results such as are now before you. Can it be the duty of the faithful subjects of the empire, men really solicitous for its welfare, to swim idly with the tide now sweeping over the country by the decree of an ancient fate and making no effort to stem it?"

"A single pillar cannot prevent the fall of a great edifice. By whatever reputation for honorable dealing the Japanese soldiers possess in the eyes of the world, I vow that I believe that your wisest course is to come to Japan and wait there till the fortunes of your country are again in the ascendant, and until the time arrives when your services will be again needed."

The letter then proceeded to adduce instances from European and Japanese annals of men who by abandoning a hopeless struggle in good time had lived to render their countries eminent service, and concluded by saying:

"The great question that you have now to determine is whether you will throw in your lot with a country that you see falling to ruin and be involved in the result, which is inevitable under unchanged administrative circumstances, or whether you will preserve the strength that remains to you and evolve another plan hereafter."

Admiral Ito did not add to his reputation by this letter.

On Feb. 12, when Ting was badly beaten, he sent to Admiral Ito the following letter:

"I have received a letter of suggestions [Ito's letter] addressed to me by the officer commanding the united Japanese squadrons, but I did not reply because our countries were at war. Now, however, having fought resolutely, having had my ships sunk and my men decimated, I am ready to give up the contest and ask for a cessation of hostilities in order to save the lives of my people. I will surrender to the Japanese ships-of-war now in Wei-Hai-Wei harbor together with Liu Kung Island forts and armament, provided my request is complied with, namely, that the lives of all persons connected with the army and navy, Chinese and foreign, be uninjured, and that they be allowed to return to their homes. If this is acceded to the Commander-in-Chief of the British naval squadron will become guarantor."

"I submit this proposal and shall be glad to have a speedy reply."

Admiral Ito accepted the proposed terms. He dispensed, however, with the foreign guarantee offered by Admiral Ting. "I place implicit reliance," he wrote, "on your assurances as an officer."

Admiral Ito knew his man. There was no precedent justifying such trustfulness. Time and again the Chinese had used the white flag dishonorably. Even on an occasion so recent as the assault on the Wei-Hai-Wei forts a deceptive flag for surrender had been hung out by a Chinese garrison to lure their assailants within point-blank range. But Ting's methods of warfare did not belong to that class.

In acknowledging the despatch of surrender Ito sent to his old friend a few cases of champagne, claret, &c. But Ting would accept nothing. His mind was set on other things. Once

again he wrote to Ito:

"Your answer just received. It gives me much satisfaction on account of the lives of my men. I have also to express gratitude for the things you have sent me, but as a state of war is existing between our countries it makes it difficult for me to receive them. I beg to return them herewith, though I thank you for the thought."

"Your letter says that arms, forts, and ships must be handed over to-morrow, but that leaves us a very brief interval at our disposal. Some time is needed for military and naval folk to exchange their uniforms for travelling garments and make up their baggage. It would be difficult to conform with the date named by you."

"I therefore beg that you will extend the period to enter the harbor from the 22d day of this month, appointing a day for taking over the Liu Kung forts, the armament, and ships now remaining. I pledge my good faith in the matter."

Immediately after writing this the stout old sailor retired to his cabin and poisoned himself with opium. His example was followed by the second officer in command, Commodore Liu, and by the officer commanding the Liu Kung garrison, Gen. Chang.

These three men had done their duty bravely, but knew that nothing excuses failure where Chinese Judges are on the bench. To have returned home would have been to court certain disgrace and decapitation and to involve their families in their fate. By dying as they did they saved their wives and children and their own honor.

Admiral Ito restored one of the captured men-of-war in order that the bodies of the three officers might be carried home in due state, and as the vessel steamed out of Wei-Hai-Wei every Japanese ship manned its yards and fired a salute to the memory of China's bravest soldiers.

JUST A MATTER OF QUEUES.

Consul-General Ho Thinks the Chinese Emperor Is Still in Power.

SAN FRANCISCO, Dec. 16.—The Chinese Consul-General here, Mr. Ho, consented for the first time to-day to make a statement regarding the reported assumption of power by the Empress Dowager on Sept. 19. He said he had received no notification of any change whatever in the government of the empire, and he considers the absence of such advice to be conclusive evidence that the Emperor is still sovereign and that the tales afloat representing him as powerless are without any basis.

"It is not to be supposed," he said, "that one ruler could succeed another in control of the affairs of a great nation without formal notification being sent forth to all that nation's diplomatic officers. This has not been done in a single instance."

The Consul-General discredits entirely the stories representing the Empress Dowager as head of the Government. He says the Empress Dowager has always co-operated with the Emperor in a progressive spirit. The statements that she is an enemy of progress are absurd, Consul-General Ho says, and in proof of his assertion he instances the sending of hundreds of Chinese young men to foreign lands to be educated when she was at the height of her influence and power.

"When the truth is known," continued Mr. Ho, "it will be found that grave offences were committed by the officials removed from office or banished. It may be that their gravest mistakes consisted in injudiciousness which was threatening serious results. It is understood that Kang Yu Wei urged the abolition of the queue. This is very sacred, for the queue is in a manner a symbol of Chinese religion. In the history of the world we see that the interference in any way with religious forms and customs is attended with grave results. I do not mean to say that the question of abolishing the queue has been made a national issue. That was probably only the climax which brought about decisive action. Any one who will investigate will find that all the really substantial reform movements are going forward the same as before in China, and especially educational work. In support of this we have just received orders looking to the educational advancement of Chinese boys here. The home Government wishes to establish in San Francisco an educational system for Chinese, to include both elementary and university training and able to accommodate all fitted to take advantage of it. In the advanced grades the idea is to amalgamate the most thorough training in the business methods and the languages of both countries with thorough training in special professions. The home Government promises generous financial backing."

CROKER FOR THE

DEPUTATION ON THE OPIUM TRADE.

The Yearly Meeting August 15, 1913
YEARLY MEETING'S MEMORIAL PRESENTED.

THE Memorial to Government adopted by London Yearly Meeting, asking for China's immediate release from her treaty obligation to admit the 20,000 chests of opium in stock at Hong Kong and Shanghai, and for a complete stoppage of the production of opium in British India, except for medical use,* was presented on the 7th inst. The Marquis of Crewe, Secretary of State for India, and Sir Edward Grey, Secretary of State for Foreign Affairs, received a deputation representing the Christian Churches of the United Kingdom, including delegates appointed by the Church of England Anti-Opium Committee, the National Federation of Free Church Councils, the three Presbyterian Churches of Scotland, and the Society of Friends. London Yearly Meeting was represented by Mrs. Howard Hodgkin (daughter of the late Sir Joseph Pease), W. A. Albright, Joseph Sturge, E. W. Brooks, and J. G. Alexander; J. Ernest Grubb was also present on behalf of Friends in the South of Ireland. The deputation was introduced by Theodore C. Taylor, M.P., who was accompanied by several other Members of Parliament, amongst whom were Mr. Towyn Jones, the mover of the recent resolution on the subject, and Mr. J. Rowlands, who had obtained first place for the anti-opium amendment in the Indian Budget, but surrendered it in view of this deputation at the same time, also three Friends, Right Hon. J. W. Wilson, J. Allen Baker, and Arnold S. Rowntree. Joshua Rowntree, prevented from attending, sent the following letter, which was read:

"History will tell to the lasting credit of the Government how it recognised the sovereign right of China to end a trade full of evil to its people."

* See Yearly Meeting Proceedings, pp. 93-4.

We plead now for the sake of our Government and nation that this right should be given royally, as befits one of the first Powers of the earth, untrammelled by any Shylock's bond of any opium merchants, or the literalism of any lawyer's draft Agreement, during a time of great transition and stress in China. Above all, the closing chapter of this opium trade should be such as may leave our position free from any charge of a grasping character, and impress the awakening East with the thought that we desire above all things to maintain a high moral standard amongst its peoples."

Professor Caldecott, who spoke on behalf of the Church of England Committee, read a letter received by him from Dr. Lawrence, the well-known writer on International Law, to the effect that he knew of no parallel to the forcing of the opium trade upon the Chinese people. Mr. F. B. Meyer spoke for the Free Church Council, whose delegation included representatives of the Congregational, Wesleyan, Baptist, English Presbyterian, United Methodist, and Moravian Churches; Mr. G. S. Muir for the Scotch Churches, and J. Ernest Grubb for Ireland.

The reply of the two Ministers is thus summarised in an official communiqué to the Press:

Lord Crewe replied that much had already been done; ten Chinese provinces were closed or about to be closed to the trade owing to the suppression of the growth of opium. The whole of the stocks now accumulated in Shanghai amounted to only one-third of the annual intake of China a few years ago. Chinese opinion and practice were not unanimous in this matter of ending the opium trade, and while we had to encourage the best elements we had to recognise that the consumers were not all of the same mind. If China accomplished the task of suppressing the opium habit within the proposed term of ten years, she would have accomplished a feat unparalleled in the history of the world. He did not think that a complete prohibition of the importation of opium into China at once would be a very great help to the Chinese, for people who wished to get opium would go on getting it by some degree of cultivation. He asked whether it was wise or worth while, whether it was necessary, to introduce what might be serious complications into the pro-

gress of this reform so long as steady progress was being made.

Sir Edward Grey expressed his complete agreement with Lord Crewe. He had seen General Chang, and had been much impressed by his earnestness. But he had felt obliged to point out to him that when he gave addresses on the subject of the opium trade, he should dwell to some extent upon the help given by the Indian Government to China. It was open to doubt whether the accumulated stocks were really an obstruction to progress in China. Some time ago the Chinese Government had offered to buy the stocks, and that would no doubt have been a solution, but that offer had since been withdrawn. One alternative would be for the British Government to buy the stocks. But while China herself was still producing every year three times as much opium as was contained in these stocks, he did not think that they could reasonably go to Parliament to ask for a grant to buy those stocks. As to the Boxer indemnity and the suggestion that this country should follow the example of the United States in that matter, there was great misunderstanding. The British Government had not been wise in their generation. They had drawn up large claims against China, but had reduced them before presenting them to her. The United States, on the other hand, had presented very large claims, and had waited till a good deal had been paid by China, and then had waived the rest. This, of course, had given the United States a good dramatic posi-

tion; but it reminded one of the landlord who did not reduce his rents when surrounding landlords reduced theirs, and then acquired a reputation for generosity by giving rebates on his rents while the other landlords gave none.

Mr. Theodore Taylor, M.P., in an outspoken and earnest reply, said that the deputation were not satisfied, and urged that the Government should reconsider its decision. J. G. A.

TOKYO, WEDNESDAY JULY, 30 1913

A Dangerous Visionary

SUN YAT SEN as a patriot is, no doubt, sincere; but Sun Yat sen, as a politician, or a statesman, or a man of affairs is, and always has been, a dismal failure. He dreams great and sublime ideas—far and away ahead of his time in China. He has travelled widely and has seen great progress in many lands; he has read many great theoretical works and partly digested them. To transplant the ultra-advanced theories of the world and apply them to his own country is his one great dream and ambition. He mentally bridges centuries in days. Past and present conditions in China never enter into his dreams nor figure as a hindrance. Feasibility, practicability, accomplishment or even possibility, are the details from which his thoughts shrink—for to think of them might put a crimp into his dreams; they are words and phrases unknown to his peculiar mental make-up. We all have known such men, but never before has a man of such a character risen to a position of prominence, and his rise was purely accidental. He dreamt and preached for many years of a Republic for China, but it came not through him nor his work and it came when he

least expected it. He never formulated a plan nor ever made a practical suggestion as to any means to accomplish such an end. He was in no manner or way connected with the uprising in Szechuen Province which led to the revolution. He arrived at Shanghai, with his military advisor, "General" Homer Lee and a staff of youthful Japanese at the psychological moment. His return could not have been timed more opportunely. The jealousies among the Chinese leaders caused them to fear and distrust one another. Sun Yat-sen was the dark horse. He had sided with none and was falsely hailed and heralded as the originator of the dream now a reality. He was made provisional President at Nanking. As an executive he was a pitiable failure; but the executive was the detail to his mind. He advocated the immediate adoption of the Henry George theory of land taxation; the fact that the "squeeze" system had been in operation for centuries and was an inherent part of the nation was a mere detail to him. He advanced the most radical views of socialism, proclaiming now that the change had come we must start right and avoid and eradicate all the evils existing the rest of the world over. He endorsed and insisted on women's suffrage before any system of

franchise had been ever planned or mapped out. Later on he conceived the great idea that China must have railroads—railroads everywhere to open up the country and make for progress. An illustration of his peculiar mentality was afforded the bankers of Shanghai in connection with his railroad scheme. On his return from Peking he called together at his offices in Shanghai the managers of the various foreign banks. He unfolded his large map, placed it on the table and showed this great master work to the bankers. Lines—proposed railways—were drawn everywhere, regardless of physical conditions of the countries traversed; such obstacles as wide rivers and mountains to be crossed were unconsidered; in all, these lines represented 240,000 li of railroads running even into the most sparsely settled portions of China. The managers looked at these plans with amazement. Finally the head of one of the largest banking institutions in the Far East cautiously inquired "How about the money?" "Ok," replied

the dreamer, as if startled, "I have thought of that also." Silence reigned for many minutes and then he calmly and assuredly added, "We will coin it." After the meeting had adjourned one of the bankers said, "Well! If he had only said, 'We will print it,' it would have been far less ridiculous, for paper is cheap." The money was an unconsidered detail to this man and his dreams. Sun Yat sen since then announced that he might use foreign money but that the roads must not be mortgaged to foreigners, and only Chinese would be allowed to operate and control them, and after a limited number of years the roads so built with foreign money must revert to the Government. Whether or not such terms would prove acceptable to the bankers was too practical a detail for the mentality of this type of man even to consider. His anti-Russian Mongolian military fantasy is another example of how this man thinks; no one can dignify it with the word plan. On the basis that China has four hundred million souls (which is an exaggeration of the actual number) Sun Yat sen would send one million men against Russia. If this number did not suffice, he would send five million, and if these could not accomplish the purpose, what simpler than to send ten or twenty million more soldiers? Plans, mobilization, equipment, money or leaders are all details. With him it is the great thought—the thought of a visionary who in the end accomplishes nothing. Some three or four months prior to Sun Yat-sen's visit to Japan the writer called on him at his home. Standing in the salon of his splendid house on Avenue Paul Brunat, Shanghai, in a calm low voice full of quiet assurance, his hands folded behind him, his eyes looking apparently into the distant future, he said: "We will have an Alliance with Japan, and when we do, we will make the Embassies, Legations, and Foreign Offices of the world tremble with fear. It will be the real Yellow Peril foreigners have so often written about."

Perhaps some day China may have advanced to Socialism, Henry Georgeism, Woman Suffrage, a wonderful network of railroads, tens of millions of soldiers, an alliance with Japan, but like the revolution and the Republic, they will not be the result of the work of Sun Yat-sen. In all his speeches, manifestos and writings no one has ever yet dis-

covered a practical suggestion of any remedy or solution for the many problems which confront China. In fact he avoids problems of to-day, for they annoy and disturb his life in a land of dreams. His lack of judgment of human character he has always clearly demonstrated. He has surrounded himself with leading arch-conspirators who have used him as a puppet; returned Chinese students and youthful Japanese filled with anarchistic revolutionary ideas, who have always found a ready welcome under his banner. He belongs to the type of men whom nature in her perversity has framed to ruin countries from the best of motives and the highest intentions. A prominent statesman now visiting Japan in talking about Sun Yat-sen said recently, "But no one takes Sun Yat-sen seriously except Sun Yat-sen." Yuan Shih-kai and Sun Yat-sen are types of men diametrically opposed to each other in every characteristic. The former knows the Chinese people better than any leader in China to-day; the latter does not know them and makes no effort to understand them. The former is a man of action, the latter a dangerous visionary."

REINSCH APPEALS TO THE YOUTH OF CHINA

John A. ...
U. S. Minister Reminds them of Difficult Yet Inspiring Tasks Ahead

Mar 13
Dr. Paul Reinsch, the American Minister to China, spent a busy day in Shanghai prior to his departure for the north by the 11 o'clock express last night, says the N. C. Daily News of the 7th inst. In the morning he received a number of American residents at the Consulate, and in the afternoon he reviewed the students of St. John's University, being accompanied there by his family and Dr. Amos P. Wilder, the American Consul-General. The review took place in the beautifully laid-out grounds of the University, where Dr. Reinsch inspected some 400 boys.

At the conclusion of the review the students assembled in the large hall of the college, and were addressed by Dr. Reinsch. The speech was a call for patriotism on the part of Chinese youths, and it was listened to with marked attention. Dr. Hawkes-Pott, the President, in introducing the Minister to the students, said that some of them were already acquainted with Dr.

Reinsch through his writings. He was a warm friend of China, and although very much pressed for time during his short stay in Shanghai, had kindly arranged to visit the institution and address the students.

Dr. Reinsch was warmly received by the boys. The meeting reminded him, very pleasantly, he said, of those who had been in that university in former years, and who had gone to his country to study. He had come in contact with many of them, and had learned to esteem, respect and love them for their sterling qualities. He felt that the students at St. John's University had a very unusual opportunity, such as came to very few generations. It was not only that they were there studying; that they had the opportunity of going into new fields of learning and of seeing the world open before them but that they were standing at the beginning of a new era—a great age of development. There were really two things that made most for success in life and for usefulness. One of them was a thorough understanding of and confidence in their fellows, the people with whom they had to work. The other was a very great strictness with themselves.

To Master Old and New

"You have a great many things to master," continued Dr. Reinsch. "There is your own civilization: your own great history and philosophy and your own rich literature; which is the study of a lifetime; but in addition there is open before you the great volume of modern science. There is the history of other countries; their political systems, languages, literature, mathematics and sciences. That seems confusing, and there is a danger of being satisfied with a general and inadequate knowledge. You have to develop a very exact type of practical knowledge and modern methods of doing things so that your country may advance in proportion to its great resources and in proportion to the ability of its people. The future of yourselves and your country depends upon the thorough manner in which you execute the tasks of every day and the ability which you put into your work."

It was understood more by Chinese than Western peoples, said Dr. Reinsch, that reading and study was not a leisure but was an exercise of the highest form of energy. In another way the preparation of the students at that university was of the utmost importance. He took it that they came from many parts of China. Their great country had been in the past, broken up into provincial societies that had been almost mutually interdependent. At the same time China was developing a system of working together from one end of the country to the other and its future happiness and success depended upon the manner in which they could co-operate and trust and have confidence in one another. Devotion and service were called for. The youth of China had not to think only of their own careers, of preparing themselves for profitable positions, but how their life work would come into that great current of national life in solving the questions

which were now to be solved.

"I can truthfully tell you that I look upon the youths of China as having, at the present time, a most inspiring as well as a most difficult task," said the speaker. "Think of it. Upon you, as you grow up, will surely rest the responsibility of making China a great strong and capable nation. It is the young men who are called, because throughout China that education which will make it possible for you to assist your country in the way of progress and development is being given. That, indeed, is a thought that will fire you with enthusiasm if you fully realize that in thousands of years there cannot be such an opportunity before you. The young people of China should dedicate themselves fully to the service of their country."

China Review 9219 - Editorial

AS our last issue went to press we included in the Diary of Events some **Nan-chang Complications.** of the extraordinary circumstances that were telegraphed from Nan-chang as indicating some probable causes of the deplorable tragedy of 25th February. Our hope that in the following number reliable particulars would be available has been disappointed; and we can only say that against the report we published that "the priest stabbed the magistrate twice, but now pretends that the magistrate stabbed himself," is to be placed the possible hypothesis that the magistrate committed suicide eventually, having first only the idea of threatening the Fathers with the prospect of a riot.

The latest particulars, according to the *North-China Daily News* are that, on the one side:

"Censors and others are memorializing the Throne regarding the Nan-chang affair and recommending that an indemnity be claimed from France for the loss and damage to the British mission and for the murdered Protestant missionaries, as well as for the late magistrate Chiang, on the ground that the whole trouble was commenced by the French priests."

Whilst against this we read that:

"It is reported in local Mandarin circles that the French have formulated their demands in regard to the murders at Nan-chang under the following captions:—(1) Recognition of the fact that magistrate Chiang committed suicide; (2) Culprit officials to be denounced to the Throne; (3) rioters to be punished; and (4) a suitable indemnity for mission property destroyed."

It is to be regretted that whilst matters were being sifted by the authorities, the native press persistently asserted that the magistrate Chiang had been wilfully murdered by Père Lacruche; and we fear some of the writers must have drawn on their imagination for some matters reported as having actually occurred. Ghastly photographs, reproduced by the half tone process, were published in several of the papers, showing the dead magistrate and priest; one of the papers referring to the latter as the murderer of the magistrate. A resident of forty years in China wrote a letter of expostulation to the editor of the *Nan-fang-pao*, and the following is his answer:—

"Our object in publishing the photograph of the dead magistrate was not to excite hatred against foreigners or missionaries, but to enable our Chinese readers to behold and remember the face of one of their officials who is generally considered to have died as a martyr in standing up to his country's rights."

We believe that whilst such cases are *sub judice* it is unwise to so influence a gullible and impressionable public. It certainly is a temptation to supply what are known to be welcome viands, but—to change our phraseology from gastronomic to catastrophic illustration—it is a fearful risk to throw fire-brands around among loose

combustibles. Whilst the Chinese are usually placid and patient the events of the past few years show the possibility of a conflagration being easily lighted which, fanned by prejudice and fed by fanaticism, may cause fearful and wide-spread disaster.

We trust that without curtailing the legitimate liberty of the press, it will be possible to carry out such restrictive and advisory measures as the laws governing the foreign settlements provide for.

At the same time we must not be unfair and ungenerous to our native brethren in the journalistic world and to those for whom they cater. We doubt not

that the recent manifestations of racial prejudice, and the tendency to ignore the native standpoint, lead them to consider it their function to voice strongly the Chinese aspect of this and other questions. And when prominent Westerners, who are supposed to be guided by Christian principles, publicly show racial antipathies, we ought to have a little patience for those whose knowledge and possession of restraining grace has been of more recent acquisition.

THIS whole question is apparently entering on a more acute phase. We **Harmony** have the new spirit wanted. rapidly coming over China—a new spirit in which there is a good deal of the old

Adam; and marshalling against this are the strengthened antipathies which many from Western lands express in a variety of ways. There is much need for all parties to consider how collisions may be avoided and how true harmony may be promoted. The subject is of such great importance that in our next issue we hope to discuss it more fully. We expect to print the views of a senior missionary in one of the outports, where the relations between Chinese and foreigners has recently been discussed.

NEW CHINA—NEW METHODS.

A Paper read before the Shanghai Missionary Association, November 4th, 1902, by the Rev. Timothy Richard, D.D.

It is not a mere dream that God has a ladder from earth to heaven. Every rung is there, provided by a loving Father; but he expects us to climb up. Every discovery of the right use of the forces of nature is a climb of but one rung upwards, whilst lack of discovery and invention, perhaps, wears out the rung on which we stand and we are in peril of a great fall.

China like the West had discovered agriculture in primitive times. It had discovered weapons of defence and attack, had discovered the art of writing, the value of organisation into clans and nations, discovered the value of laws and principles of righteousness and benevolence. In a word, it had climbed high above the savage condition of the South Seas, of Central Africa, and of many

castes of India, and attained to a wonderfully high state of civilisation. But it made the fatal mistake of thinking that its Sages knew everything and that there was nothing more to learn. On that rung it has stood proudly for the last 100 years, till the rung gave way, and there have been the great falls of 1842, 1860, 1884, 1895, and 1900, i.e. about one in every ten years.

This year, however, we have witnessed a great change. Who can estimate the immense significance of the change? In eleven out of the eighteen provinces we have records of the opening of colleges for the study of Western subjects. We find Japanese text-books on Western civilisation translated by the score into the Chinese language and circulated by the tens of thousands throughout the Empire.

The reform of religion by the rise of Buddhism in India and its spread throughout all the Far East was an event of the greatest magnitude. The adoption of Christianity by Europe, America, and Australia was also an event of the greatest magnitude. But the practical reform in education in China during the last year is probably of equal magnitude, for, if persevered in, it will not only act on 400,000,000 but will re-act again on India, Europe, and America, and it starts with a far greater momentum than any of these other movements. Some 150,000 students, who attended as candidates for the Chinese M. A. degree this year, were expected to answer questions about the history of Greece and Rome and the civilisation of the West generally. Add to this nearly ten times that number who are candidates for the B.A. degree and we get 1,500,000. An intellectual army of 1,500,000 with their faces turned Westward is unprecedented and its results are difficult to exaggerate. This is the New China that opens before us.

And how has this come to pass? It was not brought about by the Missionaries alone, although they live in every province of the Empire and have their literature distributed in every town in the Empire, and although its quality shows that they, Christian Missionaries, have advanced far beyond the Chinese in the interpretation of nature.

Nor has the change been brought about by foreign merchants alone, though the imported articles are sought after by Chinese merchants from all parts of the Empire as superior to anything China can produce.

Nor has the change been brought about by foreign statesmen alone, although China has been deeply humiliated every time it has tried to put down foreigners by mere force.

Nor has the change been brought about by Chinese statesmen alone, although they have, in many respects, more autocratic power than any statesmen in the world.

The change has been brought about by all these various forces uniting in insisting that without change China would be utterly ruined; with change China might again become one of the greatest Powers in the world. Stubbornly and long did she believe that she had nothing to learn from the Western barbarian but, under God's providence, the combined influence of war, commerce, and the Christian religion, was too much for her, and that is why we witness the great change of 1902 and the beginning of New China.

Here we might with profit review some of the methods adopted from the beginning in order to know where a change is necessary. It would take us too far afield before an audience of missionaries to review the political and commercial methods, although these also are full of interest; so we shall confine ourselves to missionary methods only.

1.—The first thing was to understand the people, for unless we properly diagnosed China's disease there was no hope of applying the right remedy. Few, if any, of the missionaries in China adopted the

method, considerably used in Japan at one time, viz., preaching through interpreters. It was believed that to do the work thoroughly one must know the language pretty thoroughly. The result was the preparation of dictionaries. We have exhaustive ones, such as Morrison's, Medhurst's, Williams. Besides these general ones we have had dictionaries for local dialects in Canton, Foochow, Amoy, Shanghai, and a number of smaller vocabularies in North, South, Central and Western China. Then there were graduated lessons prepared for learning Chinese in many dialects.

2.—After getting the language the next important step in the diagnosis of the Chinese was to know and understand their religions. To help in this difficult task we have the standard translations of the Chinese Classics by Drs. Legge, Faber, Edkins, and Eitel, with learned dissertations on the relative value of the religions in China as compared with other religions and with Christianity.

3.—The third step in diagnosis was to have personal interviews with the religious leaders in China to-day, and try the effect of Christian truth on them. This has not been carried out so systematically as the other methods, for the simple reason that the leaders would not dare to receive foreign visitors freely, fearing reproof from their authorities.

4.—Not having free access to leaders—whether mandarins, gentry, leading Buddhists, leading Taoists, or leading Mohammedans—the missionaries opened chapels in the main streets in the hope of catching the attention of some passers-by. But anti-Christian leagues were formed to fine and boycott all who entered a Christian chapel. The consequence was that only strangers and men who had no

character to lose came at first to the chapels and churches.

5.—To break through the wall of prejudice medical missions were started to deal with disease which no class in China could keep out, so as to prove to all, by kind deeds, that our work was really beneficial and not harmful to China.

6.—At the same time journeys were made by the missionaries through the country villages in the hope that the country people would be less prejudiced after free intercourse. This proved to be the case, and the majority of the converts so far have been from among the simple country folk.

7.—Many, however, thought that the nation could never be converted as a whole by occasional sermons to the sick or to occasional strangers passing through our chapels, or by gaining over the country-folk, therefore an attempt was made to open schools so as to train leaders. But no students came. The pupils had to be paid to come. Board and lodging, clothing and teaching, were given for nothing for 20 or 30 years. It is only now that the Chinese are willing to pay for Western learning.

8.—But the Christian Church in the West could not dream of starting schools throughout the whole Empire, therefore it occurred to a few that, in addition to preaching in Hall and Hospital and School, the preparation of high-class literature for distribution among the leaders throughout China might create an awakening among the Chinese themselves, for men might read books quietly in their homes without compromising themselves before the public, and these books were followed up by personal interviews.

These eight methods have not been in vain. If it be asked what produced the one and a-half million converts, Roman Catholic and Protestant, what produced the Reform movement which shook the throne, causing a palace revolution because the Emperor was on the side of Christianity and Reform, which again brought on the Boxer movement which shook the whole world? Undoubtedly these eight methods of the Christian Church by the testimony of Chinese and foreigners alike had one of the greatest shares in the work.

II.—Having dealt with old China and how old methods succeeded, we have now new China and new difficulties and must consider some methods that are likely to overcome these again. Merchants and statesmen are devising new methods every day. Shall we be the only class to lie on our oars? God forbid!

Before coming to particular methods, however, it might be well to consider briefly the broad stages of individual life and then of mankind as a whole, as these may furnish us with some valuable principles to guide us.

Every man passes through four stages.

First, the brute stage when he is guided solely by his own desires without regard to anybody else; that is the baby stage. Then comes the docile stage, when he is guided by the opinion of grown-up people, nurses, parents, teachers. That is the pupil stage. After that comes the independent stage, when he trusts to his own intellect and his own experience, for he thinks he now knows everything; that is the college-graduate stage. Last of all comes the stage when he combines the best in the physical, intellectual and moral life, not only of himself but of that of the best he knows outside himself as well. That is the ripe stage of wisdom.

It is interesting to find that there is a striking analogy between individual life and that of the human race as a whole. First we find the savage stage when men were mainly guided by their own desires and by great conquerors like Rameses, Nebuchadnezzar, Tsinshih Huangti, Alexander, Cæsar, Omar, Genghis Khan, Tamarlane, Napoleon.

Then comes the stage of pupilage when all nations seem bound to go to school. This was the time when great religions were formed to supersede the stage of brute force. When Manu, Menes, Moses, and Mohammed arose; also Buddha, Yao and Shun, Confucius, and Laotze, so as to make men desire to stand in harmony with their respective gods, their prophets and their sages.

NEW CHINA—NEW METHODS.

A Paper read before the Shanghai Missionary Association, November 4th, 1902, by the R. V. Timothy Richard, D.D.

II.

Later came the stage of independent thought in Europe, beginning in religion with Luther, and Calvin, and Knox, in philosophy with Bacon, Locke and Kant, in politics with Frederick the Great, and with Napoleon, and French and American revolutionists, trying experiments by breaking suddenly with the past. Similar liberty bordering on licence may be traced arising in Asia now.

Last of all comes the ripest stage which uses weapons of war for defensive purposes only, which recognises the true place of religion as the crown of education, the true place of independent action as freedom to try the new without destroying the good in the old, and while knowing that only those who resemble God most will prosper most, recognises that true wisdom lies in learning always from everybody and in living at peace with all nations as far as possible.

If these principles be true of individuals and of mankind as a whole, then China, like Turkey and other lands, has only been in the baby and pupil-stage up to the present, and now it is about to

change from the high school stage of mere national teaching to the university of universal knowledge and universal wisdom.

If China be in the stage I have endeavoured to describe, then it is plain that methods adopted among other nations in other stages, whatever they may be, are not the methods most suitable for New China which is now entering on her third and fourth stages of progress.

III.—Again there are some essentials underlying all adequate successful methods. For example:

1.—A better understanding of the laws of God in regard to life and suffering than that possessed by the world at large. Not that intellectual conceit which will not tolerate any intercourse with those who differ from them. Not mere complacency that we have the highest truth, for that is the Pharisaism condemned by our Lord and is painfully evident in Mohammedanism and Confucianism, and in some formal Christians. That is the false coin; the genuine one is that which is constrained by a Divine compassion and looks on every human being as a brother. It contemplates the infinite possibilities of the endless life in power and peace and joy, and is daily grieved that so many are ignorant of the ways of power and blessedness, and of this fact that their suffering from age to age can be ended by the knowledge of God and His laws. We need not now discuss eternal punishment as something for the individual in the future, but we know that perpetual punishment is the condition of the ignorant in every race and age in this world. Chinamen will continue to be beasts of burden till they learn that electricity can do the work better. The native Australian and Patagonian will continue to suffer from the inclemency of the weather till they learn how to build a house and how to warm it. The despairing will continue to suffer till he learns that "all things work together for good to them who love God." Even the leading nations will continue to bear intolerable burdens of military despotism, and to suffer the fear of invasion by neighbour or anarchist, till they learn and follow the juster laws of the Kingdom of Heaven. And we also must be careful not to miss these laws.

2.—A better organisation so that we may utilise our forces to best advantage. Consider the problem before us—how to influence and guide the mind of 400 millions. Many are in the habit of asking for more missionaries and making comparisons with the number of ministers at home to every million of population. That is a great mistake for, according to that, there should be one missionary for every one thousand of the population or 400,000 missionaries for all China! Now Mission Boards have never dreamt of such a thing. They aim at only sending an adequate number of missionaries who will train natives to be ministers of the churches in China.

What then is the adequate number of missionaries necessary for this task? We have two principles to guide us here also. The nations in treaty relations with China appoint one Minister to Peking and one Consul to each of the Treaty Ports, and through these they expect to make their influence felt throughout China. The other principle is that adopted by the Chinese Government itself. It has divided the whole Empire into some 1,500 counties, over each of which there is what we in China inadequately call the District Magistrate—the true unit of Chinese Government. Generally speaking every ten counties has a Prefect superintending those District Magistrates. Every

100 counties makes a Province presided over by a Governor and his assistants. Then over all provinces is the Central Government at Peking. By this means we arrive at the highly interesting and important fact that the Chinese Government rules not only every county but every village and family in the Empire by about 2,000 civil mandarins!

These considerations enable us to have some idea as to what number is necessary for the guidance of the whole Empire even if there were not many Chinese now ready to co-operate, as Manchus and Chinese co-operate in the Government of the Empire.

3.—Now a word about the qualifications of those who guide the Empire. The Chinese principle for a millennium has been to appoint only the best scholars to the post of governing the people. Hence, being the picked of millions, they have raised China to the point of pre-eminence over all nations in the Far East.

Here again we have a valuable suggestion that, if we are to bring about the best result in Christian missions, we are, in addition to piety, to endeavour to choose the best qualified men from our universities for the posts of Ambassadors of the Kingdom of God in the land.

4.—Last of all comes the all-important work of co-operation in organisation. The Chinese Government does not appoint two Magistrates for one county, or two Prefects for one Prefecture, or two Governors for one Province. To state such a thing as possible is just like trying to keep order by tolerating a rebellion—a contradiction in terms. The same applies to missions. No Episcopal church appoints two Bishops over the same district. No Presbyterian, Congregational, or Baptist church appoints two medical institutions, or two sets of schools, or two sets of evangelists in the same field, for they would regard it as preposterous. Now that God has bestowed His blessing on Episcopal, Methodist, Presbyterian, Congregational, and Baptist, almost in equal proportion, are we not denying that real unity which

God has bestowed on us if we do not agree to organise our work as one body would? Let us, therefore, divide the field without overlapping, and divide our departments without overlapping, then we may naturally expect tenfold efficiency and economy in our work, and the blessing of God to be poured out upon us in tenfold measure if we believe our own Sacred Scriptures and are truly more loyal to Christ than to our respective denominations. It is our unity that is the greatest proof of our Divinity. Our unnecessary divisions are a proof that we are too much of the earth earthy, and if we could rid ourselves of this then, instead of having converts by the thousands, we would have them by the tens of thousands.

This shows the need of the scientific study of the laws of Mission success and the need of a new kind of statistics never drawn up in the reports of missions before, viz., a quantitative table of statistics of the leading methods known in the world with their results, instead of following opinion—often blind—as must be the rule now without these statistics. This careful study would revolutionise our mission methods and make them advance in efficiency over the old ones with the same astonishing rapidity as we witness in so many other departments of modern activity.

My time for the opening Paper is up. I can only briefly state some of the methods which seem necessary, viz.:—

1.—Not merely prayer for the Holy Spirit, but also a mastery of the laws which God has fixed for the obtaining of it and for getting answers to prayers.

2.—Not merely elementary education, but also the highest education, for primary and secondary education will take care of themselves.

3.—Not merely extension of the Press, but also the circulation of the cream of literature in the world.

4.—Not merely mastery of the best modern Christian books, but also mastery of the latest books on comparative religion, and their influence on the progress of the human race.

5.—Not merely evangelisation of any of the lower classes, but also the evangelisation and organisation of the leaders of every class—the rest will follow like sheep.

6.—Not merely friendly conferences and united meetings with all Christian denominations, but also a genuine recognition of the fact that God gives His Spirit to all denominations without partiality, and therefore a determination to divide the field and divide the work without overlapping.

7.—Not merely fresh organisation on a basis of a real unity of the Christian Church, but also it should be on parallel lines and coincide with that of the Chinese Government, i.e. our chief centres where their chief centres are, and our ecclesiastical divisions the same as theirs—county for county, prefect for prefect,

And province for province. Above all full understanding and co-operation with Chinese authorities and gentry.

8.—Not merely study of the value and welfare of the soul in its relation to God, but also the study of the part man should take in political economy, and social problems generally.

9.—Not merely knowledge of how to influence men individually, but also how to guide them collectively, as all leaders of men must learn, or fail.

10.—Not merely intense activity and unwearied labour, but also the knowledge of the chief springs of action in individuals and in nations. Some knowledge must precede every conversion, some renaissance before every reform. The measure of harvest reaped is in proportion to the seed sown, otherwise it may be wasted on the roadside or among thorns.

11.—Not merely effort to get the best text-books studied in China, but also translated and studied in all lands, then the next generation will be friendly because swayed by the same universal and best ideas which man has discovered and God has revealed.

12.—Not merely prayer that the Kingdom of God may come and his will be done on earth as it is done in Heaven, but also an active part in the federation of the world to the infinite good of all on friendly instead of military basis, and the preparation of China of that step.

Since Japan, which is only one-tenth the area and has only one-tenth the population of China could, in 40 years, make wonderful strides, adopting the reforms which took us a thousand years in the West to discover and adopt, how much more will China astonish the world when once its intellectual army of a million and a half of students are set ablaze with enthusiasm for the new learning, including the power of an endless life? Whatever methods we adopt to put China on the highest road of true progress must be undertaken quickly, lest the Chinese at this crisis lose their way and harm themselves and the whole world.

He that hath ears to hear let him hear. "I speak unto wise men, judge ye what I say."

MISSIONARIES ARE DEFENDED

They Have Disturbed the Peace of
the Nations.

Louville
THE CHARGE IS NOT DENIED

Same Cry That Was Heard in the
Thessalonian Judgment Seat.

DECLARED BISHOP DUDLEY

An Able Sermon on the Present Chi-
nese Situation.

Oct 15, 1900
The following sermon was delivered by Bishop T. U. Dudley at Calvary Church yesterday morning:

Acts 17. 6: xx: These that have turned the world upside down are come hither also."

These are the words of jealous Jews, at the head of a rabble crowd of vile heathen, as they are dragging some Christian converts before the rulers of the city of Thessalonika. They have not been able to find Paul and Silas, the chief offenders, but they have arrested Jason, their host, and all who were found in his house, and they demand their punishment on the ground that they are disobeying the decrees of Caesar in saying "that there is another King, one 'Jesus.'"

And today Christian missionaries are haled before the judgment seat of the Caesar, the world King, the public opinion of civilized mankind, upon the charge that they have disturbed the peace of the nations. The long silence at Peking is broken, the long agony of expectation is ended, the extent of the before unheard of international crime is known. The foreign Ambassadors, with a single exception, are safe, and the Christian company has miraculously been preserved from the furious assault of their treacherous protectors. The governments of the Powers are puzzling over the retribution to be demanded in satisfaction of the outrage, and the sufficient arrangement for the prevention of its repetition, and the speculative intelligence of the philosopher and the journalist finds suggestion for the inquiry "what has provoked the gentle Chinaman to such horrible outburst of ferocity?" The answer is being whispered by Christian men, is spoken almost aloud by the Prime Minister of Britain's empire, and published broadcast by the scollst seeker after newspaper notoriety, "It is the indiscreet utterance and action of Christian missionaries." Yes, it is the same cry that was heard at the Thessalonian judgment seat, "These that have turned the world upside down are come hither also."

Our purpose today is to inquire briefly into the truth of this allegation; to ascertain, if we may, to what extent, if at all, the missionaries of Christ are responsible for the present condition in China, and further whether Christian men can, because of such conditions, abandon the work of preaching Jesus Christ to the Chinese.

And I answer, first of all, as taught by our text, that in one sense, looked at from one point of view, Christian missionaries are wholly responsible for the outbreak in China, because they are wholly responsible for breaking in upon the lifelong isolation of that ancient people. These men have turned the world upside down; yes, it is the proclamation they are making that God has raised

Jesus from the dead; that God hath made of one blood all nations of men for to dwell on the face of the whole earth; that God Jehovah is the father of all men, and that all men are brethren. It is this that has overturned the bigotry of caste, the pride of race, the exclusive selfishness of nations, and has marked out the path of human civilization leading with ever-broadening outlook to the goal of human freedom, human equality, human brotherhood.

And the towering wall of Chinese contempt for all without could not resist the oncoming tide of this river of blessing. It must break it down even as it did destroy the perhaps stronger bulwark between Jew and Gentile, between Roman and Barbarian. No nation, even as no man, may live to itself in ecstatic and degraded contemplation of the glories of its own past, careless of the multitudes, without to give or to receive, because the God-wrought deliverance is for the world, because the new humanity is to people the whole earth, because the inheritance of the self-sacrificing Son of God is all the heathen, because in the kingdom of the redeemed there must remain no alien, man or empre; because the purpose of the All-wise and the All-powerful is that Christ must be all in all.

The First Missionaries.

And we may not wonder at learning—it may be now for the first time—that China was not discovered by Christian people in the year 1840, but that probably "the Nestorian Christians from Constantinople, in the sixth and seventh centuries of our era, visited Southern China in great numbers, and at first, in fact, for several generations, their propaganda met with astonishing success and hundreds upon hundreds of thousands of Chinese were converted. Gradually the friendly attitude of the officials changed and finally missionaries and converts alike were put to death."—[Bonsal, North American Review, September, 1900; page 412.]

The writer in the North American Review from whom these words are quoted, adds: "It was recognized that the teachers from the West taught not only a philosophy with which no one was inclined to quarrel, but a political system which, if generally accepted, would undermine the time-honored institutions of the country." Time passed by and Marco Polo and the Venetians came to China and were well received. The Jesuits were entertained at the Chinese court in the seventeenth century and a monument was erected in the streets of Peking to the memory of Father Ricci, their leader, upon which was graven an epitaph written by the Emperor himself, in which he declared that Ricci was a great and good man, who in his life honored all the precepts of a pure morality. The President of the Anglo-Chinese college at Foo Chow, in a most thoughtful and judicial article in the North American Review for August, asks the question: "How are we to account for the change in feeling and in action which has taken place?" He answers that no one cause produced it, but that it is the result of a cumulation of causes, all working toward the same end. He thinks that "As the beginning of the change coincided in a general way with the Manchu conquest in the first half of the seventeenth century, the first and most obvious explanation is that it is due in part to the policy of the conquerors." He quotes from Huc, in his well-known book on the Chinese Empire: "For fear that foreigners should be tempted to snatch their prey from them they have carefully closed the ports of China against them, thinking thus to secure themselves from ambitious attempts from without," and adds Dr. Smyth: "From that time no concession has ever been gained from the Government except by force or the threat of force. It has done everything in its power to make friendly relations with the West impossible. Only in 1842 were the first ports opened to commerce, and that after a war in which China was worsted. The opening of ports in the Yang-Tsze river was by way of indemnity for the murder of Margary, a British Consular officer, in 1874. Others have been opened as the result of diplomatic threats, and still others in consequence of the war with Japan. It was by force, too, that China was compelled

to enter into diplomatic relations with Western States. The right of their ministers to reside in Peking and freedom of residence and travel in the interior both had to be fought for, and were acknowledged only after defeat in war. The Manchu dynasty has given nothing that was not wrung from it; it has made no concessions of its own accord; it has never taken a single step toward putting its relations with foreign Powers on a footing of sincere friendship. And this policy of the rulers has been carried out by the Mandarins, most of whom have ceaselessly striven to make foreign residence in China a painful experience, and to embitter by every means in their power the relations between the foreigners and the people. The terrible situation in North China today is but the natural result of this exclusive anti-foreign policy; the Manchurians are making a last desperate effort to expel the West and all that the West stands for from the empire. In the changes which the ideas of foreigners, if allowed their proper influence on the people, would effect, they see their own destruction, and are fighting for that which for two centuries and a half they have exercised—the right to misrule and plunder the nation which they conquered."

But certainly it must be conceded that foreigners themselves have had a large share in creating the anti-foreign feeling which the Government has so diligently sought to instil into the people. Alas, that it must be confessed that the enterprise which was inspired and compelled by the spirit of the Christian religion, even the unrestricted commerce of all nations has been carried on by methods and means from which the Christian spirit has been conspicuously absent; methods which have naturally given to the Chinese the impression that these men of the West were little better than pirates and murderers, and rightfully aroused the antagonism of the people to them and all their ways.

Unchristian Methods.

The Portuguese, the Spaniards, the Dutch and the English in the sixteenth and seventeenth centuries, all alike by their unchristian methods, blackened the reputation of Christian Europe in the East, and "it is not surprising that the Chinese came in time to look upon all Europeans as barbarians, men whose only objects were robbery and war."

And further, when these days of barbarism were ended and Western nations began to treat with China on the principles of international law, still was there humiliation of ancestral pride in the demand for recognition of equality. China disdained, perhaps naturally, all other countries as her inferiors. Unaided, alone, she had developed a splendid literature, an elaborate system of social customs, a noble system of ethics, and they are all her own. Her own, too, were some of the greatest inventions of man—gun powder, printing and the mariner's compass.

Such a history naturally taught her to look upon herself as the first of nations; she was acknowledged as such by all the nations around her. The inevitable result followed; she looked upon all other countries as her inferiors. When, therefore, men went to her from Europe, not only claiming equality, but professing to be able to teach her, it was a shock to the national pride not easy for the West to appreciate. The claim to equality, then, made by foreigners in their relations with China, has been a cause of offense, a fruitful source of antagonism.

But now let us consider what has been the share of Christian missions and Christian missionaries in the development of this anti-foreign feeling. Certainly the largest share, as already stated, indirectly, in that the Gospel of Christ is the Gospel of universal brotherhood and must surmount all obstacles and break through all barriers, political, social, religious, that stand in the way of its progress. Just as certainly it must be acknowledged that the teaching of a faith which claims to be higher than their own is an offense to the national pride of the Chinese just as, but only as, the refusal to acknowledge their superiority in all respects is an offense to them.

"The presence of the missionary," it

is said by the college President whose article I have already quoted, "in every province, in country villages, as well as in great cities, is a reminder of the national humiliation."

True, the presence of the missionary and his teaching of his new faith, are both alike protected by the provisions of formal treaties, but it is asserted by a brilliant writer in a great New York daily newspaper that "the missionary is supported and protected by foreign arms; that the evangelists are maintained by foreign arms; they live within call of the avenging gunboat and they are not backward in summoning its aid."

The accomplished Secretary of the Presbyterian board makes answer that he does not believe that a single instance can be cited where missionaries alone have summoned a gunboat's aid. But at any rate, charges the newspaper critic, "Missionaries were thrust upon the Chinese through treaties exacted by foreign coercion, and the Chinese Government protects them against its own inclinations and against the sense of the people, through fear of foreign pressure."

"He neglects to state," adds Mr. Speer, "that the wars which were terminated by these treaties were fought for the sake of commerce; and the first one, as the Chinese maintain, in behalf of a ruinous and abhorrent traffic; that no war has ever been waged and no battle been fought for the imposition of missionaries upon China or for their protection." But, further, is it true that the Chinese Government and people have a peculiar dislike of the missionaries as such while they have learned to endure other foreigners? So it was charged by Mr. Sydney Brooks in his article in the New York Times, already referred to. He says: "When the ordinary foreigner is tolerated they (the missionaries) are hated. * * * The trader, the Consul and the diplomat have won their position; they are not liked, but they are acquiesced in."

I give the reply of Mr. Speer in his own words. I would that I could give it all, but time forbids. Any who desire to read it can secure it by sending a postal card to Mr. John W. Wood, 221 Fourth avenue, New York, requesting that it be sent to him. He says: "Innumerable edicts and proclamations have commended the missionaries. I have before me a copy of one of these issued by the Emperor in 1844, sixteen years before the treaties which Mr. Brooks says thrust missionaries on China. The rescript of Prince Kung, issued in 1862, declared: "The missionaries are well-disposed men and are in their own country thoroughly respected by others; and whereas, their first object is to instruct men to do good, they must be treated with more than usual high consideration." This one may serve as sample of scores of proclamations made by local governors to the same effect.

"Christianity is objected to primarily not because of its doctrines or practices, but because it is a foreign religion and because European Governments have succeeded in deeply impressing its foreign connections upon the Chinese mind by the way they have made it a cat's-paw and pretext of political and territorial aggrandizement. * * * The very placards and publications which produce anti-missionary disturbances speak of the missionaries not as Christian propagandists, but as foreign intruders. "Attack and beat the foreigners." "Determinedly destroy the Western men." "All dealings with foreigners are detestable; these men have no fathers or mothers; their offspring are beasts." And such placards are found in Canton, where the Chinese have been dealing commercially with foreigners for hundreds of years. Not only so, but they are issued in places where there are no missionaries. Then, too, note that "outrages are not confined to the persons of missionaries: "It is the Ministers and not the missionaries who have been the center of attack in Peking."

Most Prominent Foreigner.

It is true the missionary is the most prominent foreigner in China and is the only one whom most of the Chinese see. He lives where no trader will go, and so he bears the brunt of anti-foreign dislike. He is doing his own work, but he is doing, too, the work of civilization. "The missionary is helping to open

the empire, while the reactionary mandarins want to keep it shut. He is indomitable. He has a motive which makes life and comfort of secondary consequence. He secures a lodgment where civilians would fail. He gets access to the people; he talks to them in their own mother tongue; he shows them that the foreigner is not the horrid monster he has been pictured to them, but a human being like one of themselves—a man who knows how to be neighborly and courteous and pays his debts and can be trusted; who visits the sick and helps the poor, and evidently seeks the good of the community where he is. His notions, as they consider them, about a resurrection from the dead and a future life, may not interest him much; but the man himself they do appreciate, and they say that if all foreigners conduct themselves like that they cannot be such a bad lot after all." So writes a man (Mr. Michie) who had a large experience of China.

Li Hung Chang said to the representatives of missionary organizations in New York, September 1, 1896: "You have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West."

If Christianity and Christian missions be a factor in the present alarming condition of China it is in largest part because of the almost necessary connection in the minds of the Chinese of their religion with the Western Governments, which in their dealings with China have but too often acted upon anti-Christian principles. I said "in largest part," because while I am sure that in general the conduct of missionaries has been such as to win respect and confidence and to disarm prejudice, yet I am constrained to admit that because Christian missionaries are but men, they have made mistakes; that the grace of God, which confers self-denying zeal, does not always give self-distrusting discretion; that there may be a zeal without knowledge and a faith which is not wise. I am sure, for example, that the Bishops of the Anglican communion in China were wise when they wrote to Mr. Conger, our American Minister: "We have no wish to complicate our spiritual responsibilities by the assumption of political rights and duties such as have been conceded to the Roman Catholic hierarchy;" even as I am sure that the Roman Catholic clergy were in error when they obtained through the French Minister, in 1899, special privileges in the way of visiting and communicating with provincial officials, as they thereby became largely, in the judgment of the people, the civil advocates of unworthy Christian converts, seeking to avoid their duties as citizens. Indeed, it is said that these ecclesiastics have "official rank;" that is, Chinese official rank; some of them are reported to be in authority practically equivalent to that of a Viceroy, and they can take a criminal out of the ordinary processes of the civil law, as applied to natives who are not Christians, and deal with him at their own discretion.

It needs no argument to prove or discussion to explain that such an intrusion upon the civil authority must be only irritating. I am further ready to agree with Bishop Potter of New York in his statement in the *Catholic Magazine* for this month, that "The modern missionary, like his greatest predecessor, the Apostle Paul, may wisely strive to understand and respectfully refer to the religion that he has come to supplant."

Certainly by all means should a wise missionary seek to discover in the existing religious system that whereon he may build what is nobler and better. Only a most indiscreet and unworthy missionary of Christ would fail to recognize the moral power of the teachings of Confucius, or to seek to make it the foundation of Christian character; and only a zealot, not like Paul, would fail to soften to the very verge of disloyalty to Christ the doctrine which would destroy, and in destroying disgrace, the Chinese worship of their ancestors. Caution is the characteristic, natural and necessary of the wise preacher of a new religion. Yet I can by no means agree with the Bishop of New York in his amazement that Lord Salisbury "did not

It was my pleasure to meet the Prime Minister in the meeting in Exeter Hall last June. The Bishop is perfectly accurate when he describes his tone as "cautionary, if not fault-finding." "I must not conceal from you," he began (and remember he was speaking by special invitation at a meeting commemorating the 200th anniversary of a great missionary society), "I must not conceal from you that at the Foreign Office missionaries are not popular." He proceeded to urge that missionaries should exercise greater caution and more reticence in their utterances about heathen religions and seemed to imply that the larger part of international difficulties with non-Christian people was due to the unwise and incautious sayings and doings of missionaries. "Because," runs his argument, "the missionary straightway appeals to the home Government: in his defense and protection comes the Consul and then the gunboat."

I confess that I had a longing to ask him whether Pateson's death or Hannington's had ever cried out for such vengeance. I was thankful when Sir John Hemingway, in courteous reply, said that, while it was wholly proper and politic to speak kindly of the heathen religions, we should not be so cautious in speaking of them as to seem to be careless of our own. "Why are they (the missionaries) not popular at the Foreign Office?" asks Mr. Speer in last week's Churchman. Hear his reply: "Not because they make a disproportionate amount of trouble, for they do not; not because they lead dissolute or animal lives, for they do not. * * * No, there is a feeling that the Government has no responsibility toward missions and that missionaries are bothersome when they obtrude their rights. There is something in this undesirable feeling which Lord Salisbury so openly acknowledges that stirs one's blood. (Is it unknown in America?) We have traders' rights which governments are glad to recognize and enforce, while the Christian teacher or doctor, working unselfishly for the good of the people to whom he goes is a nuisance if he needs and accepts protection. But his rights are just as sacred as the trader's, and it is the duty of the Government to assure them. * * * Did he (the Prime Minister) ever say that the men who deal in opium with China or who have dealt in rum and firearms with Africa and the South Sea islands were unpopular at the Foreign Office?"

And in our own country Mr. Brooks asks in the New York Times why missionaries should not be divested of their foreign citizenship, or at least of the right of political protection. "In no other way," he says, "can the political element in this propaganda be destroyed." So he thinks, and so only can missions be freed from the burden of the political blunders and misdeeds of the West. Let Mr. Speer answer why not. Because (1) such a course would be treason to civilization. The missionary is its forerunner. He makes way for light and human movement. But beside that, to remove from him the shelter and protection of government is to imperil every foreigner. The Chinaman does not stop to distinguish. To put the missionary at his mercy and to acknowledge his right to expel or exclude or assassinate him, is to take one step toward gratifying the Chinese desire to exclude all foreigners.

Because (2) such a course would be criminal. It would be the announcement to China that the missionary was fair game: "Steal his property, kill him, outrage the women," it would proclaim. "We will not interfere. We leave him to your barbarous and hideous country to do just as you please." If certain rights had never been granted, to refuse to grant them now would be one thing; having been granted, to take them away is quite another thing.

Because (3) the proposal is childish folly. * * * This country does not denationalize its citizens, least of all its best citizens. Wherever in this wide world they go they go under the shelter of its flag and secure in its certain protection. Because (4) such a proposal is ins-

effrontery. The missionary is to be denationalized. There is no provision for the naturalization of foreigners in China. The missionary is to be a man without a country. The American harlot in Shanghai can fly the Stars and Stripes over her brothel. The American saloon-keeper can demand the Consul's protection at Tien Tsin. But the missionary teaching, preaching, healing the sick, is to be an alien and a stranger. Is not the answer complete?

But what, then of the future? The troubles in the Celestial Empire are, it is said, nearly ended. There is to be punishment of the leaders of the force which assailed the Legations and money compensation for the damage to life and property. We notice that the Emperor has offered to make sacrifice upon his altar in testimony of his sorrow and humiliation. It may be that the great mysterious empire is to be broken in pieces and that the Western Powers will undertake its future government. What then? In any case, the light of Christ will still shine upon the ignorant darkness which is there. In any case, the missionaries of the cross will be found there telling their yellow kinsmen of the cleansing blood, of the implanted life, of the blessed hope.

And if other revolutions arise to turn back the advancing tide of civilization, if more martyrs must testify by their death to that they taught when alive, if missions and missionaries shall again be charged with having irritated peace into war, and newspaper doctrinaires cry louder still that the relations of the missionary with the Chinese Government and the Chinese people must be altered, the soldiers of Christ will still be found in China battling for peace, perfect peace. Because he cannot but speak the things he has seen and heard; because he cannot but obey the voice that speaketh from the heavens. He may be unpopular at the Foreign Office in every Christian country; he may be refused the protection which is his right as a citizen in the pursuit of his calling, while not offending against the laws, as guaranteed by the treaty, he can suffer, he can die, but he cannot be silent. He will not be surprised that his warfare shall be hard and long, for so his Commander had forewarned him that it must be. He will not marvel that his peaceful endeavor shall provoke opposition, for the tyrant ruler of this world will not, without resistance, suffer the deliverance of his captives, and the Scripture declares that the Christ came to bring the sword of division and strife.

He will be content to be despised by his life for the name of the Lord Jesus, ~~as life of the name of the Lord Jesus,~~ be his rights as citizen regarded or denied, for he knoweth that some day, by his labors and sufferings and by the labors and sufferings of those who have gotten like precious hope, the kingdoms of the world shall all become the kingdoms of Our Lord and of His Christ.

*the rulers of the world and sell
Sole adventure*

MISSIONARIES AND CHINA.

Robert E. Speer Tells How Far They Are Responsible for the Present Troubles.

NATIVES HATE WESTERN IDEAS.

Real Issue Is Between the Chinese and the Christian Religion.

Robert E. Speer, one of the secretaries of the Presbyterian Board of Foreign Missions, occupied the pulpit of the Central Congregational Church, Hancock street, near Franklin avenue, yesterday morning. The preliminary devotional exercises were conducted by the Rev. Willard P. Harmon, acting pastor of the church, who also announced before the address that any calls for pastoral service would be cheerfully answered by him, notwithstanding the church is to be closed during August.

Mr. Speer made a thoughtful, careful and strong address on "The Present Distressing Situation in China," prefacing his remarks with saying that he had been requested to do so and that he cheerfully complied with the request. Mr. Speer made a visit to the Presbyterian missions of the world three years ago, and he has made a close study of affairs in China, as was evidenced by what he had to say yesterday morning. He took no text.

Mr. Speer began by saying that he believed the world formerly gave very little thought to China, but now everybody was concerned with affairs in that great empire. He believed, he said, that we are about to see in China one of the greatest revolutions since the days of the conquest of the Roman Empire or the days of the Reformation. The number concerned in the Reformation was less than one-tenth of those involved in China, which contained 400,000,000 of people, beside 300,000,000 in Asia. In substance Mr. Speer continued:

"This is a very unfavorable time to consider the people of China. We are angry and fretful now when we think of the falsehoods, the lives in peril, and it is hard to give a calm and unbiased judgment. We need to wait until the coming of more enduring elements, until the trouble is over, and not judge China from the point of view of the peril of our friends." Mr. Speer quoted from what he termed the somewhat grandiloquent words of Anson Burlingame, but which he said had much of truth in them and then said: "The Chinese are a mighty, a curious and a profoundly impressive people. They comprise nearly one-quarter of the human race. They are not packed together. Germany is twice as populous in proportion to its size. You can put the whole human race in China. The Chinese are a people of frugality, simplicity and patience. They are not stupid, as many regard them. They were the first to discover the art of printing and to make gunpowder. Nine-tenths of the real estate in China is owned by the Chinese, and nine-tenths of the wealth is slipping into the hands of active, intelligent Chinamen.

"The Chinese are a curious people. Many have regarded them as silly, as barbarians who were not broad enough to accept a civilization different from their own. They have been regarded as servile, but they are inventive, and by no means stagnant. How can we understand their doctrine of responsibility? We cannot compass it. A Chinaman has great regard for his reputation, which he values so highly as to do anything, even to the cutting off of his head, to protect it. One of the most profoundly impressive characteristics of the people is that they have kept alive the spirit of democracy after being under a monarchy for 2,500 years. They are an organized, wonderful people. How was their greatness produced? They are absolutely isolated. They are walled in geographically. They are without a phonetic language, and their language shuts them off from the world. They have had the most unique process of education the world has ever known."

Mr. Speer spoke of Confucius, who gave to his people what the great men of the world before him knew, as he had no thought of his own, and this was the whole system of education in China. He alluded to the great classes of students that came to the acres and acres of cells that are to be seen in China, and said that this annual essay writing added to the isolation and that they objected to the introduction of anything Western in the way of education, just as the people of America would object to the introduction of a system of education here which would make theirs of no avail. "They have been taught for 2,500 years to despise all other nations, and that all others in the world are barbarians. They have been shut out from all other parts of the world, and have had no communication with it and live in ignorance of it.

"I want to say," continued Mr. Speer, "that I have no confidence in Li Hung Chang, either in his patriotism to his own country or in his professions regarding ours. We have brought upon ourselves all the horrors and pains which are now upon us because of the way in which he have treated China. We have treated her in a brusque, ignorant and obtuse way. The alienation is natural because of their character and ours. We must allow that the presence of missionaries in that land has added to the trouble, but I must say that for every ounce of hostility they have created they have given a pound of conciliation. They are loved and will live down all prejudice. Their Chinese friends will protect them against their enemies. The hostility to the missionaries is not because of their preaching religion, but because of their preaching a Western religion. The real issue is not between the Chinese and religion, but between the Chinese and a Western religion. All things Western are abhorrent. The Boxer uprising is illustrative of the same thing."

Mr. Speer said that in all this abhorrence of everything Western there was no spirit of conciliation that came to the Chinese in their loyalty to their traditions from any Western power, which only tended to still further inflame the Chinese. German tourists rode roughshod over the country, striking the children with their whips, and yet the German emperor cried for vengeance, a cry with which, he said, he had no sympathy. "The missionaries," said Mr. Speer, "have tried to conciliate at all times. If the Chinese said that the steeple of a church disturbed the spirits in the air the steeple came down; if they said the digging of a well disturbed the dragon in the earth, the digging was stopped. I believe that ten times as much Western trade as we had came out of the missionary relations.

"We lost a chance to change the conditions in China in the Taiping rebellion. We lost our chance then to cast our influence with a party that had cut loose from the old traditions. It was said that such another chance was not likely to come for a thousand years, but it came in forty years, when an emperor came to the throne who encouraged Western education, but, as in the Taiping rebellion, we helped the Chinese and turned our backs upon the reformers." Mr. Speer dwelt upon this phase of the question and said that out of this trouble would come a new civilization. In the meantime no one should judge the Chinese harshly, but they should be treated in the spirit of Christ's prayer, "Father, forgive them, for they know not what they do," and thus, little by little, would be set up the foundations of the Kingdom of God, through patience and love.

CHINESE RIOTS ARE STARTED.

Bishop Graves Says that They Are Instigated by Officials.

The Right Rev. F. R. Graves, Bishop of the American Episcopal Church in China, thus speaks of the recent riots in that country, during which workers of the American Church Mission had been expelled from the city of Chingchou, in a letter just received by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, at the Church Missions House, this city:

"The occurrence is unfortunately such a common one, and it is so impossible to obtain redress, that I should not have ventured to call attention to it if it did not serve to show very clearly that the Chinese officials are the originators of these riots.

"The facts are very simple. A short time ago we sent two Chinese catechists to Chingchou. They rented a house and occupied it. They had no difficulty with the neighbors or the people. The rest of the story I translate from a letter received from one of the catechists. He says:

"We went, according to orders, to Chingchou to open a station there, but met with unexpected opposition. The magistrate (Hsien) twice sent men about the streets beating a gong and proclaiming 'No one is to sell or rent any house to a foreigner or Chinese for missionary purposes, and if any one does so his house shall be torn down or confiscated for public use; and, moreover, he shall be severely punished, without hope of pardon.' When we had been living in the city some days there were rumors of trouble, and we were reviled constantly. The literati and men of some importance in the city held several consultations about our presence there, and brought pressure to bear upon the landlord to make him return the lease and the rent money, and determined that if, after four or five days, the landlord had not done so, they would pull down the house and punish him severely.

"In consequence the landlord was worried that he fell sick, and his whole household was in great trouble. He came to us himself, and besought us many times to move to some other place, saying that if we did not make haste we would suffer for it heavily. As we objected to move, on account of the expense, he sent others to beseech us, and got the middle man to come to us and beg us to move quickly, because the people and the literati were unwilling to have us stay; and the Taotal, prefect, and magistrate could not restrain the people, and had nothing to say but 'They must go; but do them no bodily injury, for that would make trouble for us mandarins.

"From another letter I learn a further detail: that, while our men were deliberating how to act, some one was sent several nights in succession to make an outcry before the house for a lost child and to accuse them of being kidnapers in the employ of foreigners. Naturally, when it came to this point they thought it best to move.

"This is the statement of the case, and it is as clear an instance of how an anti-foreign riot is instigated as one could wish. At the beginning there is no opposition from the people, and a house is easily rented; and there must have been many others willing to rent or there would have been no use of terrorizing them. As soon, however, as the settlement of the newcomers becomes known to the authorities, and they can decide upon a course of action, the magistrate sends men about the streets officially proclaiming that if any one rents a house it will be pulled down or confiscated and the landlord punished, i. e., beaten in the yamen in the way they know how to beat men there. The literati also appear, working in full harmony with the officials; and, in order to enlist the rabble, the stale old trick of the kidnapped child is resorted to. We are used to all these elements in a riot, but I think there was never a clearer case from start to finish.

"But one word in conclusion. Why should all this trouble be made over two inoffensive men? One answer is that Chingchou is only a few miles from Shashi, and that Shashi is to be opened as a port. I spent five days in that busy mercantile place last May, and the city was quiet then. I have learned that as soon as the news arrived that the port was to be opened, the city was placarded with anti-foreign placards. There is a closer connection between trade and these disturbances than many persons suspect."

OUR MISSIONARIES' IN CHINA.

THE TIMES has been reproved by some of its most respectable and well-meaning readers (not that they are not all respectable and well meaning) for its suggestions, from time to time, that perhaps the missionaries in China, even the American missionaries in China, were in some degree responsible for the tension which issued in the deplorable situation which we have to recognize. The plain fact is that the ministers of the Gospel of CHRIST have been a disturbing factor in the Chinese situation. Lord SALISBURY has published the opinion of missionaries in general which is entertained by Ministers in general. Doubtless he did not sufficiently guard himself. Doubtless he did not sufficiently distinguish between missionaries and missionaries. Doubtless he uttered a generalization which, like most generalizations, is not universally true. But his conclusion, as delivered courageously to the Society for the Propagation of the Gospel in Foreign Parts, was that missionaries in general were an international nuisance.

Now, we have by no means gone so far as that. We have only suggested that the missionaries in China were showing a vindictiveness, in respect to the outrages and the situation which did not exactly comport with the Gospel they professed to be spreading. Some readers thereupon took us to task, as if it were a kind of blasphemy to suggest that all missionaries were not perfectly unselfish, perfectly tactful, and perfectly wise. From this accusation we have not defended ourselves. But we have been defended from it by the volunteer efforts of Mr. MILLARD, whose letter we printed the other day, and whose experience in China, as set forth in his magazine articles in Scribner's, makes him a first-class witness. What we suppose he may have said, if he had gone into detail, is that there are in fact missionaries and missionaries, that whereas a man whose only aspiration is to propagate the Gospel of CHRIST and to propagate it, among other methods, and chiefly, by living it, is sure to make his good intentions finally felt, the self-seeking missionary is as sure to make his self-seeking felt. That has proved to be true all through Polynesia, and eminently in Hawaii. It has lately been proved to be true in China. What the balance may be—that is to say, whether Christian missions, upon the whole, do more good than harm in China, we do not undertake to decide. But there is at least enough doubt left upon that question to decide a missionary society which united even "a trace" of the wisdom of the serpent with the harmlessness of the dove to devote a large share of its efforts, in the way of Christianizing the Chinese, to Christianizing the thousands of them who are already in this country and under the influence of our Christian civilization, rather than to devote them all to converting the Chinese in their own heathen environment, who are necessarily pre-

pared to loathe a Christian, and especially a Christian missionary, "on sight."

And now comes the painful case of AMENT. The Rev. Mr. AMENT of the American Board of Foreign Missions has been arrested by French and German officers on the painful charge of black-mailing Chinese villages. The military prevalence of "the allies" in China is just now complete. The charge has terrible plausibility. Apparently the only relevant answer to the charge is the ancient rejoinder of "You're another," which the other doubtless was. But what a predicament for a missionary, to be placed in with reference to avowed looters.

And this is the same evangelist whom Mark Twain quotes, on the authority of The Sun for Dec. 24, as saying:

The Rev. Mr. AMENT of the American Board of Foreign Missions has returned from a trip which he made for the purpose of collecting indemnities for damages done by Boxers. Everywhere he went he compelled the Chinese to pay. He says that all his native Christians are now provided for. He had 700 of them under his charge, and 300 were killed. He has collected 300 taels for each of these murders, and has compelled full payment for all the property belonging to Christians that was destroyed. He also assessed fines amounting to thirteen times the amount of the indemnity. This money will be used for the propagation of the Gospel.

In the course of a conversation Mr. AMENT referred to the attitude of the missionaries toward the Chinese. He said: "I deny emphatically that the missionaries are vindictive, that they generally looted, or that they have done anything since the siege that the circumstances did not demand. I criticise the Americans. The soft hand of the Americans is not as good as the mailed fist of the Germans. If you deal with the Chinese with a soft hand they will take advantage of it."

Upon the whole, it seems safe to say that the Rev. Mr. AMENT has missed his vocation, and that, for the particular function which incumbent upon him, of propagating the Christian Gospel in foreign parts, he was not the most eligible person that could have been imagined, or even secured.

THE RESURRECTION OF CHOU HAN.

There are few Chinese whose names are better known by this time to the British public than Chou Han, the author and disseminator of the obscene literature directed against Europeans which led to the outrages on the latter in the Yangtse Valley last year. What took place in connection with this person subsequently is told in the Blue-books, and may be recorded here in a few sentences. The Foreign Ministers in Peking pressed energetically for his arrest and punishment, and orders were sent to Chang Chih-tung, the Viceroy of the provinces of Hupeh and Hunan, to arrest him. The Viceroy seems to have sent messengers to Changsha, the capital of Hunan, where he resided, for that purpose, but they returned with the news that he had vanished. He had, indeed, loudly proclaimed his unalterable intention of dying for the principles of the ancient sages and in defence of the sacred soil of China, and had invited the officials who opposed him to meet him in another world and there listen to his triumphant defence of his conduct; but in the meantime, according to the story brought back to the Viceroy, he had disappeared somewhere in this world, and could not be arrested.

This information was in due course transmitted to the Foreign Ministers, who, being plain business men, only insisted the more on his immediate seizure, and insisted so vigo-

rously and peremptorily that the Peking Government at length informed their Viceroy that Chou Han must be found. But this time it was alleged that he was mad, and many witnesses were brought before the Viceregal Commissioners to prove that they never heeded what he said or did, for he was always regarded as insane; some described him as strange in his actions, others as eccentric, while others did not hesitate to pronounce him stark, staring mad, and all were agreed that what he did or said did not matter in the least, inasmuch as no one paid any attention to him. Accordingly the Commissioners returned without the madman; but they punished a couple of printers for having dealings with a lunatic. Thus all was settled to the satisfaction of every one, except the Foreign Ministers in Peking.

Now, it is at this point that another, hitherto unpublished, chapter of this strange story begins; and it is as odd as any of those which have preceded it. Despairing apparently of having Chou Han punished, the Ministers adopted another course. They pressed for the removal of the Governor of Hunan, who had not repressed the publication of the anti-foreign literature, and this seems to have really commended itself to the Peking Government and to the Viceroy. The latter, it should be said, is one of the ablest, most resolute, and most far-seeing of Chinese statesmen. He is not credited with any great love for foreigners, but he is much too intelligent to have sympathy with the doings of the Hunan miscreants; besides which, he probably sees the dangers which they threaten to China. However this may be, the Viceroy appears to have agreed that a change was necessary, and he proposed as Governor of Hunan one Wu, who was Governor of Canton province when Chang Chih-tung was Viceroy there, and who is known to be a man of liberal ideas. The Hunan Governor, whose name was also Chang, was therefore moved to another province, for the Government does not appear to have had the courage to degrade him outright. It is interesting to remark that a place was made for him by ousting a harmless Manchu solely because, as the official record states, when he was interrogated at an imperial audience, "the Emperor found a want of clearness in his replies."

The news of the appointment of Wu to be Governor of Hunan, and of the reported intended visit of Mr. Gardner, the British Consul at Hankow, to Changsha in a man-of-war, restored Chou Han to reason and to his pristine activity. Anti-foreign placards began immediately to be reissued in Changsha; the famous, or infamous, Hunan manifesto, which bound the signatories to die rather than permit foreigners to desecrate the soil of the province, was again hung at the doors of the temples. At a meeting at which a thousand literati were present, it was resolved that the old Governor should not be allowed to depart and that the lauding of Wu should be forcibly resisted. Copies of a foul attack on Christians, painfully familiar to European missionaries in China as the "Death Blow to Corrupt Doctrines," are being circulated gratuitously by an individual described on the cover as the Perspicacious Hermit, who appears to be none other than Chou Han. At the place of meeting were banners and scrolls with mottoes such as "Attack and beat the foreigners," "Determinedly destroy the Western men." Chou Han was at the meeting, and thundered against the new Governor and against the projected visit of the Consul. He has also issued a fiery manifesto on his own account, in which he charges Wu with being in league with the foreign devils, and he calls upon the people to assemble with arms at Yochow, the frontier town, to seize the Europeans, burn their ships, and then implore the Emperor to send them a new Governor. Hunan, he says, has been betrayed; Kwo, the first Chinese Minister to Europe, did so; the Marquis Tseng, another of her distinguished sons, did so; both have been cut down by kind Heaven, and the others who are inclined to follow in their footsteps must be beaten to death and cast out to the tigers and wolves—and much more of the same character. The officials have issued proclamations against the placards and pamphlets, and, as we have been informed by telegraph, Gov. Wu has landed at Changsha. He may be able to do something to repress the propagandist zeal of Chou Han and his followers; but it is not a little unsatisfactory to find that the united diplomatic pressure of the chief Powers in the world cannot secure the arrest and punishment of this fire brand.— [London Times.]

JAPANS ATTITUDE TOWARDS

CHINA.

Japan Times Jan 6 '01
Baron Hayashi, the new Japanese Minister to the Court of St. James's, and formerly Minister at Peking, has been interviewed on the situation in China:—

Concerning the Empress-Dowager, Baron Hayashi says she is a great woman, and not wholly a bad one. Her point of view is that of an absolute ruler in the time of the Pharaohs. If a Minister displeases her off goes his head, even though it be grey with age in her service. To the Western mind she is pitiless and malicious. Still, the Empress-Dowager is profoundly patriotic. She loves her country, she is devoted to the Imperial house, and, according to her lights, she is grateful. General Gordon received from her the highest honour that the ruler of China can bestow, and he could have had vast wealth besides had he been willing to accept it. Years after, when she heard that the mighty Protector of the Throne was shut up in Khar-toum, she wished to send an army to his rescue. The memory of the good office of the days of 1858 was fresh in her mind a quarter of a century afterward. As to the cause of the Chinese troubles, Baron Hayashi has a definite opinion. It is due, he believes, to a misapprehension of Chinese ideas on the part of the missionaries. Zeal, he says, is almost the entire outfit of missionaries, and zeal without tact profiteth nothing; rather it produces trouble. If the missionaries had let what they miscall "ancestor worship" alone, the Chinese would not have molested them, neither would the Emperor nor the Empress Dowager have troubled them. Rather they would have enjoyed Imperial protection had there been occasion. Had all missionaries understood, says Baron Hayashi, that there is no necessary incompatibility between Christianity and the reverence of the memory of one's ancestors the troubles in China would not have begun. Once they began they spread, and hatred of some missionaries who were lacking in tact became hatred of all missionaries, and then hatred of all foreigners. Baron Hayashi calls attention to another misapprehension with regard to the Chinese troubles. Newspapers in Europe and America have had much to say of Chinese dislike to the Manchus. Popular animosity against the Manchus does not exist, says the Baron. Prince Tuan with his "Boxers" (who are Chinese, not Manchus) now guard the Imperial personages. He is far beyond reach of foreign troops, and it is difficult for Baron Hayashi to see how the Prince can be persuaded to return to Peking unless he has a guarantee of safety. If the

diplomatic body send for him to come back and be beheaded, he will naturally refuse to do so. Even if they say they will only imprison him for life he will still discover diplomatic difficulties in the way. Prince Tuan believes that when the representatives of the various foreign Powers are tired of trying to agree as to how to manage Chinese affairs, they will ask for the return of the Court, and will be so eager for this return that they will pardon him whom they hold to be the chief offender.

Japan believes in China for the Chinese. She would not like to see the partition of the empire. She hopes the Emperor Kwang-Su may return to his throne, and that he will be able to effect those reforms in his government which are absolutely necessary before China can take a place in the comity of nations. Japan wishes this for her own interests. The people of Japan would like to see the *status quo ante* restored in China. This, they believe, would be a good starting-point towards improvement; and Japan is willing to assist China as soon as it shall be possible to do so. When the opportunity arrives, Japan will do her utmost. Though Japan's experience in modern ways has been short, it has been fruitful, and she will be glad to share this fruitfulness with China. Indeed, China has asked for aid already. Soon after the war of 1894 several of the southern viceroys sent requests to the Japanese Government. They were in need of better methods for conducting many affairs, they said, and they would like to have Japanese officers come to them to take positions as instructors in various departments. As Japan was quite willing to accede to these requests, she sent some officers to China. And at the present time Japan is helping China in another way—the China that is to be, for she has received 200 Chinese students into her Government schools and colleges, where they are now hard at work learning the ways of New Japan in the interests of New China. Japan's desire concerning reform in China is that it should make haste slowly. It will be more effectual if it comes by degrees. On the list of things Chinese that need reform, that Civil Service system is far and away the most important. That system is the chief hindrance to China's progress. It is a wonderful system, the beginning of which the Government devised many centuries ago, when Europe was in what some call the dark ages. The intention of those who originated it was doubtless excellent. When the Manchus first came, they rather frowned upon the idea, until they recognised therein an opportunity for protecting themselves against overthrow. With characteristic energy, they developed this opportunity. In their hands it became a scheme to give them a set of officials who would do the Imperial bidding without question. Now the Chinese question is certainly most difficult, as difficult as a question well may be; and Western nations, being far away, must naturally find some hindrance to thorough understanding of the conditions in China. Japan, however, is near by, and she has understood the Chinese

system of government as European can hardly expect to understand it. There are much stronger reasons than mere nearness for this, however, Japan is in many ways intellectually the child of China—not New Japan, of course, but Old Japan, which flourished until the present Emperor, Mutsu Hito, definitely adopted the new policy of introducing Western civilisation. This he did at his accession to the throne in 1868. Old Japan learned her art from China, and also her philosophy of Confucianism—that is, her ethics. Confucianism has had a great influence in Japan, especially on the minds of those of the upper classes, where it has always been more potent than Buddhism. The Chinese classics, moreover, have been in Japanese education what Latin and Greek classics have been in Western education. To understand China, one must know the Chinese classics. This is imperative. These things show how the Japanese mind has been able to see into the Chinese mind clearly and to understand the motives governing Chinese social life. Furthermore, many Japanese graduates of military and engineering schools in Europe, who have prepared themselves carefully in Chinese have studied in China for many years, undisturbed. These students have gathered an enormous quantity of information about the country; so that Japan may be said to possess much more detailed and accurate information of China than the Chinese themselves. This is natural, for the Japanese have standards of comparison that the Chinese have not. They have a general knowledge of the outside world which few Chinese care at all to possess. To sum up, then, Japan feels that she knows China's needs as well as she certainly knows her own. She believes that Chinese unity should be preserved, and that the Manchu system of government, if continued, should be improved by such radical, but discreet, reformation as would, unlike those many hurried attempts which have in past time done more harm than good, bring China into touch with modern life and with the world.

THE TRAINING OF MISSIONARIES.

It is time that the Protestant societies awoke to a sense of the vital importance to their work of the training of their missionaries says George B. Smyth, in the *New York Christian Advocate* (Meth.). The secretaries are not to blame for not giving it. It is not their business, and they have not the time, but when they are convinced of the need of it and ask for it the

training will be given. They have a right to demand that in every theological seminary such preliminary training as is possible in this country shall be given the candidates for missionary service, and they may demand with equal emphasis that their boards or societies shall make the fullest provision for thorough and systematic training in the field itself.

It is after reaching the field that the real training of the missionary must begin, and the fullest provision should be made to supply it. His chief study at first is the language, and it should be pursued under competent direction. It should be the aim to impart not only the plain colloquial of the uneducated, but, in addition, the higher language of the Chinese gentleman. The student should not be permitted to go on acquiring a vocabulary and style which can not later be used in addressing a scholar without exciting contempt. I shall never forget the evident contempt with which a Chinese gentleman, in my presence, after vainly asking in the politest terms a young missionary his name, was forced finally to address him in the coarse colloquial of the street. There is no danger that knowing the speech of the educated will raise the missionary too far above the comprehension of those among whom most of his work must be done. They will have no difficulty in understanding him, and they will respect him all the more for having taken the trouble to learn the language of those whom they regard as their leaders.

Again, every missionary should be required to study in the original the great classics of the country. These books contain the teaching of the sages, the principles on which the political, social, and religious ideas and ideals of the people are based. No teacher of the new faith can secure a hearing from educated Chinese who does not know what they believe. A frank acknowledgment of the truth which they have will secure a kindlier welcome for that which it is desired to impart.

Every effort should be made to teach the student the best means of making his presence and his message acceptable to the people, the most efficient methods of preaching, the working of the Chinese mind, the best arguments to use, the motives which may be most powerfully appealed to. Time would be gained rather than lost. More would be learned in two years under such a system than any missionaries now learn in five, than some learn in a lifetime. There must, system or no system, be a period of preparation. At present that time is largely wasted, the work is not directed, there is no one to help or to guide.

Finally, such a course would do more than anything else to prevent those twin curses of missions—faddism and narrowness. Nowhere are such opportunities for individual vagaries offered as on the mission field. Removed from the scrutiny and criticism incident to life at home, the hobbyist rides what he will. There is no public opinion to check him, for that of the Chinese he deems unworthy of attention. Protestants have no head to whom to appeal to keep rampant individualism within reasonable bounds. Under such circumstances I know of no way of checking it more effective than insuring the careful intellectual training of all missionary candidates, for this would make reasonable probable the seeing things as they are and in their true proportions.

All the above has been written with special reference to China, but in all the great mission fields the principles advocated are equally applicable. There is no one of them in which a trained intellect will not increase immeasurably the power of a consecrated heart—*Public Opinion.*

Harpur Weekly Aug 24 '95
A CRY FOR HELP FROM CHINA.

BY JULIAN RALPH.

THE indictment of American policy abroad for the torture and death of the Japanese spies at Nankin last year stirred us all, and yet it was a trifle as compared with the present situation of the Western missionaries in the same country. And in this respect all the Christian nations are equally—and who shall say they are not shamefully and outrageously—lax.

Let us look into the status of the Christian missionary, without venturing a step beyond known and universally admitted facts. Let us study the facts in and against his favor, coldly, as we would those concerning tourists and traders claiming the protection of Western countries. That is certainly fair from any point of view. Mr. Gardner, the British consul at Amoy, in his pamphlet upon the anti-Christian riots in China, says that when the still powerful Prince Kung was asked by Sir Rutherford Alcock what he could do for him, the Prince replied, "Take away your missionaries and your opium." Mr. Gardner does not say so, but we know that the Prince was insincere when he said that, because wherever opium can be grown in China the officials have grown it or accepted bribes for allowing it to be grown—from Li-Hung-Chang down—though there is a pretence of forbidding its cultivation. But we will not discuss the subject of opium farther than to say that the coupling of the two subjects, opium and missionaries, exposes the cunning characteristic of all Chinese statesmen. All the European missionaries—the English as well as the rest—have so publicly

and loudly condemned England's part in importing the drug into China that Kung knew he disabled his English friend by introducing the subject. So, also, the seditious leaders who forever stir the ignorant masses against foreigners, in the hope of embroiling the present Tartar government with our stronger nations, make frequent reference to the fact that the vicious drug was brought to China by foreigners, all of whom—English, Spanish, German, or whatever—are alike to the Chinese eye and mind.

But Consul Gardner says the missionaries cannot be withdrawn, because there are more than two thousand European and American missionaries and more than a million native Christians. J. Dyer Ball, of Hong-kong, says that since the Nestorians introduced mission-work in China, in the sixth century, the work has gone on there. The Catholics came ten centuries later, and could have Christianized China had they not quarrelled over what name should be given to God in Chinese and what status ancestral worship should have in the Church. The Emperor K'ang Hsi gave them his entire confidence, but when they appealed beyond him, to Rome, to settle their disputes, they angered the people, and the best chance to Christianize China was lost. According to Mr. Ball, the Catholics had, a few years ago, 41 bishops, 664 European priests, 559 native priests, 34 colleges, 34 convents, and more than a million converts. He says, "In one point they are very aggressive, and that is in the baptizing of infants—every one so sprinkled becomes a unit in the grand total of Christians." Protestant missionary-work began in China in 1807, and there are now 40 societies at work through 589 men, 391 married women, and 316 single women—in all, 1296 British, American, Canadian, and German missionaries. There are 1657 native helpers, and 522 organized native churches, or more than a thousand, if each corps of believers is called a church. They maintain schools with 16,836 pupils, 61 hospitals, 44 dispensaries, 12 religious journals, and hundreds of thousands of hospital patients; indeed, I have read somewhere that more than a million Chinese have been treated by the medical missionaries—the most practical and efficacious of all missionaries—in a single year.

Ball says, "In 1842 there were six converts; in 1853 there were 350; in 1865 there were 2000; in 1876 there were 13,035; in 1886 there were 28,000. If Christian missions advance in the next thirty-five years as in the past thirty-five years there will be at the end of that time twenty-six millions of communicants and a Christian community of one hundred millions of persons—one-fourth of the Chinese nation." Now, the missionaries have been welcomed in China; or, if not that exactly, they have been promised protection. They are not intruders or visitors taking their chances—I mean in the sight of the Chinese—though that is precisely how they

are treated when they offend some mobs, or when other mobs are gotten up by the *Ko-lo-wai*, or the Vegetarians, or any other factions whose aim is to bring about foreign war, and then rise and overthrow the hated Tartars now in power.

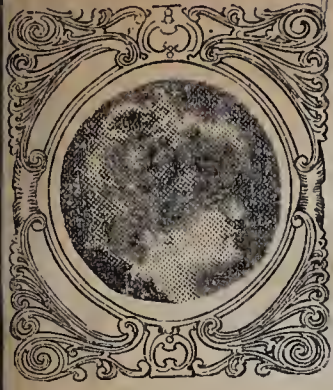
It is very easy to stir the coolie class against the missionaries, partly because they are foreigners and largely because of their practices. No intelligent foreigner was ever in China an hour, away from the treaty ports, who did not realize his danger. A tourist there is in more danger than the correspondents were who went to the late war with the Japanese army. He cannot tell by what word or trifling action he may seem to treat the Chinese superstitions with contempt, and these are so numerous that no white man has ever learned a large fraction of them. Therefore he is only safe when in his house-boat, and when that is moving. Yet the missionaries live, in many cases, far from the treaty ports, where troops and the numbers of foreigners give protection. Moreover, they zealously persist in extending their good offices to little children, although they know, by sometimes fearful experience, how strangely these kindly ministrations are misinterpreted. I do not mean to criticise; only to make the present situation clear.

The missionaries take in the little children, oftenest girls, who are abandoned by the very poor and the very vicious; they adopt those that are left in the streets to die and those whose converted parents are willing that they should bring them up and educate them. For these purposes they maintain asylums and founding schools. It must happen that often their offices are too late and the children die. Now note what the Chinese say and spread abroad about this pious and humane work: They assert that because we have blue eyes and they have black ones it follows that the missionaries kill the children to get their black eyes, with which to compound our wonderful medicines, with which to change lead into silver, and with which to fill the black boxes of our cameras in order that they may take pictures, for, they argue, if these machines had not eyes to see with, how could they take pictures? *Similia similibus curantur* is a rule in their scant knowledge of medicine, and so they fancy that we want the hearts and livers and kidneys of their babies to mend our own with. They believe there is great bravery in the Chinese heart, for instance, and do not doubt that we covet it. A thousand such silly causes for fear and hatred of the missionaries are added to the ten thousand reasons they fancy they have for fearing and hating all foreigners, and yet the work of the missionary forces him to go into the interior of China, and his Christianity leads him to remember, with all its force, the concern that Jesus had for little children. Thus the missionaries live and work in handfuls among millions, who, gentle and even amiable as those happened to be where I travelled, are yet known to be as cruel and devilish as Indian squaws when aroused to riot, rebellion, and war.

Whether out of the measures that the present riots in China shall bring about there shall grow a demand that the missionaries keep within reach of foreign gunboats, whether it shall be deemed best for them to defer to the Chinese misunderstanding of their dealings with children, or whether the great Western powers shall insist that the Emperor proclaim the truth about this work, in conjunction with a stern promise of punishment for all who hereafter attack missionaries—who can predict? One thing is alone certain—gunboats in the rivers and greater war-ships at the ports should accompany a positive declaration on the part of some or all of the Christian powers that the persecution and murder of the missionaries shall stop. The present method of calling our missionaries to the

treaty ports every little while, when dangers threaten, is beyond being farcical; it is contemptible and criminal. The Chinese government can prevent all but a few more recurrences of these outrages by humbling the mandarins who permit them and by severely punishing the wretches who participate in them. The mobs work now with laughter in their sleeves. Change the laughter to tears and they will stop. The Chinese government can be made to do this, but we know it too well to trust to its promises. Some of the Christian powers must make a display of force—and perhaps a little use of it—in order to impress the oily Tartars with our seriousness.

WINIFRED BLACK SAYS: She Has No Sympathy for the Missionaries.



WINIFRED BLACK.

Journal Jan 26, 1900
WE'RE getting excited over the Chinese Boxers. They're daring to fight—in their own country. They care enough for their religion to die or murder for it. What hideous bad form!

We in America who have let religion lapse into a mere form, we who wouldn't think of murdering a man to save his soul, much less dying to save our own, we who call our religion the greatest thing in the universe and who let the ministers who preach it half starve until they can dun their churches out of a reluctant dollar or

two, we who will not do or suffer or sacrifice one material thing for the Church we profess to honor, we have the audacity to send half-educated, half formed men and women over into a foreign land to take from the people there a religion in which they at least have the grace to believe with all their hearts and souls, and then we wonder when those people arise and protest.

This missionary business is a survival of another age.

It is as distinct an anachronism as a feudal castle, drawbridge, moat and all, would be set up on the Hudson River to defend America from the invasion of the Huns.

It was all very well during the dark ages, when people believed in and lived up to their religion, but now—have you ever been to a missionary love feast?

Who are our missionaries? Good, conscientious, if somewhat meddlesome folk, no doubt. But to what class do they belong?

Do we send Lyman Abbott, Dr. Gunsaulas, Edward Everett Hale or even men of half their ability?

Do we pick out men and women specially adapted by their sympathetic nature, wide experience, and ready resource to the persuasion of a stubborn and peculiar folk, or do we take any one who wants to go and convert them?

Do we select men of courage, of youth, of high hope and stern resolve?

Or do we choose a broken down minister who could not even make a success of his own church among his own people.

There is no use to ask these questions. Every one knows their answer.

Come, come, let us face the truth.

How many of us would listen with patience to a Chinese coolie who tramped into our houses, smiled at our customs, laughed at our religion and criticised our domestic economy.

How many days do you suppose a colony of proselyting Chinamen would live undisturbed in Mulberry bend, for instance, if they invaded the homes of a neighborhood of honest hod-carriers and tried to tear the picture of the Blessed Virgin from the walls?

How long do you think a missionary home of Chinese workers could disseminate the doctrines of Confucius in a good old New England Presbyterian village?

I'm afraid I don't sympathize much with the troubles of the missionaries in China or anywhere else.

They know the risks they take and they take them voluntarily.

Why worry other people about them?

When I was a very little girl, I went to Sunday-school. The brother-in-law of the superintendent was a missionary to the Hawaiian islands.

Every Sunday I put a round, perspiring nickel in the box for the Sandwich Islanders.

When I grew up, I went to those blessed islands. The first day I went out to drive I saw a magnificent country seat, great rows of palms led up to a magnificent mansion. Missionary So and So lives there, said my driver. And then I saw another country place, and another and yet another, magnificent homes, the like of which none but multimillionaires can inhabit, much less own in this country.

MISSIONARIES AS RELATED TO THE PRESENT CRISIS.

[To the courtesy of the Foreign Board we owe the following clipping from the Shanghai Mercury just received. Its value as an unsought independent testimony to the importance to trade and to the Consular Service of the missionary work in China is very striking and ought to silence the bickering criticism of certain American newspapers.—EDITOR.]

SHANGHAI, July 25.

To the Editor of the Shanghai Mercury.

SIR: The blind objections to missionaries, being made by some writers just now, exhibit a want of thought and discrimination. Not a missionary myself, I, from the purely commercial standpoint, appreciate their devoted labors, their moral example and influence. The great majority of the Protestant missionaries wisely have refrained from assuming or desiring any official status, and in doing so have avoided making themselves stumbling blocks to the non-Christian natives, as so many of the Roman Catholics and a small minority of the Protestants have done.

But the foreign resident, who now rushes into print demanding that missionary labors cease in China, is wanting in the exercise of common sense. The missionary, with good reason, might retort that all commercial men and civilian foreigners should be deported, because the lives of a number of them in the Treaty Ports are an outrage on all the best ideas of the natives, and a libel on Western civilization. In the Boxer placards it has been said that "Foreign men disregard all the human obligations and their women commit adultery." Now in no instance can this be asserted of the missionaries in China, but un-

fortunately it does hold true of a certain minority among the foreign residents. Instead of clamoring for the expulsion of all foreign residents because of the sins of the few, the missionaries are level-headed enough to see that what is needed is not expulsion, but decided protest by all those foreigners who desire the higher standards of their respective nations to be emphasized in this land. The protest should be made privately and publicly, both in and out of the press, so that the natives around us can plainly see that foreign public opinion does not for a moment condone what its highest ideals distinctly condemn. The man or woman of foreign birth who lives an immoral life; the foreigner who ill-treats a coolie, as he would not dare for an instant to treat a London cabman; the Westerner, be he an ordinary private individual or a City Father, who encourages, establishes or patronizes lotteries; in fact, any among the foreign communities of China who any way lower the standard of life they have in the homelands been taught to respect and aim at, do more to prepare the way for corrupt officials, bent on stirring up the ignorant people of China, than all the mistakes of all the missionaries put together. The writer is well aware that among certain conceited sick-brained circles, it is fashionable to deride the methods, objects, and personal characters of missionaries, and while not claiming for them absolute perfection, nor asserting that they are free altogether of minor errors, it is certain that, taking them in a body, the percentage of those among them that are actuated by selfish motives is minute. The number among them who fail to give an example of pure morality in their stations in the

interior, and elsewhere, is less than the proportion of similar failnes among the established clergy of the homelands. The criticism of their objects comes ill from men whose whole heritage of worth is the main result of similar propaganda in their own native lands in the past. At the foundation of much ill-natured, ignorant criticism of missionaries, and the real cause of the lying reports that are

spread abroad, is an uncomfortable feeling, resulting from critics who often are living in a manner that would, if known, shunt them out from their own parental roof. Where missionaries live in the interior, away from all foreign civilians or officials, there are no honours of ill-fame kept for, or by, foreigners. In such places there are no lotteries licensed by and supported by foreigners. There no natives are cuffed and kicked, for there are no rowdy young foreign "drunks" to drag their nation's character in the mire. Ninety per cent. of the foreigners who glibly calumniate the missionaries, have absolutely no real knowledge of the subject on which they air their gaseous opinions. Few of them have ever visited a mission station or seen a native convert. If they had, the writer can testify that often the native convert's character and life would cause many a foreigner to hang his head in shame, for better opportunities unavailed of. When "loaves and fishes" are quoted as the *raison d'être* of missionaries being in China, it never occurs to the uncultured, ill-educated carpenter, that they should first make sure of the past history of those whom they so readily vilify, or they might discover that never was assertion more unfounded, and that many now in the mission field have given up freely more than their small brained mud-fingers are ever likely to attain. "When the wine is in the fool comes out," and hotel and club bar critics we will waste no more space on.

When it is remembered that the knowledge of the language is largely due to the labors of a succession of missionaries, it will be seen how much even the Consular services owe to missionary workers in the past, as also to several who are still among us. But let consideration is carefully given to the fact, that all over the interior in places where the foreigner is otherwise unknown, he is first introduced in the person of a missionary, who lives quietly a moral life, so that all his immediate neighbors on close acquaintance acquire a favorable knowledge of an individual foreigner, and from that particular knowledge argue favorably in general of foreigners.

All over the Empire, again and again, in times of trouble and riot, the immediate acquaintances of the missionaries, as well as the converts, have stood by their foreign teachers at the peril of their own lives, proving conclusively the good opinions won by the example of their lives and teaching. All through the horrid riots of 1891-2, the native converts remained faithful not only to their missionary pastors (laying down in some instances their own lives to save the foreigner's), but also were staunch to their faith, in spite of all tortures and persecutions, too horrible to relate in detail. Such centres of enlightenment as to what foreigners are, and have to give the Chinese, open up the country ready for trade, and again and again can the demand for foreign goods be traced directly to the influence of missionaries in the interior.

If trade follows the flag, it is because the flag is usually made known by a good introduction on the part of missionaries. Withdraw your missionaries, and send into the interior your young rowdy riotous-liver, with his "sleeping dictionary" concubines, his drunkenness and bullying conduct, and see how much worse your trade and reputation will soon be. It is high time that we dropped all mad talk about missionaries, and instead of trying to make scape goats of any one section of foreign residents, while endeavoring to reform all those evils that prejudice us in the eyes of the natives, show that we know that behind all anti-foreign agitation is the Peking Government, as chief instigator and offender. The day will never come when missionaries are withdrawn from China, but if it did, the writer as a commercial man would venture to prophesy with certainty the early ruin of foreign trade with China. Yours faithfully,
CONME.

THE TRUE CAUSE OF OPPOSITION TO MISSIONARIES IN CHINA.

An article by a special correspondent of the *London Times* throws some light on the bitter opposition to Christianity in China. The antagonism, the writer says, is confined to the officials. "The influence of Western civilization, in whatever shape it manifests itself, is an abomination in the eyes of the rulers of China, whose days would be counted were it ever to permeate the masses. The hatred directed against the missionaries is only a peculiarly virulent form of the hatred directed against Europeans generally, and it is easy to understand why it should be a peculiarly virulent one. Missionary work is practically the only agency through which the influence of Western civilization can at present reach the masses. The missionary alone goes out into the by-ways as well as the high-ways, and whether he resides in a treaty-port or in some remote province, strives to live with and among

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and for the people. The life which he lives, whether it be the ascetic life of the Roman Catholic Missionary or the family life of a Protestant Missionary with wife and children, is in itself a standing reproach to the life of gross self-indulgence led by the average mandarin. But in the eyes of the latter it becomes a public scandal when, in glaring contrast to every vice of native rule, the foreign missionary in his daily dealings with the people of his district conveys a continuous object-lesson of justice and kindness, of unselfishness and integrity." It is this aspect of missionary work which goads the official Chinaman into fury, and incites him to traduce the character of the missionaries by those foul calumnies which invariably precede every outbreak of so-called popular feeling.

Christian Patriot.

AN AUTHORITATIVE ESTIMATE.

Though a few naval officers of the United States—including, unfortunately, the present commander of the European station—have seen fit to speak disparagingly of American missionaries and their work in foreign lands, the prevalent sentiment of the thoughtful members of the naval profession is known to be distinctly friendly and favorable. Perhaps no officer in the entire navy has had better opportunities for observing the missionaries, their labors and the results, especially in the distant Orient, than Rear Admiral George E. Beiknap, who, now on the retired list, is a resident of Brookline, and President of the Board of Commissioners of the Nautical Training School of Massachusetts. Admiral Beiknap visited the far East almost 40 years ago, as a young officer under Commander—afterward Admiral—Andrew H. Foote, in the old sloop-of-war Portsmouth. Commander Foote, who was as devout a man as he was a brave and skillful sailor, made it a practice to seek an acquaintance with the missionaries at the ports where his vessel touched. He appreciated their self-sacrificing energy and sincerity. His subordinates seem to have learned to do the same. Then, and in after years, Admiral Beiknap had exceptional facilities to study the work which the American missionaries were carrying on in Eastern Asia, and that fact lends added emphasis to his opinion of them. In a recent address before the Missionary Council in Hartford, which sketched most graphically the nature of the missionary efforts and the success which had been achieved in the face of all kinds of discouragements, the distinguished Admiral said:

"Scoffers and sceptics and other flip-pant and thoughtless people will tell you that the missions are failures—that

BOSTON JOURNAL, Sep 14/95

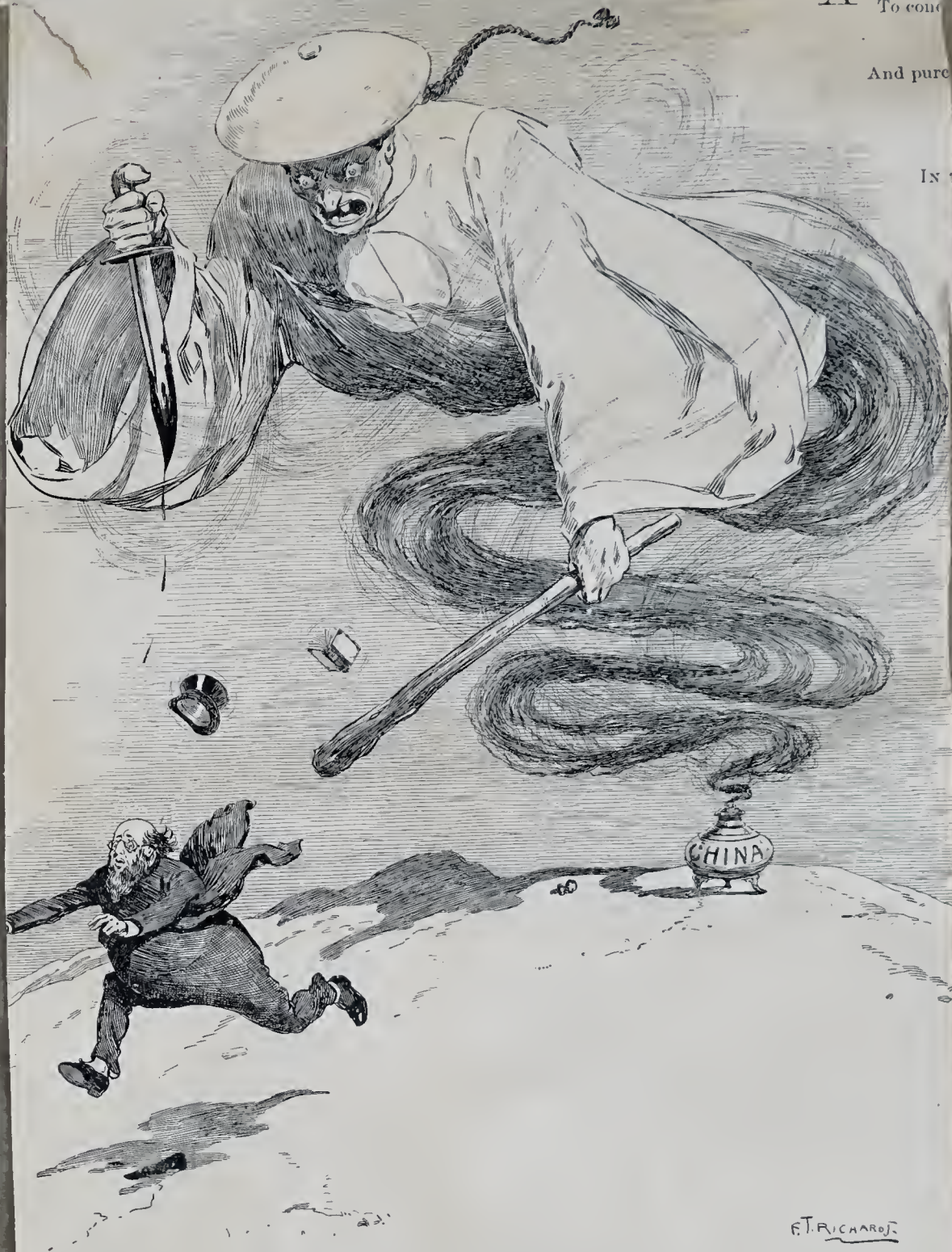
Nothing substantial has been accomplished in the efforts to Christianize the peoples of the Orient and of other countries. To such unbelievers the ceaseless progression of change in the conditions and aspects of the material universe goes on under their very eyes without note of heed or instruction. Bent on their own aims and pleasures all else in life is a blank to them.

"The chances are, indeed, that at the very moment they are decrying the work of the missions they are reaping benefit and advantage in their business affairs from the work done by the missionaries and the varied information gained by them in their close contact with the peoples among whom they have labored. I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from Emperors, Viceroy, Governors, Judges, counselors, Generals, Ministers, Admirals, merchants and others, down to the lowest coolies in China and Japan, Siam and Corea, who, in their association or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

This is a strong tribute, but nobody can question that it is deserved. And naval officers, merchants and travelers in the East, who see things with a clear eye and an impartial judgment, will heartily indorse it.

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IN 3



F.T. RICHARD JR.

THE AMERICAN MISSIONARY HAS NOT WORKED IN VAIN.

Foreign missionaries have been made convenient scapegoats for political troubles not only in China but in South Africa of old. As regards their work and influence in China a welcome and timely vindication is furnished in a little pamphlet by Mr Gilbert M'Intosh, of the American Presbyterian Mission Press, Shanghai. We cannot but think that, if the London Missionary Society chose, it could do something more than has been done to vindicate the action of British missionaries in South Africa during the earlier part of the century; otherwise there seems considerable danger of its passing into history as an accepted fact that the influence of the early missionaries, about the period of the Boer trek, was politically mischievous and unfair, that their advocacy of the Kaffirs in particular was marked by lack of discretion, and that they gave just cause of offence and grievance to the Boers and other white colonists. This may be an old story, but historians are still giving their verdicts, and the records of South Africa will be of interest for some time to come. As regards the missionaries of the present day in China, the average reader is very apt to jump to the conclusion that the criticisms passed upon them, often in a very plausible manner, are true, that missionaries lack tact and knowledge, and that by injudicious methods and carelessness or ignorance of Chinese ideas, they stir up anti-foreign prejudice. After reading Mr M'Intosh's pamphlet one is bound to conclude that such criticisms are very ill-informed. Those who talk about missionaries being sent out "wholly unequipped to deal, by tact and knowledge, with ancient faiths" cannot be well acquainted with the course of training through which missionaries have to pass. Mr M'Intosh gives a brief outline of the methods of sifting and training employed by the China Inland Mission, by way of example. In the first place candidates are very carefully selected. Mr M'Intosh refers to thirty-seven applications, of which only three were accepted. According to the candidate's acquirements, he gets some training at home or not—facilities for home training being provided at the Glasgow Bible Training Institute, as well as at Harley College and the C. I. M. Headquarters in London. On arrival in China the candidate studies for six months at the training college at Gan-King, which "gives a helpful start" on the C. I. M. course of study. At the end of two years, should the young missionary have approved himself and be in a satisfactory state of health, he is accepted as a junior member of the mission and continues such for the next three years. Thus, as Mr M'Intosh points out, it is five years from the date of landing in China before a C. I. M. worker, at the earliest, can take charge of a station, provided, of course, he has

passed all six examinations in the study of the Chinese language, classics, Christian works, and other subjects. In addition to the compulsory comprehensive course of Chinese study, the missionary, as Mr M'Intosh says, is "expected to make himself familiar with native beliefs, ceremonies, superstitions and rites, with native educational courses, metropolitan and provincial official grades, Chinese ancient and modern history, Confucianism (including, ancestral

worship), Taoism and Buddhism, and with the history and influence upon the nation of such famous men as Yao, Shun, Yu, T'ang, Wen, Wu, Chau Kung, Confucius, Mencius, and Chuhsi." Clearly a man who masters all these subjects cannot be condemned as "wholly unequipped" by knowledge to engage in missionary work, and Mr M'Intosh has much to say in proof of the fact that missionaries are not lacking in tact either. There are other perfectly palpable causes of political troubles in the Far East, apart from the missionaries. The cost of missions is sometimes an object of criticism, and on this point we are tempted to quote some noteworthy figures from Mr M'Intosh's pamphlet. He refers to the estimate by the late Canon Scott-Robertson, who put the total annual contributions of all Christian churches and societies in the United Kingdom at £1,387,665. By way of contrast Mr M'Intosh points out that the expenditure in 1898 on intoxicants was £154,480,934; on tobacco £17,500,000; and on horse-racing £10,818,000. A statistician, working on the statistics of last year, puts the matter in a nutshell by showing how John Bull spends every minute

On Intoxicants	£320
On Sport	104
On Army and Navy	100
On Tobacco	36
On Education	28
On Horse-racing	22
On Foreign Missions	2 15s

It appears that John Bull may apply to himself the answer given to grumbling Sandy who complained "I dinna like thae collections. I dinna ken what the ministers dae wi' the siller." "Weel, Sandy, ye may keep your mind easy. They'll no' dae muckle ill wi' what they get frae you and me."

A STORY FROM CHINA

A Railroad Man Returned
Relates a Tale.

Chattanooga Daily Times

HOW MISSIONARIES
MAKE A LOT OF MONEY

Aug 20 1900
Goods Sent as "Contributions to the Heathen" Admitted Free and Then Sold.

A gentleman who spent a number of years in China, connected with a railroad enterprise, and who returned to Chattanooga several months ago, furnished a Times reporter with the following interesting matter on the Chinese situation:

"Nearly all of the missionaries whom I met," he said, "were attired in native costume. Both sexes were so dressed, and in reply to my inquiry as to why they did this I was told that they considered it safer to go about dressed as natives, and that it suited their purpose in many other ways.

"This started a new train of thought in my mind and one day I asked one of our consuls what, in view of the fact that both missionaries and pupils wore the native dress, became of the clothing and other good things sent over to our missionaries by various churches and charitable bodies, for distribution among the heathens.

HOW GOODS ARE SHIPPED.

"He explained that all goods sent to the missionaries for the 'poor heathen' are entered at the treaty ports duty free. When a church in America sends such a box to Rev. Fiddle, D. D., Pei Ho, China, it is shipped in care of some large mercantile house in San Francisco, which firm, in a spirit of benevolence and do-goodism, agree to attend to the shipping of these boxes without compensation.

"This, of course, looks very well on the face of the returns, but the facts are that Rev. Fiddle and others of his kind act as agents for these benevolent San Francisco concerns, who ship their own goods in boxes marked and labelled so that you cannot tell it from the one containing seal skin Bibles and Arctic overshoes from the W. C. T. U., Wayback, N. J. Thus the missionary receives, for every box of gifts from his church in America, from ten to a dozen others containing goods from the San Francisco concern, all of which is entered as 'stuff for the poor heathen' free of duty, at the treaty port of entry. Some of the missionaries buy direct, but have an understanding with the American house that the goods he orders are to be so marked that they can be easily smuggled in as missionary stuff for the heathen.

SELLS GOODS TO NATIVES.

"But this was not all," the consul went on to relate, "and subsequently I had the matter verified before my senses on twenty or more occasions, that the missionaries not only sold the goods which he ordered from the American merchants, but he also disposed of the box of clothing for the heathen to Americans and Europeans. I subsequently learned this to my profit, and found that when, in out-of-the-way parts of China, I needed any underwear, shoes, a hat, coat, pants, etc., I could always buy same from the missionary at a very low price.

"By reason of this smuggling of wares, missionaries were and are able to sell goods very much cheaper than the regular merchant, who pays inmort duty. I know of a number of poor missionaries who went to China several years ago with nothing but a little black valise, a consumptive's cough and his monthly pittance, who when he returned home will be worth from \$50,000 to \$200,000.

"This, of course, will be earned preaching the gospel to the heathen and incidentally carrying on a smuggling business. There are many honest missionaries in China, but they are not in a very conspicuous majority.

CLASH WITH CHINESE MERCHANTS.

"The consul also told me and I had already learned the same thing, that a vast number of Chinese merchants are in the business of importing goods of the same character, as those smuggled in by missionaries. The competition between the two classes was causing trouble while I was there, and the consul predicted just what has come to pass. The Chinese are not fools, and when they see a man preaching the doctrine of humility and abnegation, on one occasion, and selling ginseng and cotton goods on another, they begin to think that "Melican man talkee muchee goodee, and actee belly blad."

Greeneville Tenn. Aug. 21 1900

Dear Dr Ellinwood,

I have mailed you a copy ^{of} the Chatt. Daily Times, of large circulation, charging that American missionaries in China, are generally guilty of grossly fraudulent transactions, and growing rich thereby under color of teaching religion.

Of course the charges themselves are false and the language and animus those of ^{the} defamer.

I send them that you may judge what, if any notice should be taken of them. Would it do any good to demand of the "Times", the name and address of the "certain gentleman" who ~~who~~ makes these general indictments, as to dates places and names, that he may be compelled to prove, or be punished.

Yours truly

J. E. Alexander

Japan Daily News, Oct 2, 1900
MISSIONARIES, CHINESE CHRISTIANS, AND
THE PRESENT UPHEAVAL.

BY D. L. SHEFFIELD, D.D.

While sojourning for a little time in Japan, it has come to my knowledge that there is a wide-spread feeling in this country that missionaries and Chinese Christians are responsible in no small measure for the present serious outbreak of hatred against foreigners, and all Chinese connected with them.

It is represented that the missionaries in their zeal to win converts have offended the most cultured and intelligent classes both in their oral teachings and in their writings; declaring that many of the doctrines of the Sages are false, and that the institutions built upon them are hurtful to the people. It is further complained that the missionaries have been careless in admitting unworthy converts into the Christian church, and that in behalf of such men they have often interfered with the authorities, using their prestige as foreigners to defeat the ends of justice. By reason of these things they have created the apprehension that in the growth of mission work the sacred teachings of the ancient Sages will be set aside, and the revered institutions of China, which have come down from antiquity, will be overturned. If such charges are true, it is asked, have not the Chinese some just cause for determining to rid themselves at any cost of these disturbers of the peace, and to stamp out their teachings from among the people?

In reply to these charges we may answer in the outset, that truth always loses its quality as truth when it consents to make compromise with error. Confucius himself declined to let down his high standard of teaching because men found it difficult to attain to that standard. The Christian must teach as he believes that God is supreme over all, and must oppose any teaching or custom that is contrary to this truth. In the ancient Roman Empire Christians suffered martyrdom rather than offer incense before the image of a living Emperor, because thus to worship him would be to dishonour God. So in China missionaries must teach that idols which fill the temples in every city are false; that they must not receive the honour due only to God; and that ancestors while living were men like ourselves, and when dead must not be worshipped as gods.

Of the thousands of missionaries in China all are not equally wise, but they are a carefully selected body of men and women; many of them coming from the first institutions of learning in Christian countries. If missionaries be compared with an equal number of educated men and women in other callings in life, no list will be found to contain more honoured names, whether for their learning and research or for their devotion and labour for the good of their fellowmen; and in that list the missionaries to China will have an equal place along with those to other lands. The missionaries in China are laying the foundations of a wider, truer learning. They gather students into their schools and teach them geography, history, mathematics, the natural sciences, the principles of Christian ethics as applied to individual life, to government, to society, and to international relations. Among them are men of special training and fitness, who devote their time to the preparation of an awakening literature, setting forth the features of western civilization that are superior to the civilization of China, whether along material, intellectual, or social lines; and giving careful warning against evils in western countries that should be avoided in China.

Two years ago the Emperor of China set out on a scheme of governmental reform, which was unfortunately arrested before it had been fully inaugurated. His ideas of reform came from reading books prepared by missionaries, or from the suggestions of men who had studied those books. It is exactly here that we find the "storm centre" of the present opposition to missionaries by the opponents of reform in China. Missionaries are agitators; they are constantly telling the people how they can have a better order of society, a better condition of family life, better material conditions. So long as the results of their labours were limited to scattered handfuls of converts—and that chiefly from among the ignorant and superstitious masses of the people—these innovators were looked upon with mingled contempt and forbearance; but when scholars and mandarins began to listen to their teachings, to read their books with favour, and when the Emperor himself began to gather about him as counsellors young men whose minds were influenced by foreign ideas, then alarm was aroused and wrath was kindled against the "outside barbarians," who sought to overturn the heaven-given institutions of Confucian civilisation.

As to the charge that missionaries have gathered about them unworthy converts, and that in behalf of these converts they have interfered with the just administration of law, thus arousing the hatred of both officials and people, the following answer may be given. China is no doubt full of cunning, unscrupulous men who live by their wits, and who are ready to suck the blood of any foreigner who allows them to attach themselves to his body; and most foreigners lose no small amount of blood before they learn how to protect themselves against such parasites. But when this period of *social acclimatizing* is past, foreigners, like the Chinese, prefer to keep their blood for their own invigoration. There are many men who find satisfaction in regarding missionaries as classed under the two heads of fools and fanatics; men and women who through life are blind dupes to the false professions of native miscreants. But this assumption is born of imagination, and is not the result of study of mission work, and a knowledge of the character of the Chinese converts.

In China, as in other lands where Christianity is first introduced, missionaries find it necessary to cultivate a *sanctified suspicion*. Like the two forces by which the sun holds the planets in their places, the wise missionary keeps his power of attraction and repulsion in equilibrium, and thus draws to himself men whose lives revolve in a true orbit. Mission work has had a slow development in China; and the reason is that missionaries have thoroughly understood that the future success of their work depended upon the quality and not upon the number of their first converts. No especial obliquy attaches to a man among his fellows in China for making false professions to a foreigner for the sake of gain. This is a recognized method of getting on in life, on a par with adulterating food-material and deranging weights and measures. But to honestly accept the "foreign religion," to refuse longer to bow the knee before the family gods and to take the prescribed part which tradition has fixed in the various forms of idolatrous worship, is an offence against the living and the dead for which there is no forgiveness. In China, not the individual but the family is the unit. What right then has a man or woman to break loose from the organism of which he or she forms a part? Thus to

break loose usually means rejection from the family body and ostracism from society. That so many tens of thousands have dared to make this supreme sacrifice for the sake of their faith ought to impress us with the power of Christian truth, and with the strength of Christian purpose that can be awakened in the hearts of the Chinese, in spite of their heredit-

ary sordidness and bondage to the things that are present as seen.

The charges so often made against the character of the Chinese Christians are peculiarly unjust when made to-day in the light of the heroic courage now exhibited by large numbers of them as they meet persecution and death for their Christian profession. In the opening chapters of the present tragedy in China thousands of Christian families were driven from their homes in the fierce cold of winter, and all that they had in the world was burned before their eyes; but they held steadfastly to that which they regarded of greater value than any earthly possession. A missionary from the midst of these scenes writes:—"Few have recanted their Christian faith."

There is danger of injustice when a Protestant missionary attempts to write concerning the character of the work of Roman Catholic missionaries. The representatives of the Catholic Church must magnify the power and prerogatives of the Pope as the vice-regent of Christ.

It is generally believed also by Protestants in China that Roman Catholic missionaries are not sufficiently careful in testing the motives of applicants for admission to the Church; that the great body of Catholic Christians are not sufficiently instructed in the deeper spiritual meaning of Christian worship, and that they enter the Church regarding it too much in the light of a ship that is sure to carry them safely across the stormy waters of life, rather than as an army in which they must fight their way to spiritual victories. But devout Catholic missionaries see the spiritual good of their converts as truly as do their Protestant brethren; and Roman Catholic literature in the Chinese language, in spite of its results of emphasizing formalism in worship, presents the same great truths relating to man's redemption that are presented in Protestant Christian literature, and it urges the same ultimate motives for a righteous life.

Among the Protestant Churches, except in cases of serious persecution and manifest outrage, the missionaries decline to appear before officials in behalf of converts. Their uniform instruction to their converts is that they should suffer serious wrong before appealing for official redress. Official corruption is so general in China that such appeals usually miscarry, and bring in their train more serious wrongs. In the experience of the writer a Chinese Christian of excellent character was robbed by a neighbour; and when he made accusation before the official was cruelly beaten, on the testimony of neighbours in league with the men who robbed him, that he was a wicked fellow who had attached himself falsely to the Christian Church. It is feared that the charge against the Roman Church in China, that its officers interfere in behalf of its converts to help them in their litigations when such help should not be given, is not wholly without just foundation, but probably the evil where it exists can more often be traced to the hands of the Chinese priests than to their foreign superiors. Their Christian consciences are less developed, and their springs of action differ less widely from those of men outside the church. Why should they not use the prestige of their

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office—they can easily be imagined as asking—to strengthen the hands of the Christians under their care? And when trouble arises with enemies of the Church, why should they make over strict inquiries as to the question of right in the matter in dispute? Where these evils appear it should be remembered that their source is not the Catholic Church, but in the corrupt conditions of Chinese society and of judicial administration. Every Yamen is a den of hungry wolves. When China reforms her judicial system, and a fair measure of Justice is administered by her courts of law, the evils that are charged against the Roman Catholic Church will disappear, or will be easily overcome by the officers of the government.

It is a serious wrong to throw dust in the eyes of the public at this time, and so to prevent men from seeing the real issues of the present conflict in China. Missionaries are feared and hated not because of their religious teachings, but because they are thought to be political emissaries. They are regarded as the forerunners of that great movement of western nations, which is inspired by the spirit of conquest; and which if not resisted will result in the dismemberment of China? The lesson for China of the war with Japan certainly was *Reform or perish as a nation*. The young Emperor learned this lesson, and with imperfect counsel set out on the line of reform; but his work was too precipitate, and there were too many Mandarins in high positions blinded to all thoughts of progress by their ignorance and conceit. These men, like the fabled toads that swelled themselves to the utmost to stop the movement of the oncoming chariot, resolved in their inflated stupidity and self-appreciation to throw themselves in the way of the oncoming chariot of modern civilization; and like the toads their skins are now bursting, and the motion of the chariot is still onward.

What China needs is *men*. Men of wisdom, virtue, courage, patriotism: men who are true in word and deed; men who will sacrifice life rather than righteousness. How can such men be produced? Four thousand years of Confucian teachings have not developed them. The fear of God is the beginning of wisdom; and it is also the source of the highest form of virtue and courage and patriotism.

Missionaries are labouring in China—and with success—to produce just this type of men. No body of men among the Chinese love and pity their country as do the Chinese Christians; no body of men are so ready to make sacrifices for its sake. They are the material out of which will be produced the statesmen and reformers in the near future; and the very trials through which they are now passing will prove to have been a part of the discipline that will fit them for their high responsibilities as leaders of their people.

Let not Japanese Christians doubt the true nobility of their Chinese brethren. You have faith in God; so have they. You have courage as Christian men to fight bravely the battles of life; so have they, as they are now proving in the midst of sorer trials than have come to you. You have patriotism, daring to give your lives if need be for your country. You are laboring that it may have noble institutions, with the principles of Christianity in the life of the people for their inspiration and strength. So have they such patriotism; and they have a patient perseverance in their high purpose to serve their country by serving God, that deserves your sympathy, praise and emulation.

A week or two ago the *Daily Mail* published an article dealing largely with the "preposterous superstitions of the Chinese, and the troubles of Christian missionaries in China." It has now been asked to insert a reply, written by Mr. Ivan Chen, secretary to the Chinese Minister in London. *Chron. Standard, Dec 13, 1900*

This communication is of extreme length, and bristles with audacious misstatements. The superstition—rife in Europe and America—which induces men to erect Roman Catholic cathedrals, at the cost of £1,000,000, in the hope of propitiating their gods and devils—a desire "which annually costs Americans alone \$200,000,000," is, says Ivan Chen, "more degrading than the little breastwork of cement, with beer-bottles stuck in it, which the Chinese erect to keep devils away, at less than half the cost. The praying-machine is also much cheaper, and, at any rate, not less effective than Christian prayers."

So much for the customs of the superstitious and the ignorant. The "learned, the literary, and the official classes are all Confucians, and Confucius has taught us to respect our ancestors and leave the gods alone." "What we require in China is scientific men. . . . We do not object to your doctors, nor to your engineers. . . . The whole cause of the present trouble is because we have among us an ignorant class—Buddhists—who have a religion almost identical with the Christian religion, and who are very jealous of a competing faith."

But the chief grievance which is said to arouse the ire of the Chinese is the pretence that the introduction of the Christian faith into China means a license for the criminal classes to ply their trade with complete immunity from the action of the laws, and to commit every imaginable offence under the protection of the missionary organization. "It will be quite impossible to have peace in China," concludes this bold epistle, "so long as foreign missionaries are allowed to interfere with the institutions of the country, and no government at Peking can be strong enough to protect unpopular missionaries throughout so vast an empire."

The question raised by Lord Salisbury's somewhat cynical review of missionary enterprise in China, at the meeting of the S.P.G., evoked an army of witnesses on both sides of the controversy. Sundry evening papers spoke with supercilious scorn of the infatuation which, for the sake of supplanting one form of religion for another, would plunge nations into a costly and fruitless war, whilst in articles and letters written by trustworthy eye-witnesses, missionaries were declared guiltless of provoking the quarrel by word or deed. French bishops are said to have "entered into political and official relations with the Mandarins," and the German Government speedily avenged the murder of German evangelists, but the challenge of the gun-boat, sent, as Lord Salisbury said, after the missionary, is declared by missionaries to be a political fiction. Such defence having neither been desired by nor accorded to them.

Notwithstanding multitudes of applications from clergymen and ladies anxious to take the places of the China martyrs, the chief missionary societies are wisely refraining from sending out more emissaries at present. We cannot shut our eyes to the fact that a blind and bitter hatred of missionaries, as foreigners who have no *earthly* reason for occupying their territory, has taken possession of the more ignorant classes in China, and that this prejudice is utilized by their superiors for their own purposes. And, though Lord Salisbury's cool proposal that the

missionary should learn to bend his neck to the executioner will not serve to deter the candidates for martyrdom, it would distinctly lower our *prestige* if we agree to look another way whilst the butchery goes on.

Canon Gore, preaching to a large congregation in Manchester, said that in the days of our forefathers, pulpits rang with the terrors of hell, and these, somehow, did not seem to have been effectual. Now is the great reaction, and this tremendous subject is seldom alluded to by present-day preachers. This reaction is regarded as legitimate and right. We are sure that God is absolutely equitable, that He means that a man must be given the best chance, and that a man will never be condemned for what he has done innocently or because of the lack of opportunity. There is also another reaction, and a legitimate one—against the attempt to know too much about the world beyond. We know this, and it is enough—that our characters are perpetually tending to fix themselves. We are born with indefinite capacity of this kind or that. Gradually we are bound to stereotype into this or that sort of person—a thorough change of character is very rare.

"It is a well-known fact that the missionaries of the towns pay other missionaries to work in the interior districts of China while they take their ease in the dwellings they build for themselves, beside the tiny chapels that look unusually small by comparison.

"We were relieved at last and took passage down the coast in the same merchant steamer that later brought Li Hung Chang to Northern China. Then an American man-of-war carried us to Nagasaki, Japan, where we were compelled to wait for several days. Leaving Nagasaki, we set out for San Francisco and reached it in twenty-two days."

CHINESE MISSIONS

And the Part They Have Taken in Advancing Progress.

John A. B. J.

Mrs. R. E. Abbey, of Olivet, Mich., who has just returned from China, where she resided for years as a missionary, furnishes the Blade the following interesting statement of affairs in China and the part missionaries have taken in the civilizing progress:

I am not surprised that Sir Chi Chen So-feng-io, Chinese minister to England, says that the Chinese problem will not be settled until the missionaries are excluded from China. The object of the reactionary movements that have taken place from time to time and have culminated in this Boxer movement, will be partially accomplished when this is done. After the missionary is driven out it will be easy to hedge about and restrict the merchants, very few of whom speak Chinese and who are so dependent on their Chinese clerks and servants.

But I am surprised at English and Americans not seeing through such sentiments but endorsing them as wise. English and American merchants ought to be thankful that there is a class of their compatriots who are willing to bear the brunt of opposition from Chinese conservatives, whose motive power is sufficient to brave death itself, to keep the country open, who conciliate and educate the people, familiarize them with the principles of western civilization, increase the demand among them for western products, and prepare the way for the time when railroads will run through the country and when foreign trade will penetrate everywhere.

I am surprised that any American should endorse such a retrograde movement. Just now, when railroad and mining engineers are beginning to penetrate into the interior, what folly to call a retreat. If the missionary is called back, will the trader and railroad be allowed to go forward? We ought to face the question and ask what common sense would teach. Is it always the part of prudence to yield all that the rioters ask for?

Would it not be better to insist that the mines destroyed shall be reopened, the railroads restored, the hospitals, schools and churches rebuilt, that all contracts and concessions for railways be speedily enforced, and that an effort be made to let all parts of the Chinese empire see for themselves that foreigners are not the horrible barbarians they are represented to be? What China needs is to see and know that the foreigner is nothing like what he is painted to be.

I will venture to say that the Boxers were not recruited from the villages where the Christians lived; that not one in a thousand of those who had been patients in a hospital or scholars in a missionary day school have joined that movement. It is the dense ignorance of the Chinese who have not seen the foreigners that make them so easily gulled. The cure for it is to make travel in China easy. Build railroads, enforce the permission already granted to use steam on all the waterways. Put the internal customs in the hands of the Imperial Maritime Customs, as has been contemplated and for which many young men have been preparing of late. Let an imperial edict be published in every district of China, telling of the signal punishment that has been meted out to the leaders in the late insurrection and anti-foreign movement of the Boxers by the Chinese government, and ordering that people, on pain of severe punishment, to treat with civility all foreigners in their midst, as they come with imperial permission, and that the reports circulated about them by evil-minded persons, are utterly false.

A profound impression was produced by such an edict published throughout the empire after the murder of the British commissioner, Margary, over twenty years ago, and a long period of free and safe travel throughout the eighteen provinces followed.

When the anti-foreign movement of 1890 was found to originate in the province of Hunan, the demand was made for a treaty port to be opened in Hunan, that the Hunanese might have an opportunity of getting acquainted with foreigners, and knowing that the charges against them were false. This demand was only partially successful. By the williness of the Chinese officials the port opened was outside the borders of Hunan.

But the missionaries from that time to this have carried on a determined but systematic and cautious campaign throughout the province, calling on the leading officials in the cities, and in every way trying to conciliate and enlighten the people, receiving calls on their boats from all classes, and renting houses where native ministers and catechists could live and work quietly among the people and gradually allaying suspicion. They invited those interested to visit them in Hankow, and other places where foreigners lived, and see for themselves. This movement has well nigh overthrown all opposition, and this spring it was said that Hunan was the quietest province in China. While the Boxers were pillaging and burning and killing in the north there were a number of missionaries living peacefully and quietly in their own rented houses in different parts of the province of Hunan, on friendly terms with their neighbors and with no opposition.

As Hunan is one of the most central provinces of China, it was the part of prudence for the missionaries to retire to the coast on hearing of the trouble in the north, but I have not read of any trouble in Hunan this year, though it has been considered the province most bitterly opposed to foreign influences.

The thorough proclamation of a vigorous imperial edict will be worth much, if it can be followed up by a peaceful invasion of all parts of China in the interests of commerce, education, religion, or even of simple travel, if only the natural fear of the Chinese that territorial aggrandizement is the objective point of foreign nations, can be put to rest as far as possible. The opposition to missionaries has been largely the fear that they were the emissaries of foreign governments, who came to win over the Chinese to foreign allegiance and open the way for foreign armies to come in.

The action of Germany in taking Kiaochow confirmed this fear and was a large element in fomenting the passions of the Boxers. I hope that the nations now in counsel over China will do nothing to give countenance to that fear.

There is still a large party in China who are in favor of western ideas, and who realize that if China does not fall in with the march of modern civilization that it will be the worse for them, and it should be the aim of European nations to bring this class to the fore again. This can best be accomplished by allowing the missionaries to continue their educational and conciliatory methods through hospitals and schools and by friendly intercourse with all classes. It can not be expected that there will be uninterrupted progress, but the general tendency will be onward and upward, and unless European nations are willing that the wall of exclusiveness be again raised, this is the only consistent policy that can be pursued. It is not the religious propaganda that Chinese are afraid of. They have always had religious toleration. It is the fear of the dismemberment of China, and of the wealth of the nation passing into other hands. Even railroads, manufactures and mines will be eagerly adopted when it is found that they will pay, and can be worked by the Chinese themselves. They will eagerly seek for a technical education, as they now do for an education in English and the sciences. The Boxer element are only a small part of the nation, and although the government is rotten to the core, there is hope for the nation at large.

WENT INTO COMMERCE

One, He Declares, Sold Land in Foreign Concessions to Chinese at a Big Profit.

OTHERS SOLD THEM BICYCLES

Declared That Their Influence Gave Them an Advantage in the Price of Certain Goods.

Returning from the bloody scenes within and about Tien Tsin, Dr. Robert E. Diefenderfer, of this city, charges the missionaries with having brought on the trouble in China.

Dr. Diefenderfer was one of the three American capitalists who, under an imperial Chinese edict, built a large blanket mill on an extra concession several hundred yards outside the walls of Tien Tsin. Eighty Chinamen were employed, and they manufactured 240 blankets a day. The mill was shut down when the Boxers started to shell it June 17. Later it was occupied by Captain McCalla, of the U. S. navy, and Admiral Seymour as a signal station, and was burned by the Chinese July 22.

After the capture of Tien Tsin Dr. Diefenderfer started for his home, in Philadelphia, and was expected to arrive here next Saturday. It was learned by The North American that he reached the city Saturday morning. When a reporter called at his home, at 1527 Norris street, Saturday afternoon, he expressed himself as follows regarding the Chinese outbreak:

Missionaries Accused.

"I might relate to you my personal experience during the fight at Tien Tsin, but there is something I feel the American people should know. They have little idea how their trust in the missionaries has been betrayed.

"Not a few, but a great many of them have grown rich on the Chinese. It is to be deplored that men professing to be Christians should have carried out their mission to China by entering upon business pursuits and investing in real estate. One of the richest Americans now in China is a missionary who made his money by selling land to Chinamen. Shrewd Chinamen knew that property inside a foreign concession was more valuable than ordinary city real estate. They could not buy this property in their own names, so purchased it through this missionary. He obtained extra concessions from the State, and kept on selling them secretly to Chinamen outside the church. The matter was fully divulged when dissatisfied Chinese purchasers took their cases before the American Consul. The missionary now occupies a position of prominence with the allied armies.

Went Into Commercial Lines.

"I might cite to you many other examples to prove my point—all of them are known to the Consuls now in China. They had cases before them continually in which Chinamen were wronged by missionaries who had induced them to enter into business schemes, either in real estate or mercantile lines. The missionaries were very successful in the selling of hardware and bicycles. They claimed that special advantages were given them through their connection with the church.

"The Chinaman is now fully aroused and he will fight to the very end. He does not expect death, for the bravery of the Boxer has carried him away with intense enthusiasm.

"One characteristic act of the Boxers induced a whole Chinese army to follow them. A company of Boxers assembled outside of Tien Tsin. From their right arms dangled the long, red Boxer flags as they waved their gleaming swords above their heads. Each man brought his sword down carefully on the soft part of his left fore-arm and holding his arm forth unscreathed yelled that a Boxer could not be killed.

"The trick is simple. No matter how sharp the knife you can press it upon your palm or fore-arm and not be cut by it. Only by drawing it across the arm can a cut be made. Through this one act I saw a whole Chinese army turn to the Boxers and join with them in their marauding.

All His Workmen Killed.

"We held out in the mill for a few days after the rumors of trouble started, but when the Chinese began to shell us the mill was shut down. All the Chinamen who worked for us left to return to their homes in the country. They all perished in the advance of the allies upon Tien Tsin.

"For some time our mill was used as a signal station by Captain McCalla, but the wig-wagging with the red flag prescribed by American government regulations frightened the people inside of Tien Tsin. The Governor of the town sent word that the signaling should be stopped, since it unduly aroused the people. Captain McCalla made his brave attempt to rescue the Ministers at Peking the next day, so he did not press the matter regarding the signaling.

"Later the English marines came with Admiral Seymour in charge of them. Seymour persisted in his signaling, despite the Governor's orders, and the Chinese kept up a continuous fire upon the tower, where the signal men stood.

The Days of the Siege.

"Finally the mill was destroyed and the dark days within Tien Tsin began. We heard the sound of shelling and supposed it was from the guns upon the town walls firing upon the Boxers in the surrounding country. Several shells struck our building and we realized that the Chinese were firing upon us. We sought refuge in a small vault underneath the house. Above us the shells were screaming and bursting as they tore to pieces the walls of the Consulate. There were many narrow escapes.

"Mrs. Ragsdale, wife of the American Consul, went to visit the missionaries and find out their condition. A wife of one of the missionaries remarked that the siege was quite an inconvenience to them, for they were obliged to eat their ice cream and dessert in the parlor after the guns were trained on the dining room. In addition she complained that the converted Chinese could be furnished with only three courses at their meals. Could the extravagance of the missionaries have any better example?

See previous page for last 22

I took this man by registered letter and received the P.O.

Card of receipt, but no answer

NOT CAUSED BY MISSIONARIES.

Mr. Denby Says the Chinese Uprising Is Due to Growing Supremacy of Foreigners.

INDIANAPOLIS, July 18.—In an address before the Missionary Board of the Cumberland Presbyterian Church at Evansville to-day, former Minister to China Charles Denby said that he did not believe the uprising in China was due to hatred of the missionaries or of the Christian religion. He said that the Chinese are a philosophic people and rarely act without reasoning upon the causes and results of their actions. They had seen their land disappearing and becoming the property of foreigners, and it was this that had awakened hatred of foreigners and not the actions of the missionaries or the doctrines that they teach. Col. Denby paid a high tribute to the work of the missionaries.

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MONDAY, AUGUST 20.

MISSIONARIES THE CAUSE OF CHINESE WAR?

Dr. Diefenderfer Says They Betrayed Their Trust and Worked for Gold.

LONDON,

August, 1900.

To the Editor.

DEAR SIR,—A meeting of Officers of Protestant Missionary Societies working in China was held on July 25th to consider the present position of affairs in China in relation to Christian Missions. The Secretaries and other representatives of the following Societies were present, viz. :—

Baptist Missionary Society.
China Inland Mission.
Church Missionary Society.
Church of England Zenana Missionary Society.
Friends' Foreign Mission Association.
London Missionary Society.
Methodist New Connexion Missionary Society.
Presbyterian Church of England.
Religious Tract Society.
United Methodist Free Churches.
Wesleyan Missionary Society.

We were requested by our brethren to prepare on their behalf a statement, a copy of which we enclose herewith, and we shall feel greatly obliged if you will give it a place in your paper.

We are, &c.,

R. WARDLAW THOMPSON, *Secretary London Missionary Society.*

H. E. FOX, *Hon. Secretary Church Missionary Society.*

ALEXANDER CONNELL, *Convener English Presbyterian Mission.*

The very serious and violent outbreak of hostility to Christianity and to foreigners in North China, which has called for so remarkable a demonstration of force by the combined Powers of Europe, the United States of America, and Japan, is by no means the first that has happened since the first Treaty Ports were opened in 1842. It has attracted special attention on account of its extent and the peril to which the Ambassadors of all the Powers and many other Europeans have been exposed, and also on account of the apparent danger that it would spread throughout the Empire.

A careful consideration of the causes which have produced such a state of feeling is of the utmost importance, in order that, if possible, they may be removed, and that the feeling of indignation against the perpetrators of a cruel wrong against thousands of native converts to Christianity, and of the murder of many Missionaries and other foreigners may not degenerate into an un-Christian cry for vengeance.

There seems to be a disposition to make the labours of Christian Missionaries responsible for the violent hostility expressed by the Chinese against foreigners. They have been seriously cautioned and counselled by H.M. Secretary of State for Foreign Affairs. The newspaper and periodical Press have pointed out in varying terms their power for mischief and the perils which constantly threaten all foreigners in consequence of their action. Irresponsible and anonymous officials and others have expressed their opinion that the Missionaries are the cause of all the trouble. It has even been urged that the Missionaries should be excluded from China in future. Such statements, widely circulated as they have been, cannot fail to have a prejudicial influence on the minds of many who read them. How far are they true, and, if true, how far are the Missionaries blameworthy?

In regard to the complaint that Missionaries by their enterprise and indiscretion involve themselves in difficulty and then appeal to their own Government for protection and vindication, it may with truth be said that the cases in which this has happened, at least in Protestant Missions, have been so rare and exceptional that no general complaint against Missions can fairly be based upon them. The Missionary Societies have at no time asked for the intervention of gunboats to afford protection to their Missionaries or to avenge them when they have fallen victims to mob violence. It must, however, be remembered that while Missionaries are pursuing their lawful calling they have an equal right with all others to claim the protection of their Government, and that in many cases failure to protect the Missionary involves serious risk of injury to other subjects of the country which has allowed dishonour to its name and people to pass unnoticed.

It is further complained that Missionaries have excited against themselves the hostility of the official classes in China by their habit of interfering in the law suits of their converts, the just administration of the law being constantly prevented by the powerful pressure of the foreigner's influence. A distinction ought to be drawn in regard to this complaint between the Roman Catholic and the Protestant Missions. The former appear to act on the principle that it is the duty of the Church to act as the protector of its members, and its priests have become conspicuous by their vigorous and general action as advocates of the causes of their converts. The Protestant Missionaries, on the other hand, have thought that to adopt this course would not only arouse the hostility of the magistrates, but would also be a strong temptation to unworthy persons to profess themselves converts to Christianity for the purpose of obtaining the help of the missionary in law suits. As a rule, therefore, they have steadfastly, and often to their own disadvantage, declined to interfere. Yet the Chinese administration of justice is admittedly so venal and corrupt that it is often exceedingly difficult for the Missionaries to stand passively by and see their converts suffering from the grossest injustice without making an effort to help them. We believe it will be found on candid examination that in regard to Protestant Missionaries at any rate these popular grounds of complaint have no real justification in fact.

The Missionaries are, however, unavoidably connected with these troubles in two ways. Their presence in every part of China is a constant witness to that intrusion of the foreigner on the sacred soil of the Middle Kingdom which is so hateful to the exclusive and conservative spirit of China; and, secondly, their labours have already proved so successful that their Christian teaching and their Christian literature are now known in the remotest parts of the Empire, and are exerting a profound influence on multitudes.

There is no evidence that the persecution of the Christians, and the attacks on Missionaries, which have been so painful a feature of the present and of many previous outbreaks of fanaticism in China, have any religious basis such as was so prominent a feature in the Indian Mutiny. The Chinese are not conspicuous for their religiousness, and they are quite accustomed to differences of religious opinion, the country being filled with religious sects. It is a striking evidence that the hostility is not to Christianity in itself, that all the Missions have been most successful in the country districts and among the rural population who might be expected to be most conservative and most sensitive about anything that attacked a faith to which they were really attached. The Christians in country places, providing as a rule their own places of worship, and in many cases supporting their own preachers, have usually been able to live at peace with their neighbours, save as trouble has been stirred up by the officials or the literary class. The complaint against Christianity has been mainly that it was a *foreign* superstition. The Christians have been persecuted because they had adopted a faith which came from foreigners. The Missionaries have been the objects of attack because they were foreigners.

China is a huge anachronism. For centuries a fourth of the population of the world have rigidly cut themselves off from all connection with the rest of the race. They have grown strong and haughty in their isolation, and have looked with supercilious contempt on the foreign barbarian. The gates of their exclusiveness were shattered and forced open by cannon to compel them to receive a commerce they did not want, and to share in an intercourse they despised. Little by little the masterful spirit of Western commerce has pushed on to fresh advantages. There is no great market in China in which anti-opium pills are not offered for sale under the title "cure for the foreign poison." Tens of thousands of acres of the richest land in China have in recent years been devoted to the cultivation of the poppy in successful competition with the foreign drug, and tens of thousands of Chinamen have become the slaves of the "foreign poison," which all true patriots in China regard as the greatest curse of the country. Lately the nations who have forced their unwelcome presence and their unsought trade on China have been openly indicating in their newspapers their ideas as to the partition of China. Under such circumstances it seems scarcely necessary to saddle on the Christian missions the responsibility of anti-foreign feeling among the Chinese. The Chinese have never lost their repugnance to foreigners, and they have had good cause for maintaining that repugnance. China cannot shut out the tide of the world's life, however much she may desire to do so. The only hope of the great old-world kingdom retaining its place in modern life will be by such a process of reform and readjustment as will enable it freely to adapt itself to new conditions. Notwithstanding all the folly and cruelty of the present wild revolt against circumstances, the Empire claims the sympathy and patient help of the Christian Powers. The best thing Europe and America can do for China at the present crisis is to give it the Gospel of Jesus Christ more freely.

The cablegram from Tientsin, sent by its staff correspondent, Mr. Ralph D. Paine, published in THE RECORD of yesterday, presents additional details of the martyrdom of many American and other missionaries at different places in China, and gives a painful picture of the suffering to which they were subjected before death relieved them. THE RECORD's staff correspondent reports that the allies are preparing an expedition to advance on Paoting Fu, where many foreigners were slaughtered and where the Boxers are said to be massed in considerable force. It is highly probable that this expedition will give the Boxers no quarter when they are defeated, for the object of such an advance at this time must evidently be wholly punitive, since there is no strategic or political reason for the occupation of Paoting Fu. When the crimes of the rebel Chinese are taken into consideration the desire of the allied troops to destroy them is not strange. It is claimed that the safety of foreigners in China demands such punishment for deeds of barbarism as will deter other Boxers from similar crimes in years to come.

But the American societies that have sent many of the martyred missionaries to China do not intend to demand revenge upon their enemies. One of the members of a leading missionary organization, speaking to a correspondent of THE RECORD in New York, said: "We have made no claim for damages. We will wait and see what the other denominations decide to do. You may say, however, that we shall ask no indemnity for the lives lost or for hardships endured by our missionaries. That is a part of their duty. They take that risk when they go to China." If the other missionary boards take this view of their duty they will make a record of which every American may well feel proud. If the government demands the punishment of the guilty, even to the decapitation of the Boxers by the hundred, such action may be approved, perhaps, as necessary, to prevent a repetition of the horrors of the last three months in China; but the fact that the societies that sent out the missionaries ask for neither vengeance nor damages for their dead will put them in a position above criticism. They can never be accused of commercialism; of having counted the wounds and weighed the blood of their messengers in dollars and been satisfied with the exchange. Whether the Chinese will be able at this time to appreciate the spirit of these devoted men and women may be doubted, yet unquestionably it will have its effect when the Chinese mind has been trained to look at life from the western point of view.

Of the 20,000 foreigners resident in China—or who were there before the empress and her spirit-crazed Boxers undertook to exterminate all "foreign devils"—more than 2,500 were protestant missionaries. The number of catholic missionaries was also large. According to Consul-General Goodnow's statement, as reported yesterday, after inquiries in every possible source, he learns that the number of British and American missionaries murdered during the recent uprising has been 93, while 170 others, stationed in the two provinces of Chili and Shang-si, are unaccounted for. Nearly all the other missionaries in other provinces have also been driven from their homes, while thousands of the native Christians have been looted, tortured and massacred. Is there to be any place left in China for the Christian missionary and the Christian educator?

It is plain enough that everything in the recent history of Chinese affairs goes to show and to emphasize the need of some such factor in the life of the people as is represented by the missionaries. What was done in Japan waits to be repeated in China.

Under the terms of the existing treaties between China and the several Christian governments the rights of missionaries are explicit, and are identical with those of foreign merchants and others in pursuit of

any legitimate occupation. Yet possibly some may think that the project to give Christianity and the elements of a Christian civilization to China should be distinctly abandoned; that the undertaking is hopeless; that the missionaries should give up their schools, disband their colleges and training schools and universities, with all their costly equipments, turn over to Chinese medicine men their hospitals and dispensaries, abandon their printing presses, and, in short, quit the country.

Mr. Charles Denby, former United States minister to Peking, in the chapter on diplomatic life in Peking which he contributes to Mr. Wildman's new book on "China's Open Door," speaking of the various entertainments, social and literary, of the diplomatic family, pays eloquent tribute to the missionaries there, such as Drs. Martin, Blodgett, Owen, Lowry, Goodrich and many others. He speaks of them as men who knew China as they knew their bibles, by heart. They had spent twenty, thirty, forty, fifty years in the study of the language and history of the country. Intercourse with men of all nationalities, he said, had made them broad and liberal, while study and tuition of others had sharpened their naturally fine intellects. "As writers of books, or teachers, or missionaries, these people will rank in the fore front of the benefactors of the human race." He adds: "Is this class to die out?"

Are the sweetness, the gentleness, the self-sacrificing spirit of the missionary and his learning to be lost to the world?"

The various protestant missions in China alone have, by the latest reports, 12 universities and colleges, 65 theological and training schools, 166 seminaries and high schools, 30 medical and training schools in connection with their hospitals. They have also 23 publishing houses and printing presses, which issue annually more than 2,500,000 volumes. In the 124 mission hospitals and 240 dispensaries nearly 2,000,000 patients are treated each year. The entire value of property belonging to protestant and catholic missions amounts to many millions of dollars. A very considerable factor, therefore, in the real Chinese problem is represented by the manifold agencies of these various foreign missions. That the allied powers will find some secure place for them and for their unhindered operations under the new conditions of the empire, whoever is to be at the head of it, may be taken for granted. If there is no protection for the missionary there will be as little safety for the merchant or other business agent.

MISSIONARIES IN CHINA.

James — July 6, 1900
Defense of the Protestant Ministers
There by the Presbyterian
Board's Secretary.

The Churchman of yesterday contains an elaborate communication by Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, in reply to the article on "Regulation of Missions in China," written by Mr. Sydney Brooks and published in THE NEW YORK TIMES of Sunday last.

Commenting upon the latter of its contributor, The Churchman says:

"Armed with a documentary knowledge, of which Mr. Brooks is quite innocent, fortified by direct observation and personal acquaintance with 200 Chinese missionaries, Mr. Speer is able to take a broad view of the situation, to view it philosophically, and to be angry and sin not at the shallow slanders of those who condemn what they will not pause to learn to know. Of course, missionaries have made mistakes. They are but human. Of course, politicians have used their zeal for other ends than theirs, but, as Mr. Speer says, if missions had been let alone, if they had been freed from such blunders and misdeeds as the opium war, freed, too, from the patronage of France and of Germany,

their own errors, whether of omission or commission, would have been easily lived down, and Christianity would have made its way more rapidly than it has done—though even with its political and racial hindrances it has won a success little short of marvelous.

"The twentieth century has no desire to witness a repetition of the martyrdoms of the Colosseum, nor will Christian America disown the representatives and proclaimers of that spiritual power which has made her great among the nations. The solution lies not in less Christianity for China, but in more. Let the diplomats practice what the missionaries teach. Let them, and more especially France and Germany, cease to use missions as the advance agents of annexation. If they cannot be unselfish, let them at least be honorable, and not make the missionary at once the excuse and the victim of their ambition. They aim at the partition of China; the missionary seeks its national upbuilding. He does not seek to impose his Christianity upon them; he knows that Christianity is universal; he seeks to give them what is theirs—a spirit to revivify their political and social life, to regenerate it, as it did the Roman world. And it will do that, for Christianity is a ferment, a leaven, which, planted in any society, works on till it has permeated it in every part."

CHRISTIAN WORSHIP ORDERLY.

A large part of Mr. Speer's letter follows: "As a matter of fact, Christian worship is more orderly, more ethically correct than the worship in Chinese temples. Let any traveler attend the most popular temples in Canton, for example, and then any Christian chapel or church, many of which have partitions separating the sexes, and contrast them. It is true that the infamous publications sent out by Chou-Han from Hu-Nan made some such criticism as that of Mr. Brooks; but it was with slanderous and malicious purposes, and the temples of Hu-Nan daily refuted his falsehood. Each of Mr. Brooks's propositions is surrounded by such misinformation. He alleges that the missionary's "presence in the interior is in itself a violation of a solemn compact." What compact? Residence and acquisition of property by missionaries in the interior of China are guaranteed by clear treaty provisions, confirmed by imperial edicts, and acknowledged by the Chinese officials. The British treaty of 1858, Article XII., contains the words 'British subjects, whether at the ports or at other places, desiring to build,' &c. More than once Consuls and Chinese officials have interpreted these words as giving the right to reside and purchase property in the interior. In some treaties (Netherlands, Austrian, Spanish,) it is declared that merchants 'shall not be at liberty to open houses of business or shops in the interior'; but no treaty contains such restrictions as to missionaries. In the Chinese text of the French treaty of 1858, Article III., it is stated, 'It is permitted to French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure.' Whatever questions others may have raised about this clause, the Chinese Government has never denied its authenticity or validity. Indeed, Chinese officials of their own accord have often extended these rights to missionaries, and on the declaration of war between China and Japan, the Chinese Foreign Office at Peking addressed to the Ministers of foreign countries a memorandum requesting them to notify missionaries to remain at their posts, and promising all such the protection of the Chinese Government. The rights of merchants and traders to reside and purchase property in the interior are far less solidly established than those of missionaries.

NOT SUPPORTED BY FOREIGN ARMS.

"But it is asserted also that the missionary is 'supported and protected by foreign arms,' that 'the evangelists are maintained by foreign arms; they live within call of the avenging gunboat, and they are not backward in summoning its aid.' The Presbyterian Board has twenty-one stations in China, at which missionaries reside. Of these, nine at the most are

within reach of gunboats. The great majority of missionaries are in the interior, and I do not believe that Mr. Brooks can cite one instance where missionaries alone have summoned a gunboat's aid. There may have been such, but I cannot remember one. Large bodies of missionaries in China are opposed on principle to doing such a thing, and of those who are not, the majority would rather suffer the petty difficulties of oppression and injustice than resort to such an extreme measure; and have so suffered quietly, or resorted only to peaceful representations to their Consuls.

"But doubtless Mr. Brooks does not intend to be taken literally here. If he does,

then I have only to say that his statement is false, most of all, his declaration that the missionaries are not backward in appealing for armed interference. I suppose he means, however, by these reckless statements only that "missionaries were thrust upon him (the Chinese) through treaties exacted by foreign coercion" and that the Chinese Government protects them against the sense of the people, through fear of foreign pressure. He neglects to state that the wars which were terminated by these treaties were fought for the sake of commerce, and the first one, as the Chinese maintain, in behalf of a ruinous and abhorrent traffic; that no war has ever been waged nor any battle been fought for the imposition of missionaries upon China or for their protection. And the implication of this second quotation I have just made from his article is the common and erroneous one that the Chinese Government has a peculiar dislike of the missionaries as such, while it has learned to endure other foreigners.

"Christianity is objected to primarily not because of its doctrines or practices, but because it is a foreign religion, and because European Governments have succeeded in deeply impressing its foreign connections upon the Chinese mind by the way they have made it a catspaw and pretext of political and territorial aggrandizement. This view is easily capable of proof. The very placards and publications which produce anti-missionary disturbances speak of the missionaries not as Christian propagandists, but as foreign intruders. 'Attack and beat the foreigners.' 'Determinedly destroy the Western men.' These are specimens of Hunan mottoes. 'All dealings with foreigners are detestable. These men have no fathers or mothers. Their offspring are beasts,' is a sample Canton proclamation, scattered in a city where the Chinese have been dealing commercially with foreigners for hundreds of years. Such placards are issued where there are no missionaries. As soon as news arrived that Shashi was to be made an open port in 1896, anti-foreign placards were posted over the city. There have been, and, according to ex-Consul Read, are, no missionaries at Shashi. And outrages are not confined to the persons of missionaries. Mr. Margary was not a missionary, and it is the Ministers, not the missionaries, who have been the centre of attack in Peking.

CIVILIZATION'S VANGUARD.

"The missionary appears prominently because he is everywhere. He is the only foreigner that most of the Chinese see. He lives where no trader will go. And so he bears the brunt of anti-foreign dislike. For this his reward is the sneers and ignorant reviling of men like Mr. Brooks. The missionary is doing his own work, but he is doing, too, the work of civilization. He is its vanguard. As has been well said, 'China has been opened professedly by treaty, but China has to be opened by something else besides a treaty. There is an enormous amount of personal and friendly contact work to be done, and that is being done by missionaries on a scale of magnitude, with a diffusiveness and a general tactfulness that entitle them to commendation and not censure.' I know more than 200 missionaries in China, and am familiar with the methods of selection and the requirements of the various missionary boards and societies at work there, and I have met also many foreigners in China in other occupations, and I place my knowledge against Mr. Brooks's ignorance in saying that the average missionary is far better educated, better bred, more familiar with the people, their language and their thought, and infinitely more in sympathy with them than the average foreigner, and that no other foreigners in China, merchants, traders, or diplomats, are superior to the best missionaries, and very few of them their equals.

"Mr. Brooks condemns the missionaries for their hostility to ancestral worship, their contempt for Chinese superstitions like 'fungshui,' or geomancy, the seclusion and secrecy of their work, and their protection of their converts. As to ancestor worship, a few missionaries plead for toleration, but the great majority believe that the rites of worship are idolatrous, though at the same time they appreciate the immense value of the spirit of filial piety, and endeavor to preserve what is not idolatrous in it. As to local geomantic prejudices, perhaps headstrong and thoughtless men have sometimes acted unwisely, (can Mr. Brooks give instances?); but the missionary is the last person to view the animosity of the people with indifference. He wants to gain a hospitable entrance and to conciliate the people, and succeeds in doing so.

"As to the protection of converts, Mr. Brooks charges that they come usually from the lower classes; that they are dishonest debtors who want protection from the Chinese courts. The missionary fights their legal battles for them, supplying them with money and advice, and securing for them a sort of Consular protection, by means of which their suits are transferred

from Chinese to foreign courts. The protection of converts is to many missionaries a difficult one. Some will not touch the lawsuits of native converts at all. Others will interfere only in cases of persecution because of their religion, while still others insist that these are just the cases in which there should be no interference.

"That there is possibility of abuse here, all missionaries admit. One of their most difficult tasks is to sift the motives of inquirers, in order to refuse those who want to join the Church for the sake of such help. The practice of missionaries is not uniform as yet, but the principle on which all Protestant missions act is to avoid interference as far as they can possibly do so, and to exclude this political element from the Church.

CAUSES OF ANTI-FOREIGN FEELING.

"A dozen things enter into anti-foreign feeling in China. Its sources are found in the Chinese officials, their character, and their education, in the agents of foreign powers, in the Chinese people, in the spirit of Western peoples, in foreign trade and its representatives, in the Roman Catholic Church, in the Protestant missionaries also, and in the history of China's relations with the West. It is unphilosophical as well as unfair to single out any one of these and lay the blame there alone. As Mr. Brooks himself admits, 'possibly, most of the antagonism is fundamental.' Assuredly it is; but not, as he says, 'inevitable.' If missions had been let alone, free from the burden of the political blunders or misdeeds of the West, and especially free in the case of Roman Catholic missions, from the patronage of France and now of Germany, while the mistakes of individuals and of the movement would have caused some difficulty, this would have been easily lived down, and Christianity would have made its way, as it has been making its way in a hundred fields in China, without political support and with the increasing favor of the people.

"In that case," Mr. Brooks might ask, 'why is not my suggestion acceptable—namely, that missionaries should be divested of their foreign citizenship, or at least of their right of political protection? In no other way can the political element in their propaganda be destroyed.' That is a question which I shall answer, not as one who sympathizes with missions, but as a citizen of the State. Such a course would be treason to civilization. The missionary is its forerunner. He makes way for light and human movement. But beside that, to remove from him the shelter and protection of Government is to imperil every foreigner. The Chinese does not stop to distinguish. To put the missionary at his mercy and to acknowledge the right of the Chinese to expel or exclude or assassinate him is to take one step toward gratifying the Chinese desire to exclude all foreigners. Such a course would be criminal. It would be the announcement to China that the missionary was fair game. 'Steal his property, kill him, outrage the women,' it would proclaim. 'We will not interfere. We leave them to your barbarous and hideous cruelty to do with as you please.' If certain rights had never been granted, to refuse to grant them now would be one thing. Having been granted, to take them away is quite a different thing. This country does not denationalize its citizens, least of all its best citizens. Wherever in this wide world they go, they go under the shelter of its flag, and secure in its certain protection.

"And, lastly, and not to follow Mr. Brooks beyond this, even into his curious appeal to the early history of Christianity, the missionary's influence, he holds, is subversive, and his propaganda will have revolutionary effects. In a sense this is not true. The missionary's work is not destructive. It works in the lines of national character and qualification. Christianity has adapted itself to more peoples, and more diverse peoples, than any other religion, and it is compatible with any orderly and righteous government, of whatsoever form. It does not attack the Chinese political system or social life. Yet in a sense the charge is true. Christianity is a power of upheaval and renovation. It turns the world upside down. It begets wrath against injustice, eagerness for liberty, impatience with ignorance and sloth, and passion for progress. It has done this in China. It will continue to do this in China,

whether in war or peace, with the sympathy of the Christian nations or with the petty criticism and futile opposition of newspaper publicists. That is its mission in the world."

A WORD TO MISSIONARIES.

Some of the missionary societies declare that they will pursue an even more aggressive policy in China as soon as the present troubles are ended. They profess to regard the Boxer outbreak as a providential event, which, in some way not clearly disclosed, will make it easier in the future to prosecute the work of missions in China. A Southern Methodist bishop the other day went so far as publicly to thank God that it was the Methodist missionaries who had stirred up all the trouble, and he hoped they would continue to do so in the future. It is not stated in so many words, but the feeling of some Christians seems to be that the Powers will so thoroughly cow the Chinese that hereafter they won't dare to object to any kind of religious propagandism. And they want the home churches to take advantage of that circumstance.

We sincerely hope, however, that on second thought the missionary societies will recognize the unwisdom of such a course. Even though innocently so, the missionaries were undoubtedly one of the causes of the uprising, and any aggressive operations on their part now would look like an attempt to humiliate or provoke the natives. Moreover, the sword is not a good forerunner for the Cross. The allied army may induce such a dread of Christian vengeance that the missionaries will be able to do as they please in China without any fear of interference. But a soil so prepared for Christian planting will prove barren. Mahomet could propagate the religion of Islam with the sword, but Christianity does not easily lend itself to such an heroic method. Until the bitter memories of the present troubles have been softened by time it will be the part of wisdom for the missionaries to do nothing to keep the old sores open. Certainly it is no time to go into the country with a flare of trumpets, as though to remind the Chinese that they must now listen to the Gospel message whether they wish to do so or not.

Another fact must be taken into account. There is good reason to believe that some of the European Powers tacitly encourage the missionaries in China to be offensively aggressive, in the hope that such a policy will lead to an outbreak which will be an excuse for the seizure of territory. While the American missionaries know that such is not the feeling of the American Government, they may, acting in concert with other missionaries, innocently help on the selfish territorial schemes of some European country. Some of the Powers care nothing for the missionaries, nor whether they succeed or fail in their purely spiritual work. But they see enormous possibilities of territorial acquisition in working on their zeal and ambition. They have successfully done this in the past, and they will try to do so to an even greater extent in the future.

Sidney Brooks in New York Times.

One of the first and most noticeable problems confronting the powers when they set about the work of reconstruction in China will be the missionary difficulty. Perhaps it would be going too far to say that the present crisis is solely due to a revolt from the evangelical propaganda we have forced China to license. Missionaries may plead with some force that the political pressure of the West upon the East, the seizure of Kiao Chow, the alienation of Port Arthur, Manchuria, Wei Hai Wei, and the endless demands for "concessions" are the real occasion for this semi-national rising. But we have to get down beneath the superficial and transitory causes into the permanent reasons for the Chinese hatred of foreigners. And that missionaries have a great deal to do with that is shown by the unanimity with which they and their converts are singled out for the first violence of attack. The first instinct of the Chinaman when the literati have worked upon his anti-foreign feelings is to murder a missionary, fire his chapel and school, and fall upon his converts. The evidence is overwhelming that of all the "foreign devils" the missionary is the most obnoxious. Alexander Michie, who knows China and the Chinese better than most men and has a quite singular openness of mind, says deliberately that "missionaries of every creed have aroused the detestation of the people of China of all classes." Rev. J. Ross, himself a missionary, has to admit that "every missionary in every part of China is an element of more or less disturbance in the civil affairs of his neighborhood." And if further testimony were needed it could be had in abundance from travelers, merchants, statesmen, diplomatists, consuls, and a whole army of careful publicists like Lord Curzon, R. S. Gundry and Mr. Michie himself. The trader, the consul, and the diplomat have won their position. They are not liked, but they are acquiesced in. The barrier that separates them from the natives is only the eternal cleavage between East and West. But missionaries, who have tried the most to break into the fierce exclusiveness of the Chinese, have also been the least successful. They have not even reached the rank of a necessary evil. When the ordinary foreigner is tolerated or at most despised, they are hated. To the Chinaman a missionary is at once a mystery and a menace. His presence is a mystery; what he can possibly want in the country is a mystery; his preachings seem aimed at the very foundations of all Chinese morality and social organization, of all that has made and kept the empire a whole. He is obviously supported and protected by foreign arms. A being therefore at once unaccountable, inexplicable, formidable, and aggressive, he attracts not only the instinctive antipathy of one race for another race, but whatever more can be engendered by fear and ignorance and superstition and ceaseless suspicion on the one part and blundering provocation on the other. A great deal, possibly most of the antagonism between the Celestials and the Occident is fundamental and inevitable, but of the needless causes of irritation the missionary is easily the most prominent. Until his relations with the Chinese people and the Chinese government are radically altered, there can be no hope of settled peace, and to alter them we must first understand the Chinese view of the matter.

Lord Salisbury recently gave the Chinaman a fine certificate of religious tolerance. In the opinion of every expert on Far Eastern affairs it was de-

servated. The Chinaman has no objection to Christianity per se. In his daily life he practices a pleasing amalgam of two or three different faiths. He would feel no intrinsic repugnance to adding Christianity to the number if it could be shown that it is possible to be at once a good Chinaman and a good Christian. It is because he cannot assimilate Christianity, because he can only embrace it by tearing up the sheet anchor of his own morality and absolutely cutting adrift from the customs and mental attitude on which the whole Chinese policy rests; because, in a word, Christianity stands for treason or a flat denial of everything distinctively Chinese, that he fights against it. His opposition is political and personal, not the opposition of bigotry. Indeed, so far as bigotry goes, the missionary who set about his task of conversion by announcing "Confucius is in hell" had no moral right to be in China at all. The Chinese attitude toward Christianity is respectable by the side of the attitude of the Wesleyans toward Roman Catholics, or of one Protestant sect toward another. The Chinaman distrusts Christianity, not because of its tenets, but because of its subversive tendencies. To his mind, the propagation of it is "inseparably associated with the humiliation of the empire." Missionaries were thrust upon him through treaties exacted by foreign coercion. The government protects them against its own inclinations and against the sense of the people through fear of foreign pressure. The evangelists are maintained by foreign arms; they live within call of the avenging gunboat; and they are not backward in summoning its aid. Christianity, therefore, wears the aspect of a political conspiracy, hatched and supported by the foreign fabric of China. The suspicion is confirmed by the attacks of missionaries on the chief observance of Chinese life, the link that holds China together. R. S. Gundry describes ancestor worship as "the keystone of the Chinese polity," "the supreme observance and ultimate law of the Chinese social organization." It is the only truly national cult. Around it gathers all that the Chinese hold most sacred and most precious. There is nothing in Christianity that appeals so much to the average Christian, nothing that has sunk so deeply into the minds of the people, as this beautiful and poetic form of worship. The early Jesuits, till Rome forbade them, tried to graft it on to Christianity. The modern missionary, Protestant or Catholic, will have none of it; roundly condemns it as heathenish and idolatrous, as an unclean superstition with which it is impious to parley. And in doing so the modern missionary has earned the contempt and undying hostility of all classes, and rallied all Chinese patriots to the defense of their ancient faith. It was not so that Christianity won its early victories over paganism.

The only explanation of the missionary's presence and propaganda that the Chinaman cannot believe in is the explanation given by the missionary himself. That these strange men and women, wearing outlandish costumes and speaking a bastard Chinese, should come among them solely for the purpose of doing them good, is laughable enough to the Chinaman who remembers the in-

essant humiliations suffered by his country at the hands of foreigners; but that they should proceed to benefit them by declaring war on their great national belief, by trampling on their customs and by striking at the root of their civilization, is simply a puerile contradiction of terms. The Chinaman sees in the missionary the agent of an-

noxiousness, and in his preachings an insidious effort of the foreigners to undermine the Chinese state. And the missionary does a great deal to encourage the belief. His presence in the interior is in itself a violation of a solemn compact. His converts come usually from the lowest classes, from men who have nothing to lose by becoming Christians, dishonest debtors and defalcating trustees in particular; and these he protects with all his strength. He fights their legal battles for them, supplying them with money and advice and securing for them a sort of consular protection, by means of which their suits are transferred from Chinese to foreign courts. The missionaries and their converts constitute, in fact, an imperium in imperio, hostile to the governing classes and oppressive to the poorer natives.

So much for the semi-political objections of the Chinese to missionary exertions. The other objections are still easier to understand. One cannot find a surer way of insulting a man than by trying to convert him. The insult is all the deadlier when one makes no effort to discover what it is he believes and has to be converted from. The average missionary is not well educated. The spirit that urges him to reclaim "the heathen" is not the spirit of the scholar or of one who respects other people's modes of thought, or feeling, or conduct. The missionary in China has rarely studied the philosophy he is intent on overthrowing or the language which must be his chief weapon. The literati have not much difficulty in holding him and his creed up to ridicule, and he puts an easy weapon into their hands by circulating translations of the Bible without note or explanation. He is not over-careful of local prejudices. No Chinaman will build a house without reference to the Feng-shui, the wind and water spirits. They determine the site and elevation, the position of the windows, the size and formation of the gables. A missionary will run up a school or chapel anywhere and anyhow, and so ruin a neighborhood. The Chinese have their own notions of female propriety and reserve. They cannot for a moment be brought to believe that women who live alone in an inland town, or travel without a male escort, or worship in the same church alongside of men can possibly be moral. Their opinions of enthusiastic girls from England and America who scamper up and down the country may therefore be left to the imagination. The offense is all the greater when they adopt a Chinese dress without Chinese customs. No one but the male head of a Chinese family is allowed to teach the female members of it anything at all, and the attempts of the missionaries to teach a woman in believing differently from her husband strike at the base of Chinese society and religion. In China temples, monasteries, courts of justice, and the official yamens are open from daylight until dark, and the seclusion and privacy of Christian churches, and especially the secrecy of the confessional, naturally enough give rise to suspicions of the grossest vice. The monasteries and nunneries of the Buddhists are not famous for the morality of their inmates, and Christian institutions of a like kind are of course supposed to have the same faults. The Chinese are just as ignorant and superstitious as we were ourselves three hundred years ago, just as credulous and just as incapable of weighing evidence. Having an instinctive hatred for missionaries they are ready to believe every accusation brought against them, and such accusations the literati are not behindhand in supplying. That the Roman Catholic orphanages are simply kidnapping agencies where children are done to death for the sake of the medicinal prop-

erties of parts of their bodies is almost a Chinese axiom. And these charges of crime and immorality are not new. They have inspired all the persecutions since Christians first landed, and the failure of missionaries to live them down throws a significant light on the reality of their influence.

From a situation so apparently hopeless the Chinese government itself has shown the best and only means of escape. The proposals it put forward after the massacre of Tien Tsin in 1870 would solve the problem, if adopted and faithfully acted on by the missionaries. They proposed (1) that orphanages and infant asylums should be abolished, or their labors restricted to the children of native Christians unable to rear them; (2) the women under no circumstances should be admitted into chapels or other establishments, nor should female missionaries be allowed in China; (3) that missionaries residing in China should be amenable to Chinese law and usage; (4) that before accepting any man as a convert missionaries should satisfy themselves as to his moral character, and (5) that the authorities should be consulted on the question of purchasing land for chapels. There were other proposals, but these were the most important, and even they need amplifying. If the missionaries refuse (as of course they would) to return to the treaty ports, it should be made imperative on them to throw open all their establishments of whatever kind to periodic inspection by Chinese officials. So far from hindering their work, this would help it by disposing of the wild beliefs held as to its methods and objects. But, above all, missionaries should be divested of their foreign citizenship, or at least of their right to foreign protection. In no other way can the political element in their propaganda be destroyed. Missionaries declare that they only ask the protection that every dweller in a foreign land is entitled to from his government; but the plea is specious, because missionaries do not behave as ordinary residents. In China, at all events, they appear as conspirators against Chinese society and the Chinese state, and the burden of proof is upon them to show that their propaganda will not have the revolutionary effects that the Chinese know it will have. They could not give a better token of the harmlessness of their mission and of its divorce from politics, and they could not dignify Christianity more conspicuously than by following the example of the early evangelists and refusing to confound the spreading abroad of the gospel with the security of their own persons.

A New Field for Uncle Sam.

President McKinley and Mr. Adee, with the telegraphic aid of Secretary Hay, who is resting at his New Hampshire home, are making some interesting excursions into the domain of world politics, the results of which will be awaited with much interest.

For some unaccountable reason, which is probably not unconnected with a friendly interest in Great Britain's future, our administration seems to have become imbued with the idea that it is responsible for the settlement of the perplexing Chinese question. Having the choice of dropping the miserable

business, withdrawing our troops and discreetly awaiting a favorable opportunity for settling matters with China, or of further entangling us in an international squabble of the first magnitude, the administration has avoided the surely safe course and committed itself to one that will almost certainly lead to disappointment and may eventually bring us to war. It should be clearly understood that the diplomatic battle that has thus been begun is England's, not ours. We have nothing to lose in China; we want no Chinese territory, nor care what Russia or Japan may do. England has much to lose; she seeks territory and fears Russian influence and growth. Unhappily for her, her South African war renders her a very inconsequential factor in the mighty struggle that is but just beginning.

Mr. McKinley kindly comes to her rescue, injects the United States into a distinctly foreign quarrel and tells the European powers how they are to settle their disputes. Russia, of all the nations of the world, is selected for our first real flight into the realm of international diplomacy—Russia with her all-absorbing greed of empire, her utter cynicism and selfishness, her trained and conscienceless diplomats. Mr. McKinley has gravely proposed to the smiling and audacious men who have made and are still making Russia the greatest empire the world has ever known that they take no Chinese territory, and that they acknowledge the Emperor Kwangsu as the supreme ruler of China, and Li Hung Chang as his duly accredited representative for the restoration of order. Russia, it is announced from Washington, has signified her agreement to these conditions, notwithstanding she already has a large section of Chinese territory in her possession, and is more than suspected of having aided the Empress Dowager in her overthrow of Kwangsu.

What this astonishing and inexplicable course on the part of Russia really means, we do not pretend to say, but Russia has never yet willingly abandoned a diplomatic or a military advantage, and it is an entirely reasonable supposition that the purpose of her apparent acquiescence in American dictation having been attained, there will be a sudden change of mind, plausibly attributed, perhaps, to new conditions or to opposition from other powers. It is even now hinted that all that Russia seeks by her complaisance is to make the German Emperor come out into the open and say whether he is after peace or war.

Unless we very much mistake the temper of the American people they will not at all relish their country's entry into international politics as a catspaw of Great Britain. And they will relish it still less for the thought that our direct and simple methods, admirable as they are, are little likely to prevail over the most astute and unscrupulous minds of Europe—those of the Russian diplomatic service.

Missionaries in China.

An article by Sidney Brooks on the "Regulation of Missionaries in China," which appeared originally in the New York Times, was reprinted in The Herald of August 8. Mr. Brooks' contention that missionaries have a great deal to do with the permanent reasons for the Chinese hatred of foreigners and that "of the needless causes of irritation the missionary is easily the most prominent," has provoked some discussion among the supporters of foreign missions, who are not disposed to permit his conclusions to pass unchallenged. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, makes reply to Mr. Brooks in an article which appears in the current issue of the Churchman, date of August 25. Mr. Speer's article is entitled "The Iniquity of Christian Missions in China." It occupies several columns of the Churchman, exclusive of a column and a half of editorial indorsement. In a desire to present both sides of a question that is just now of especial interest to a great many people and in response to a request from one of its readers, The Herald this morning reprints in full Mr. Speer's reply to Mr. Brooks.

With no desire to take sides in this controversy and with full appreciation of Mr. Speer's superior facilities for gaining information of the subject on which he writes we take the liberty of calling attention to certain portions of his article which seem to admit that Mr. Brooks, however unfortunate may have been his manner of making the statement, was not far wrong when he cited the missionaries among the permanent reasons for the Chinese hatred of foreigners.

"Christianity is objected to primarily," says Mr. Speer, "not because of its doctrines or practices, but because it is a foreign religion and because European governments have succeeded in deeply impressing its foreign connections upon the Chinese mind by the way they have made it a catspaw and pretext of political and territorial aggrandizement." The Christian missionary, then, has been made the victim of the duplicity of the Christian government behind him. But how is the Chinaman to discover where the knavery of a Christian nation leaves off and the unselfish singleness of purpose of the missionary begins? To the Chinaman both are foreign; and to be foreign in China is to be the object of suspicion, hatred and violence, whenever and wherever the natives dare. Mr. Speer calls attention to the fact that it is the foreign ministers and not the missionaries who have been the center of attack in Peking. Mr. Speer may also be aware, though he makes no mention of it, that thousands of native converts are reported to have been slain in the recent uprising and that the missionaries themselves have been making a general exodus from the empire. Evidently the missionary has not succeeded in winning the confidence of the Chinese people to the extent of securing unto himself immun-

ity from the outrages of a general movement directed against the foreigners. It looks very much as if missionaries and ministers look alike to John Chinaman when he is out for foreign blood.

Mr. Speer makes frequent citation from the utterances of officials of the Chinese government to show that the government is not opposed to the missionaries themselves nor to the work of the missions; but he takes violent exception to Mr. Brooks' indorsement of the proposals put forth by the Chinese government itself for the regulation of missionaries after the massacre of Tien Tsin in 1870 and his suggestion that "missionaries should be divested of their foreign citizenship or at least of their right to foreign protection." At first glance this proposition does appear monstrous and startling; but Mr. Brooks' next sentence at least partially justifies it: "Missionaries declare that they only ask the protection that every dweller in a foreign land is entitled to from his government; but the plea is specious, because missionaries do not behave as ordinary residents."

That is perfectly true, in regard to the missionary in China at least. He is not there to engage in trade; he is not a traveler; he is, to the Chinese eye, an intruder. He is there to modify Chinese ideals, to supplant the Chinese religion. More important and significant than all else, to the Chinaman, the missionary is the vanguard of his government; he is the entering wedge that prepares the way for conquest and seizure of Chinese territory by a foreign power. It is useless to argue that this last is through no fault of the missionary himself, but due to the greed and duplicity of his government. It is a fact, recorded in history; and it is a fact broad enough and brutal enough to justify Chinese hatred of missionaries for all time to come.

"If missions had been let alone," says Mr. Speer, "free from the burden of political blunders or misdeeds of the West, * * * Christianity would have made its way, as it has been making its way in a hundred fields in China, without political support and with the increasing favor of the people." But missions have not been let alone; and there is no indication that they will ever be free from political blunder and crime, so long as the missionaries are protected by special treaty provisions and the governments back of them are thus empowered to press indemnity claims for injury to the property or persons of the missionaries.

The Chinese people do not want missionaries and do not readily assimilate the teachings of Christianity. The Christian missionary preaches one thing; the Christian nation back of him prac-

tices something quite different. The impress of the nation is deeper than that of the missionary. Let the preacher of the Gospel of Christ who feels called to the Chinese field enter it as missionary and not as a citizen of one of the great foreign powers, backed by the navy and army of his government. It is true his life might be sacrificed to the cause of

preaching the gospel to the heathen, but that sometimes happens under existing methods. The proposed change would result in this advantage: The Christian nations of the world would be deprived of the opportunity of waging wars for territorial aggrandizement on the Chinese, on the plea of indemnity for the killing of a missionary. The cause of Christianity might progress no more rapidly in China than it does under existing conditions, but history might be spared the record of a few national crimes.

THE INIQUITY OF CHRISTIAN MISSIONS IN CHINA.

Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, in the Churchman.

There appeared a few days ago, in the New York Times, an article by Sydney Brooks, entitled "Regulation of Missions in China." Its main propositions were that missionaries have no right to be in the interior of China, and that, whether there or on the coast, they are supported only by foreign arms, that they are ignorant, untactful and troublesome, and doing not a little evil, and that they are responsible for the present difficulties. The remedy proposed is that missionaries should be deprived of their foreign protection, and even of their foreign citizenship.

A good deal of this sort of thing has appeared in the newspapers lately. It is easy to write, for it requires no patient study of facts, and it pleases many people, who are not reluctant to find reasons for refraining from supporting the missionary enterprise. And it is, in the main, harmless. Indeed, it is encouraging in a way, for it shows that some who would be glad to pass missions by as unimportant and ineffectual are forced to confess their power. Such articles are scarcely worth answering, save to call attention now and then to their extravagances and to make them an occasion for setting a little more clearly before the public the significance and character of Christian missions.

Mr. Brooks' article especially would not call for notice if it were not for its plausibility and the publicity it has received. It is not original, it is not intelligent, and it is not true. It is in part a condensation of Alexander Michie's books on "Missions in China," and "China and Christianity," with scant credit given to Mr. Michie, and with little of that "openness of mind" which the author credits to Mr. Michie, and which saves that stringent critic from the unpleasant spirit and the indiscriminate sneers of Mr. Brooks, and from some of his blunders. "The Chinese," he says, for example, "cannot for a moment be brought to believe that women who * * * worship in the same church along side of men can possibly be moral." There are tens of thousands of Chinese temples which testify against this judgment. There are no separate temples, or hours of worship for men and women in China. "Men and women," as a correspondent of the China Mail writes, "come and go (in the temples), acquaintances and absolute strangers elbowing each other, rubbing against each other, tens and scores and hundreds of them." That has been Chinese usage, and is not regarded as an outrage on ethical propriety. As a matter of fact, Christian worship is more orderly, more ethically correct than the worship in Chinese temples. Let any traveler attend the most popular temples in Canton, for example, and then any Christian chapel or church, many of which have partitions separating the sexes, and contrast them. It is true that the infamous publications sent out by Chou Han from Hunan made some such criticism as that of Mr. Brooks; but it was with slanderous and malicious purpose, and the temples of Hunan daily refuted his falsehood.

MR. BROOKS IN ERROR.

Each of Mr. Brooks' propositions is surrounded by such misinformation. He alleges that the missionary's "presence in the interior is in itself a violation of a solemn compact." What compact? Residence and acquisition of property by missionaries in the interior of China are guaranteed by clear treaty provisions, confirmed by imperial edicts, and acknowledged by the Chinese officials. The British treaty of 1858, Article XII., contains

the words, "British subjects, whether at the ports or at other places, desiring to build, etc." More than once Consuls and Chinese officials have interpreted these words as giving the right to reside and purchase property in the interior. In some treaties (Netherlands, Austrian, Spanish) it is declared that merchants "shall not be at liberty to open houses of business or shops in the interior"; but no treaty contains such restrictions as to missionaries. In the Chinese text of the French treaty of 1858, Article III., it is stated, "It is permitted to French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure." Whatever questions others may have raised about this clause, the Chinese Government has never denied its authenticity or validity. Indeed, Chinese officials of their own accord have often extended these rights to missionaries, and on the declaration of war between China and Japan, the Chinese Foreign Office at Peking addressed to the ministers of foreign countries a memorandum requesting them to notify missionaries to remain at their posts, and promising all such the protection of the Chinese government. The rights of merchants and traders to reside and purchase property in the interior are far less solidly established than those of missionaries. Indeed, the Netherlands treaty, which in Article III. denied to merchants the right of carrying on business in the interior, provided in Article IV. that "Netherlands missionaries of the Christian religion, intent upon the peaceful propagation of the Gospel in the interior of China, shall enjoy the protection of the Chinese authorities." I ask, What solemn compact is violated by the presence of missionaries in the interior?

But it is asserted also that the missionary is "supported and protected by foreign arms," that "the evangelists are maintained by foreign arms; they live within call of the avenging gunboat, and they are not backward in summoning its aid." The Presbyterian board has 21 stations in China, at which missionaries reside. These, nine at the most are within re-

of gunboats. The great majority of missionaries are in the interior, and I do not believe that Mr. Brooks can cite one instance where missionaries alone have summoned a gunboat's aid. There may have been such, but I cannot remember one. Large bodies of missionaries in China are opposed on principle to doing such a thing, and of those who are not, the majority would rather suffer the petty difficulties of oppression and injustice than resort to such an extreme measure; and have so suffered quietly, or resorted only to peaceful representations to their consuls. But doubtless Mr. Brooks does not intend to be taken literally here. If he does, then I have only to say that his statement is false, most of all, his declaration that the missionaries are not backward in appealing for armed interference. I suppose he means, however, by these reckless statements, only that "missionaries were thrust upon him (the Chinese) through treaties exacted by foreign coercion" and that the Chinese "government protects them against its own inclinations, and against the sense of the people, through fear of foreign pressure." He neglects to state that the wars which were terminated by these treaties were fought for the sake of commerce, and the first one, as the Chinese maintain, in behalf of a ruinous and abhorrent traffic; that no war has ever been waged nor any battle been fought for the imposition of missionaries upon China or for their protection. And the implication of this second quotation I have just made from his article is the common and erroneous one that the Chinese government has a peculiar dislike of the missionaries as such, while it has learned to endure other foreigners.

MISSIONARIES HIGHLY ESTEEMED.

"When the ordinary foreigner is tolerated," says Mr. Brooks, "they (missionaries) are hated." "The trader, the consul and the diplomat have won their position. They are not liked, but they are acquiesced in." Now it is significant in the very document to which Mr. Brooks appeals as proposing "the best and only means of escape" from present difficulties, the Chinese government declares, "The Chinese government * * * is not opposed to the work of the missions." Innumerable edicts and proclamations have commended the missionaries. I have before me a copy of one of these issued by the Emperor in 1844, sixteen years before the treaties which Mr. Brooks says thrust missionaries on China. The Rescript of Prince Kung, issued in 1862, declared: "The missionaries are well-disposed men, and are in their own country greatly respected by others, and whereas

their first object is to instruct men to do good, they must be treated with more than usual high consideration." Scores of proclamations to the same effect have been issued by local prefects. One issued in 1895, by the prefect of Nanking, will serve as illustrative of many: "Now having examined the doctrine halls in every place pertaining to the prefecture, we find that there have been established free schools where the poor children of China may receive instruction; hospitals where Chinamen may freely receive healing; that the missionaries all are really good; not only do they not take the people's possessions, but they do not seem to desire men's praise. * * * Although Chinamen are pleased to do good, there are none who equal the missionaries." Prior to the issue of this proclamation, the magistrate invited the missionaries to dinner, and treated them with unusual honor. If it is said that these utterances are insincere, and exacted by "fear of foreign pressure," it may be replied that there are too many cases in which such suspicions can be proved to be unfounded.

I do not cite these edicts as worthy of acceptance at face value, but only as supporting the assertion that the official utterances of the Chinese government are favorable to missions, and that the insinuation that Christian missions, as such, are detested by the Chinese is unjust. Christianity is objected to primarily not because of its doctrines or practices, but because it is a foreign religion, and because European governments have succeeded in deeply impressing its foreign connections upon the Chinese mind by the way they have made it a catspaw, and pretext of political and territorial aggrandizement. This view is easily capable of proof. The very placards and publications which produce anti-missionary disturbances speak of the missionaries not as Christian propagandists, but as foreign intruders. "Attack and beat the foreigners." "Determinedly destroy the Western men." These are specimens of Hunan mottoes. "All dealings with foreigners are detestable. These men have no fathers or mothers. Their offspring are beasts," is a sample Canton proclamation, scattered in a city where the Chinese have been dealing commercially with foreigners for hundreds of years. Such placards are issued where there are no missionaries. As soon as news arrived that Shashi was to be made an open port in 1896, anti-foreign placards were posted over the city. There have been, and according to ex-Consul Read, are no missionaries at Shashi. And outrages are not confined to the persons of missionaries. Mr. Margary was not a missionary, and it is the ministers, not the missionaries, who have been the center of attack in Peking.

PROMINENCE OF THE MISSIONARY.

The missionary appears prominently because he is everywhere. He is the only foreigner that most of the Chinese see. He lives where no trader will go. And so he bears the brunt of anti-foreign dislike. For this his reward is the sneers and ignorant reviling of men like Mr. Brooks. The missionary is doing his work, but he is doing, too, the work of civilization. He is its vanguard. As has been well said, "China has been opened professedly by treaty. There is an enormous amount of personal and friendly contact work to be done and that is being done by missionaries on a scale of magnitude, with a diffusiveness, and general tactfulness, that entitle them to commendation, and not censure." The missionary is helping to open the empire, while the reactionary mandarins want to keep it shut. He is indomitable. He has a motive which makes life and comfort of secondary consequence. He secures a lodgment where civilians would fail. "He gets access to the people; he talks to them in their own mother tongue; he shows them that the foreigner is not the horrid monster he has been pictured to them; but a human being like one of themselves—a man who knows how to be neighborly and courteous, and pays his debts and can be trusted; who visits the sick and helps the poor, and evidently seeks the good of the community where he is. His notions as they consider them, about a resurrection from the dead and a future life, may not interest them much; but the man himself they do appreciate, and they say that if all foreigners conduct themselves like that, they cannot be such a bad lot after all."

But this is not Mr. Brooks' view. In his opinion, missionaries are "not well educated," are untactful, careless of local prejudice, speaking a "bastard Chinese," guilty of "blundering provocation," ignorant of "the philosophy he is intent on overthrowing or the language which must be his chief weapon," bigoted and sectarian,

"enthusiastic girls who scamper up and down the country." I should like to have the names of the missionaries in China with whom Mr. Brooks is personally acquainted, and who have supplied him with that knowledge of them and their disgraceful defects which alone can entitle a man to issue such a slanderous representation. I know more than two hundred missionaries in China, and am familiar with the methods of selection and the requirements of the various missionary boards and societies at work there, and I have met also many foreigners in China in other occupations, and I place my knowledge against Mr. Brooks' ignorance in saying that the average missionary is far better educated, better bred, more familiar with the people, their language and their thought, and infinitely more in sympathy with them, than the average foreigner, and that no other foreigners in China, merchants, traders or diplomats, are superior to the best missionaries, and very few of them their equals. With that openmindedness which Mr. Brooks so admires in others, Mr. Michie avoids any such indiscriminate abuse as Mr. Brooks allows himself in his unrelieved picture of missionary incompetency. "The great service which missionaries have rendered to the cause of knowledge can never be forgotten," wrote Mr. Michie, seven years ago. "It is to their labors that we owe what we know of the Chinese history, language and literature. Missionaries compiled the only dictionaries as yet in common use; a missionary translated the classics into English, laying the whole world under perpetual obligation; missionaries have explained the Chinese religions. A missionary has quite recently made a valuable contribution to descriptive anthropology, the first attempt at a systematic analysis of the Chinese character. And, turning toward the Chinese side, the missionaries have the credit of awakening thought in the country, and their great industry in circulating useful and Christian knowledge in vernacular publications of various sorts, though comparatively barren of the result in its main purpose, has

spread the light of Western civilization far and wide in the Empire. The benefits conferred on China by these literary labors, and especially by medical missions" (for which Mr. Brooks has not one appreciative word), "are fully acknowledged by educated Chinese who have no leaning toward Christianity as a religion." Li Hung Chang is one of these. "You have started," he told the representatives of missionary organizations in New York, September 1, 1896, "you have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West."

MISSIONARIES ARE INTELLIGENT.

The missionaries are the most intelligent foreigners in China. They are the true representatives of the West. They are organizing the schools and colleges which the Chinese themselves are founding. They have been interpreters for our consuls and ministers. For years a missionary did the work of the American legation in Peking, while others bore the title and the credit. And these are not merely exceptional men. Almost all missionaries are required to pass language examinations, and if any fail to acquire the Chinese, they are quietly retired. As for their being poorly educated, almost all the men sent from America are college graduates, and the women far better educated than ordinarily well educated women at home. Mr. Brooks could learn many things from a proclamation of the prefect of Paoingfu in 1895, in which he said, The missionaries "are chosen from men of superior character and learning, who, after successfully passing an examination, are suffered to come out to China. Moreover, none of the missionaries of these societies come at the commission of their sovereigns, nor are they animated by any other motive than to obey the last command of Jesus, who bade all His followers without fail to preach the religion far and wide, and thus fully attest the sincerity of their faith and love. Refusing to do this, though members of the society, He could not recognize them as of the highest character."

Mr. Brooks condemns the missionaries for their hostility to ancestral worship, their contempt for Chinese superstitions like fungshui, or geomancy, the seclusion and secrecy of their converts. As to ancestor worship, a few missionaries plead for toleration, but the great majority believe that the rites of worship are idolatrous, though at the same time they appreciate the immense value of the spirit of filial piety, and endeavor to preserve

what is not idolatrous in it. As to local geomantic prejudices, perhaps headstrong and thoughtless men have sometimes acted unwisely (can Mr. Brooks give instances?); but the missionary is the last person to view the animosity of the people with indifference. He wants to gain a hospitable entrance and to conciliate the people, and succeeds in doing so. "To the credit of the missionaries," says Mr. Michie, who denies the spontaneous friendliness of the people to missionaries, which no one asserts, "it must be said that wherever they settle they gain the affection of many of the natives." As to the secrecy of Christian work, Mr. Brooks is referring evidently to Roman Catholic missions, as he singles out "especially the secrecy of the confessional." I shall not speak of this, save to say that Protestant churches, schools and hospitals are ever open to inspection, and invite the fullest scrutiny.

As to the protection of converts, Mr. Brooks charges that they come usually from the lower classes, that they are dishonest debtors who want protection from Chinese courts. The missionary "fights their legal battles for them, supplying them with money and advice, and securing for them a sort of consular protection by means of which their suits are transferred from Chinese to foreign courts." This question of the protection of converts is to many missionaries a difficult one. Some will not touch the lawsuits of native converts at all. Others will interfere only in cases of persecution because of their religion, while still others insist that these are just the cases in which there should be no interference. That there is possibility of abuse here, all missionaries admit. One of their most difficult tasks is to sift the motives of inquirers, in order to refuse those who want to join the church for the sake of such help. The practice of missionaries is not uniform as yet, but the principle on which all Protestant missions act is to avoid interference as far as they can possibly do so, and to exclude this political element from the church. This is a point on which they part widely from the Roman Catholics. They flatly refused to accept the privileges secured to the Roman Catholic missionaries by the French minister in 1839, enlarging their political influence and prescribing certain rights of visit and communication between Catholic missionaries and provincial officials, which the latter had previously refused. As the bishops of the Anglican Communion in China wrote to Mr. Conger, "We have no wish to complicate our spiritual responsibilities by the assumption of political rights and duties, such as have been conceded to the Roman Catholic hierarchy." Mr. Brooks' contemptuous opinion of the character of the converts has been sufficiently belied by the heroism with which scores, perhaps hundreds, of them have met death without denying their faith, when a little of that hypocrisy which, according to Mr. Brooks, brought them into the church, might have saved them in their time of trial.

For this time of trial, Mr. Brooks holds the missionaries responsible. "Of the needless causes of irritation the missionary is easily the most prominent." And he begins his article by discrediting the plea which the missionaries may make, that the political pressure of the West and the seizure of territory and "the endless demands for concessions are the real occasions of this semi-national uprising." Well, let some one else than a missionary be heard. Mr. Barrett, formerly minister to Siam, is as reliable a witness as Mr. Brooks. "The spread of Christianity in the province of Shantung," he says, "met with few checks until the commercial spirit of a great European country apparently inspired it to seize a portion of Chinese territory and a port in this province. * * *

Whenever it was my privilege to discuss anti-foreign sentiment with intelligent Chinese, I found invariably that they placed the chief blame upon the land-grabbing spirit of the European countries." Surely the Chinese government itself is competent to testify on this point, and this is its judgment, put forth in an edict issued in July: "Since the first days of our dynasty all the foreigners coming to China have been invariably treated with liberality, and coming down to the eras of Taokwang (1821) and Hienfung (1851), we concluded with them treaties of commerce and intercourse and conceded to them the right of propagating Christianity. Latterly, however, the foreigners have come to encroach on our territories, to rob us of our good people and to plunder by force our properties, thus trampling under their feet this favored land of ours. Thus have they deeply wronged us, and the results have been the destruction of their churches and the murder of their missionaries."

But it is not right for the sake of argument to assent to such a partial statement.

A dozen things enter into anti-foreign feeling in China. Its sources are found in the Chinese officials, their character and their education, in the agents of foreign powers, in the Chinese people, in the spirit of Western people, in foreign trade and its representatives, in the Roman Catholic Church, in the Protestant missionaries also, and in the history of China's relations with the West. It is unphilosophical as well as unfair to single out any one of these and lay the blame there alone. As Mr. Brooks himself admits, "possibly most of the antagonism is fundamental." Assuredly it is; but not, as he says, "inevitable." If missions had been left alone, free from the burden of the political blunders or misdeeds of the West, and especially free in the case of Roman Catholic missions, from the patronage of France and now of Germany, while the mistakes of individuals and of the movement would have caused some difficulty, this would have been easily lived down, and Christianity would have made its way, as it has been making its way in a hundred fields in China, without political support and with the increasing favor of the people.

MR. BROOKS' PROPOSITION.

"In that case," Mr. Brooks might ask, "why is not my suggestion acceptable, namely, that missionaries should be divested of their foreign citizenship, or at least of their right of political protection? In no other way can the political element in their propaganda be destroyed." That is a question which I shall answer, not as one who sympathizes with missions, but as a citizen of the state. (1) Such a course would be treason to civilization. The missionary is its forerunner. He makes way for light and human movement. But beside that, to remove from him the shelter and protection of the government is to imperil every foreigner. The Chinese does not stop to distinguish. To put the missionary at his mercy and to acknowledge the right of the Chinese to expel or exclude or assassinate him is to take one step toward gratifying the Chinese desire to ex-

clude all foreigners. (2) Such a course would be criminal. It would be the announcement to China that the missionary was fair game. "Steal his property, kill him, outrage the women," it would proclaim. "We will not interfere. We leave them to your barbarous and hideous cruelty to do with as you please." If certain rights had never been granted, to refuse to grant them now would be one thing. Having been granted, to take them away is quite a different thing. (3) Mr. Brooks' proposal is childish folly. He might as sensibly propose that missionaries' passports should be vised by the man in the moon. This country does not denationalize its citizens, least of all its best citizens. Wherever in this wide world they go, they go under the shelter of its flag, and secure in its certain protection. (4) Such proposal is insolent effrontery. The missionary is to be denationalized. There is no provision for naturalization of foreigners in China. The missionary is to be a man without a country. The American harlot in Shanghai can fly the Stars and Stripes over her brothel. The American saloonkeeper can demand the consul's protection in Tien-Tsin. But the missionary, teaching, preaching, healing the sick, is to be an alien and a stranger. Sydney Brooks (I invent the illustration) selling rum in China can claim the rights of his nationality and stand with its whole power behind him. Phillips Brooks preaching the Gospel in China is an outcast, a political pariah. I find it impossible to suppress a feeling of stern indignation at such an infamous and contemptible proposal, infamous and contemptible in its view not so much of the rights of missionaries, as of the duties of civilized states.

A WORD TO THE NATIONS.

But Mr. Brooks alleges that something must be done to regulate the missionary. "Until his relations with the Chinese people and the Chinese government are radically altered, there can be no hope of settled peace." The shortest answer to that is a flat contradiction. Rather let the European nations stop using missions as the "advance agent of annexation." Let them deal honorably and firmly with China. Let them repent of their folly in throwing away the unparalleled opportunity for peaceful reformation presented in 1898, by the Emperor and Kang Yu Wei—an opportunity produced by missions, and atone by helping China to break with her iron conservatism and shake loose her grave clothes.

And, lastly, and not to follow Mr. Brooks beyond this, even into his curious appeal to the early history of Christianity, the missionary's influence, he holds, is sub-

versive, and his propaganda will have revolutionary effects. In a sense, this is not true. The missionary's work is not destructive. It works in the lines of national character and qualification. Christianity has adapted itself to more peoples, and more diverse peoples, than any other religion, and it is compatible with any orderly and righteous government, of whatsoever form. It does not attack the Chinese political system or social life. Yet in a sense the charge is true. Christianity is a power of upheaval and renovation. It turns the world upside down. It begets wrath against injustice, eagerness for liberty, impatience with ignorance and sloth, and passion for progress. It has done this in China. It will continue to do this in China, whether in war or peace, with the sympathy of the Christian nations or with the petty criticism and futile opposition of newspaper publicists. That is its mission in the world. In his naive language, the prefect of Paotingfu suggests that, if men do not perceive it, and are not in sympathy with it, they cannot, by the judgment of Jesus, be regarded "as of the highest character."

SPREADING GERMAN TRADE

TRUE INWARDNESS OF GERMANY'S DOINGS IN CHINA.

Herr von Buelow Says the Country Will No Longer Exclude Herself from Promising New Markets—China Must Not Treat German Interests as Subordinate to Others.

Special Cable Despatch to THE SUN.

BERLIN, Dec. 6.—The debate on the Government's Naval bill was begun in the Reichstag to-day. Speeches were made in favor of the bill by the Chancellor, Prince Hohenlohe; Rear Admiral Tirpitz, the head of the imperial Admiralty, and Baron von Thielmann, Secretary of the Imperial Treasury, formerly German Ambassador to the United States, all of whom spoke upon the lines of the Emperor's address at the opening of the session. Herr Schoenlank, Socialist, asked that information be furnished to the House regarding the German adventures in Hayti and Kiao Chou Bay.

Herr von Bülow, Minister of Foreign Affairs, said that the Government could not yet make any statement on the subject, as the diplomatic negotiations were still unfinished. Nevertheless, he said, he might say regarding Hayti that the Government was not satisfied with the mere liberation of Herr Lueders, but desired in addition adequate reparation for the wrong which had been done to a German subject, and proper indemnity to the sufferer himself. He hoped that Hayti would comply with the moderate demands made by Germany. Anyway, he said, Germany had the power and would enforce her rights.

Referring to China, Herr Von Bülow said that Germany would not rush into a conflict at Kiao Chou Bay, but she could no longer exclude herself from sharing the promising new markets. The time had passed, he said, when Germany was content to look on and see other countries dividing the world among them, while Germany "contented herself with a place in heaven." The intentions of Germany toward China were benevolent. She would not provoke nor seek a breach of her ancient friendship with the Celestial Empire.

The negotiations which were now proceeding, Herr von Bülow continued, were not hostile to the interests of the other powers, but Germany could not permit China to treat German interests as subordinate to those of other nations. The speaker concluded his remarks amid loud and long applause by saying: "We will not put other people in the shade, but we claim for ourselves a place in the sun."

A foreign writer recently said: "Germany feels more and more the need of foreign markets. She has ceased to be a preëminently agricultural country and is becoming every year more and more an industrial and commercial country. In 1882 of every 1,000 persons 425 were supported by agriculture and only 355 by industry and 100 by commerce. In 1895 the proportions were already nearly reversed, 391 per 1,000 derived their livelihood from industry, 115 from commerce, and only 357 from agriculture. Foreign markets must, therefore, be secured abroad for the surplus production of her industry, and, on the other hand, food and raw materials must be obtained in increasing quantities from abroad."

THE EASTERN QUESTION.

Germany's Bold Stroke in China—Evidences of an Anti-British Combination—Russia Certainly, and France Probably, in the Deal—England's Cautions and Watchful Attitude.

LONDON, December 22.

In a former letter I alluded to the conviction entertained by shrewd Japanese students of European politics, that the eternal Eastern question would find its solution, not in the Levant, but in the far East. The rapid development of events in that quarter of the globe during the last fortnight promises to bear out the Japanese view sooner than the Japanese themselves seem to have expected. And, possibly, it is the conviction formed by some at least of the European Powers, that Japanese policy has discerned rightly the near future, that has urged those Powers to precipitate events.

The boldness and ostentation with which Germany suddenly resolved on the seizure of Kiao-Chau was of too provocative and theatrical a description not to signify more than its avowed object indicated; while the naval and military force sent out is so far in excess of the needs of an occupation already effected and secure, that it must obviously be intended for designs still more extensive. Yet up to a couple of days ago the British press persisted in a tone of assumed indifference. By indulging in cheap wit over the German Emperor's magniloquence and his brother's abject laudations, and by making merry over the insignificance of the German display, when compared with England's naval might, it only veiled transparently a very prevalent feeling of annoyance and pique.

No doubt the Kiel speeches were extremely ludicrous in English, and Englishmen have often made fun of the hyperbole of American spread-eagleism. But the scope and significance of national demonstrations must be measured by the psychological disposition of each people and by the style and character of their language. Now, the Germans, though individually phlegmatic, are extremely emotional on public and national occasions. As a nation they are in that stage of youthful exuberance and aspiration, when people are apt to seek expression for their feelings in high-flown language. Elizabethan English is full of it. Parts of Pitt's and Canning's speeches would be impossible in Parliament to-day. Moreover, the German tongue, though it has served as the vehicle of some of the most transcendental philosophy, is tinged by the still strong tradition of chivalry, feudalism, and divine right, with the vivid coloring of exaggeration, adulation, and even servility. "I kiss your hand," is an every-day greeting, and, as a matter of fact, guests always kiss their hostess's hand on rising from dinner. "I recommend myself to you," and "your most devoted servant," are the proper greetings on approaching and taking leave of a more or less respected person. "Hochwohlgeborenen" (highly well-born) appears in German addresses as indiscriminately as esquire in English, and "Aller durchlauchtigster, allergrossmächtigster, allergnädigster Kaiser und Herr" is the old traditional form of addressing the Emperor of which Prince Henry made use.

As regards the Emperor's decidedly provocative allusions to the "mailed fist" and to the determination of Germany to make her power felt beyond the seas, it would be an error not to see in these declarations a very high political significance—signifi-

915 by the very fact that they were not
916 response to any provocation. The British
917 then appears to have made this mistake,
918 if convinced of the significance, to have
919 ayed to dissemble very awkwardly feelings
920 of deeply seated pique and jealousy.

Although self-delusion is very seldom indulged in by British journalists, in this case they have insisted, with a determination amounting almost to wilful blindness, denying up to yesterday that there is, or could be, any understanding between Germany and Russia in respect to China; and they appealed to the violent anti-German tone of some Russian prints. Every indication, however, pointed the other way. Experience has shown that the Russian press is manipulated, not to enlighten its readers, but to darken political issues. Germany, considering her peculiar position in Europe, would not have embarked on what seemed a desperate adventure without a previous understanding with Russia. Moreover, it was sufficiently clear that the Emperor's demonstrative proceedings were addressed not to Russia, but to England; while the onslaught of certain Russian prints was intended to encourage England to show, on her part, unfriendliness towards Germany. Of course an immediate outbreak of hostilities was not in question. But the policy of Germany and Russia, in the first place, and of France, in a second degree, has steadily aimed for some considerable time past, either to force England into a position ultimately resulting in active hostilities against the combined Continent, or to inflict on her rebuffs and exact concessions humiliating to her pride and destructive of her prestige.

That some such secret understanding now binds these three Powers is beyond doubt. It is the outcome of their cooperation in depriving Japan of the fruits of her victories; but its scope has gradually extended over the whole range of Chinese affairs. Eventually it must influence even the trend of European politics by giving effect to the German Emperor's persistent endeavors to establish more friendly relations with France and bring about a continental coalition against England. Of these endeavors, persistently but noiselessly carried on, the British government has been perfectly cognizant; and therefore its attitude has been extremely wary, making all possible concessions to France, sacrificing much in order to maintain the European concert and remain within it, and, above all, provoking with consummate skill and with as boundless cruelty, those successive disturbances and complications in Turkey which were intended to compel Russia to keep her attention fixed on the Levant. Thus she was allowed no leisure to act in the

far East, as she was fully determined to do, before Japan had time to recoup from the last war, reorganize and strengthen her army, and complete the construction of the ten formidable ships of war by the accession of which her navy will become more than a match for that of Russia. For the ultimate fate of Corea must inevitably lead to collision between these two competitors for its inheritance. The moment, however, Japan is ready as an available ally, England will not hesitate to assume a different tone in the far East. She would then have within reach what she now lacks: a first-rate land force in sufficient numbers to make extensive military operations in China possible and at the same time release a portion of her own fleet for action in other seas.

The continental Powers were cognizant of these calculations; and consequently it was their interest not to allow the delay upon which their realization depended. As soon therefore as Greece had received her

quietus, and Russia's understanding with Austria imposed tranquility on the other Balkan states, Germany undertook to make the first move. The time suited admirably the German Emperor, since the popular enthusiasm which the proclamation of his "world-policy" was sure to evoke served to insure the adoption of his naval scheme. With remarkable dexterity he has, at the same time, fathered the cause of the missionaries as a sop to the Catholic party, whose vote in Parliament is essential to the success of the navy bill. How accurately the whole *modus operandi* was prearranged is now evident; for, hardly has the German flotilla set sail for China, when Russia makes her preconcerted move, and it is only now that some of the British journals are constrained to admit the existence of an understanding. It will be placed beyond the possibility of doubt when the third confederate, France, takes a parallel step, as she is fully expected to do before long.

The promised temporary nature of the occupation of Port Arthur by Russia is, of course, one of these fictions with which Asiatic statecraft loves to gloss over the necessity of forcible concessions. As, however, it is declared to have been affected with the entire consent of China, it renders any arbitrary counter-move on the part of England extremely difficult. It will be remembered that last autumn a secret treaty was reported to have been negotiated by Count Cassini, the Russian Envoy at Peking, whereby China allowed Russia to use Port Arthur as the terminus of a branch line, through Manchuria, of her great Siberian railway, and that Kiao-Chau was leased to her for fifteen years as a winter naval station. The treaty was denied at the time, but I was then able to assure you of its existence in substance. It is now placed beyond dispute, since its effective development is manifest. Kiao-Chau passes to Germany, while Port Arthur becomes virtually a part of the Russian empire. But, as it would have become equally an integral part of Russia, if used only as a terminus, and as the treaty secured to Russia also Kiao-Chau, the question arises, Why this graceful concession on the part of Russia to Germany?

A glance at the map will make this clear. Japan had seized during the war the two great fortresses which control the entrance to the Gulf of Pechili, and the way, through the Taku ports, to Peking. The European coalition compelled them to evacuate Port Arthur, to the north. But as a guarantee for the full payment of the war indemnity they still hold Wei-hai-Wei, situated on the northern extremity of the great Shantung peninsula, on the southeastern bend of which is the magnificent bay of Kiao-Chau. It was never thought likely that the Japanese would voluntarily relinquish their hold on Wei-hai-Wei. By consenting, therefore, that the Germans (who naturally aspire to the possession of the entire peninsula) establish themselves on the flank of the Japanese position, Russia has very cleverly insured to herself the active support of Germany in her inevitable struggle with Japan. The threat, therefore, of the "mailed fist" would appear to be aimed at Japan; while it is pretty clear that the Russian sphere of influence includes the whole of northern China, Germany being given free scope in mid-China. The two imperial neighbors are old hands at such transactions, the partition of Poland serving them as a precedent, and the *tertius alter* being, in this case, not Austria, but France.

In view of these far-reaching eventualities, the British, who have a formidable fleet

of twenty-eight ships in these waters, have begun to stir in earnest. Their mode of action will consist, according to all appearances, in a benevolent and disinterested protection of the menaced territories of the poor Chinaman. The *Times* is strongly of opinion that the occupation of the Chusan Islands, as controlling Shanghai, will be very much to his advantage; others suggest the seizure of the island of Quelpart, south of Korea, while that enterprising journal the *Daily Mail* already proclaims the begetting of "a new British Empire," China having implored England to take under her protection the valley of the Yangtze River, a vast country, with untold wealth and hundreds of millions of inhabitants.

Thus the centre of interest in world politics has all at once been transferred to the far East, and as Japan is hardly likely to submit to the partition of a heritage which she first has shown to be available, the new year promises developments of a very lively description. It is but fair to acknowledge the thus far successful efforts of the Powers to keep the peace in Europe. But it becomes more and more clear that this peace can only be maintained by an extra-European activity, which must inevitably lead to collision. The enormous growth of population, the fierce competition in the extension of trade, the struggle for the acquiring of wealth—all intensified by a prolonged peace under a crushing taxation and stupendous armaments—necessarily urge European nations to seek relief in other continents. It is true that the British press, since England was not this time first to move, made a feeble effort to convince the Germans that the proceeding was discreditable and mean. But having been reminded that their own colonial empire was built up by acts of far greater iniquity, and Professor Bryce having only the other day admitted that great empire builders such as Drake were no better than pirates, those half-hearted denunciations have been dropped, and the true undercurrent of self-interest has once more gained the ascendant. The cry now is that England also has interests in the far East. In fact, she already has extensive possessions there. She is the premier Power in the Pacific. Her trade with China dwarfs all others. She must, therefore, get more territory. True, the unfortunate Chinamen have done her no wrong. They have not even obliged by killing a few missionaries. But they must pay for the rival ambitions of European Powers. It is much to be apprehended, however, that this time it is the European and Christian Powers who will themselves pay for a long score of iniquity and injustice.

S. K. D.

ALL GERMANY'S FAULT

THE RUSSIAN PRINCE OUKH-TOMSSKY SAYS SO.

Com. Advantage
The Russians Do Not Want Trouble in China—Nor Any Part of the Country—The Chinese Are Right to Fight—The German Government Has Exasperated the Chinese and Evidently Means to Make More Trouble — The Prince to Visit the Tolstoi Settlement in Canada. *Aug 27, 1900*

Prince Hespere Oukhtomsky, personal friend of the Russian czar, who is now in this city on his way to China, discussed the situation in the Far East in the Holland House this morning. He said the allies were too rash in advancing on Peking and that the step might prove a source of innumerable difficulties.

"If it is true that the Chinese government has fled, the allied forces may find themselves in an unenviable predicament," he said. "You cannot have one and the same country ruled by two different governments at the same time, and this is exactly what would be the case should the allies establish a government in Peking while the Chinese throne continued to run things from its hiding place in the mountains.

"We in Russia are inclined to sympathize with the Chinese. We feel that Germany is to blame for the entire difficulty, and that at the bottom the movement which resulted in the present conflict was a praiseworthy effort on the part of the Chinamen to defend their country against unjustifiable German encroachment.

"To be sure, many of the Boxers are plain robbers and cutthroats, but these form only the worst part, the scum of the movement, which in its essence is based on a most natural desire to put a stop to practices on the part of some foreigners which no country would stand for a single day. Talk of the atrocities committed by the Boxers! Should the Germans attempt to act in some other land as they have acted in China they would be torn to pieces. Viewed in this light, the Chinamen have behaved toward the foreigners with remarkable patience. Yes, we in Russia sympathize with the Chinese, and it seems strange that liberal countries, such as England or the United States, should take the opposite view of the matter and condemn a people because it will try to defend its national independence.

The Boxers are an ignorant lot, but, as I have said, their movement is at the bottom a healthy one. When these Boxers try to destroy the railroad which we are building in Manchuria, and which but for these disturbances would be completed in about four months, we defend our property, but to be allowed to finish this railroad and to run it undisturbed when it is ready for use is all Russia is after. Nothing is further from the thoughts of the czar's government than to acquire the least bit of ground in China. We have no use for it, and the possession of such territory would be a very expensive burden indeed. All the czar wants is peace.

"It is Germany that is spoiling for a fight, and now that Count von Walderssee has been appointed commander-in-chief of

the allied forces, he will try to get as much glory out of it as possible. This may involve us all in fresh troubles. A blow to the allied forces would mean a blow to the prestige of the allied powers in China, a blow which civilization cannot very well afford. But Germany, and by Germany I mean the German government, not the people, for whom I have the friendliest feelings—Germany thinks differently of matters such as these."

Coming back to the Boxers the prince expressed the opinion that the whole movement was the outcome of economic conditions and could hardly be stopped by means of a purely political or diplomatic nature. "China is a country with the largest population on earth, with scarcely a labor market to give employment to the masses. Millions of people are vainly looking for something to do to keep body and soul together. Some of these become highwaymen; others simply lose their patience with foreign intruders such as the Germans, and hold them responsible for their misery. So, upon the whole, progress is just the thing China wants, but this must be given to her in a judicious, humane way, not forced down her throat at the point of the bayonet." In this connection Prince Oukhtomsky said that the part played by the United States in the present conflict was something to be hailed by Russia with pleasure. "I hope you will be opposed to dismemberment of China, which would be a great misfortune," he said, "and that the United States and Russia will go hand in hand."

Prince Oukhtomsky will go to China by way of Canada, where he will stop at Winnipeg to visit the Doukhobors, the Russian sect which, after many years of persecution for its religious belief, was allowed to emigrate to Canada. It was through the efforts of Count Leo Tolstoi that they were at last permitted to leave their native country, and it is at the request of the Russian novelist that the czar's friend, who is also a close friend of the count, is going to visit the Doukhobor villages in the vicinity of Winnipeg.

"I expect to spend a few days with these peasants," said Prince Oukhtomsky. "There are several thousand of them in Canada, and I have promised the count to write about them. He is very much interested in them, so much so that his last novel, *The Resurrection*, was given to the world for the express purpose of devoting the income from the sales to the Doukhobor cause."

The prince also spoke of the order issued by the Holy Synod prohibiting prayers for Count Tolstoi and his burial by the church.

Prince Oukhtomsky discussed, in a non-committal sort of way, the general state of affairs in Russia, and when asked whether it was true that the country was making headway on the road to liberal institutions, he said, with a smile:

"Yes, but we are moving as slowly as the Chinese do." This brought the conversation to the condition of the Russian press, whereupon the prince, whose newspaper, the *St. Petersburg Viedomosti*, is one of the liberal organs of the capital, spoke with much bitterness of the way the German ambassador asked the czar's government to have the newspapers restrained from attacking the German policy in the Far East.

The press is tied and fettered as it is,

BRITISH INTERESTS.

W. P. 24/100

The Missionary Problem in China—Difficulties of the Situation—Criticism of Existing Evangelistic Methods—Clerical and Diplomatic Views—The Decline of the Sunday-school and the Cause—Publishers and Their Readers.

LONDON, September 15.

I have already said something in these letters of the missionary problem with which the Chinese crisis has brought the English churches once more face to face. The discussion, it will be remembered, arose out of the solemn warning which Lord Salisbury, as Foreign Minister, thought it right to administer to the missionaries in such lands as China of the peril which arises from their methods—peril to themselves and also to the interests of the state of which they are the citizens. "Do you imagine," he asked, "that all the people are slaughtered simply because the Chinese dislike their religion?" It is because they and other nations have got the idea that missionary work is a mere instrument of the secular Government, in order to achieve the objects it has in view." What, then, should be done? This is the practical question to which the discussion has led, and the terrible details received this week of the massacre of missionaries at Pao-ting-fu have given to it new point and urgency.

In the first place, it is to be noted that no serious attention is paid to the demand for the cessation of all missionary effort in China—by that I mean that there is no likelihood of this solution of the problem. All the churches cling to missionary effort as a fulfilment of a divine mandate, and to that to which the churches cling the politician in Britain will also adhere. Certain journals—the *St. James's Gazette* among them—have advocated an international agreement to stop missionary enterprise altogether. They argue their case thus:

An experience of nearly two thousand years shows that Christianity makes no progress when brought into contact with Hinduism, Buddhism, or Mohammedanism. It is not only that European missionaries have failed to convert any considerable body of Orientals since they began in the sixteenth century. Hundreds of years before the Portuguese reached Goa, Christianity had been introduced into India. But it made no way. Its few representatives were soaked in the influences of the surrounding paganism, and one of the first duties imposed on the Inquisition by its paternal tenderness for the souls of its flock was to correct the heresies of native Christians briskly. The history of the Jesuit missions in China, the futility of our own efforts in India, and the triumphant resistance of the Chinese to Christian influences in the United States and in Singapore show the hopelessness of all attempts to convert that race. There are other aspects of the matter on which we need not touch, but which must be present to the mind of every sensible man when the missionary question in China is discussed. But since there is this overpowering antecedent, improbability of success, what justification is there for allowing men, women, and children to run the awful risk of missionary work in China? We do not ask the many churches of the Christian world to give up all effort to convert the Chinese. Let them work on those to whom they can preach safely in San Francisco and Singapore. If they can succeed, their pupils will carry the very varying forms of

the creed back to their own country, and the change will be brought about in a natural way. If they cannot do as much as this with all the conditions in their favor, it is idle to hope that any effect will be produced in China itself.

There are plenty of Englishmen who take this view, but they know well enough its futility from the standpoint of the practical politician. They know that even were other Powers of this mind—an impossible supposition—no British Ministry dare agree with China by treaty, as has been suggested, that "no European should be admitted into China without a passport, and that no passport should be issued except to those who gave guarantees that they were engaged on commercial or industrial business." This solution was, indeed, put on one side. British missionaries will still go to China at whatever personal risk to themselves and embarrassment to their Governments. The personal risk they can take, but they cannot throw off the embarrassment. It is easy to say, as some do, why does not the missionary of to-day take his life in his hands as Livingstone did in Africa and the Jesuits in the early days of North America? But in China there is the treaty of Tientsin to be remembered, and article viii. of that treaty declares that "persons teaching or professing" the Christian religion "shall alike be entitled to the protection of the Chinese authorities. Nor shall any such peaceably pursuing their calling and not offending against the laws be persecuted or interfered with." The state and the missionary are thus inseparably linked together.

There remains as a practical outcome of recent discussion an overhauling of the methods of the missionary in countries like China. Such outspoken criticisms as those of the Rev. H. R. Haweis, incumbent of St. James's, Marylebone, and one of the most influential though unconventional of the Anglican clergymen of London, have had their effect and are already bearing fruit with missionary societies and individual missionaries. There is, it is felt, only too much truth in such a criticism as this when applied to many of the devoted men and women who in their zeal go out to China as emissaries of the English churches:

Many missionaries are poorly enough equipped for their propaganda; not only are they ignorant of the ancient philosophy or the actual religions (Buddhism, Confucianism, and Taoism) of China, which contain a developed philosophy of spiritualism and theosophy which we Westerners are only now slowly rediscovering and trying to weld into our Christianity, but their sacred books are full of precepts identical with Christian morality. It is true they do not obey them—neither do we—but the way to convert them and gradually lead them to Christ is to go and live blamelessly among them and keep the beautiful precepts of Confucius, Lao-tzee, and Meng Fsu, and practise the noble philanthropy of Buddha, instead of exposing colored prints of Chinese ancestors—who are most revered—writhing in the flames of hell.

To this must be added the indictment which Baron Ketteier, the murdered German Ambassador at Peking, himself brought against some missionary methods in China when he said some months before his death:

The missionaries as a rule do not come into contact with the better classes of Chinese, and an attempt on the part of the French to claim mandarin rank for their missionary bishop was, as we know, bitterly resented. The Chinese converts are too often defalcating trustees—debtors, rascals, who get themselves by professing Christianity out of the jurisdiction of the native courts and under the aegis of the missionary, who procures for them consu-

lar protection as Christian converts. Thus they not only evade justice with brazen effrontery, but (as the Christian convert—like the Chinese Emperor—cannot lie), contrive to push their fraudulent claims and get them backed by consular authority. Rob-

bery is thus committed and Chinese public opinion incensed against the Christians.

From this and much else that might be said, not against the good faith and self-sacrificing devotion of the missionary, but against some of his methods, Mr. Haweis and many thoughtful English churchmen draw the conclusion, first, that there must be more self-dependence among missionaries, more individual initiative in China itself, and less machine organization from headquarters in England—"foreign missions to foreign civilization must spread from foreign centres," and then, in Mr. Haweis's words: "We must create a demand for our religion as we have done for our calico, because it is superior in quality; when the calico is found to wear and wash no better or worse than the native article, it will be dropped or boycotted, and so it will be with our religion."

Another matter of anxious concern in religious circles in England of late is the only too evident decline of the Sunday-school. None but those who have lived in England, and especially rural England, can appreciate what the Sunday-school has meant to England in the way of education. Before Mr. W. E. Forster laid the foundations, thirty years ago, of the present system of elementary education—before, that is, the School Board, with its compulsory powers, came into existence—the Sunday-school, with its voluntary teachers, was the only means of education within the reach of hundreds of thousands of English boys and girls. Many a prosperous north country English merchant will tell you proudly to-day, as he sips his port in sumptuous apartments, how the Sabbath-school in his village gave him all the education of his boyhood and how upon that slender basis he made himself what he is. The board school, in bringing education to the door of every child, and making him receive it whether he will or not, has changed all this, and one result has been a falling off in Sunday-school attendance so marked as to cause the query, Are Sunday-schools doomed?

The figures are presented thus. Although the population of this country is increasing at the rate of about 300,000 a year, the number of Sunday scholars everywhere declines. In the Church of England they have fallen off by 7,000. The Baptists report a decrease of 7,000, the Calvinistic Methodists of 4,200, the Presbyterians of 1,200, the United Methodist Free Church of 3,000, the Free Church of Scotland of 4,300, and other denominations complain of similar losses. These figures show a decrease of 32,000 in one year, and it is no wonder that the leaders of the churches are alarmed. In the United States, I believe, quite a different tale is told. Instead of celebrating the opening of the twentieth century by attempts to raise so many millions of dollars as some English churches have done, your Presbyterian church has, so the papers tell us, started a movement to secure half a million new scholars for the Sunday-schools, and have already enrolled a number not far short of that total. Before the English churches can follow that example with success they must, it is felt, realize that education is not as it was in 1870; that English life is not what it was then; that the board-school boys, compelled to booklearning for six days of the week, are not keen as their grandfathers were on booklearning on

CHINA PROTESTING NOW.

FIRST GRANTS POWERS' DEMANDS AND THEN WANTS TO DISCUSS THEM.

Says She Cannot Protect Foreigners From Bandits If No Arms Are Imported—Would Like to Raise Tariff and Mining Duties So That Foreigners Would Pay the Indemnity.

Special Cable Despatch to THE SUN.
From a Staff Correspondent.

PEKIN, Jan. 20 (Delayed).—The memorandum of Li Hung Chang and Prince Ching accompanying the Chinese agreement proves to be a typical Chinese document. While agreeing to all the demands of the Powers it presents a logical argument why most of them should not be imperative. The substance of the Chinese objections has been covered in these despatches, but some matters deserve fuller mention.

Regarding the prohibition of the importation of arms the memorandum says: "We would point out that in the interior of China local banditti are found everywhere. What is more, they carry firearms and weapons of a similar nature, most of which are clandestinely imported from abroad. Unless the Chinese soldiers engaged in holding them in check are armed equally efficiently it will be difficult to maintain order. Should the banditti create disturbances and make trouble traders and other foreigners would hardly be able to avoid being injured thereby."

This is unquestionably a sound argument.

In regard to the indemnities the memorandum asserts that the Chinese resources must be considered, and says: "Therefore we venture to express the hope that the neighboring nations will, with one accord, give their consent to the adoption of any measure which China may bring forward with the view to creating additional revenue, such as increasing the customs tariff, raising the mining duties, establishing a universal postal system and introducing stamp duties, which are already in operation throughout the other countries."

This is a bold proposal to make foreigners and foreign goods and industries pay the indemnities. An increase in the customs tax without abolishing the likin tax will, according to merchants, make the cost of foreign goods prohibitive except to foreigners in the foreign trade. Practically all the mining industries are owned by foreigners, and the duties are now 25 per cent. of the gross profits. Stamp duties would fall the heaviest on foreign goods. The Chinese themselves admit that it would be impossible to enforce such a tax against native goods in the interior.

It is noticeable that the Commissioners did not suggest increasing the salt taxes. Salt is a Government monopoly, and a moderate increase in the tax would provide millions of taels and would fall on the Chinese themselves.

The discussion of Article X. of the demand note is of interest to missionaries. After promising full compliance with the article the memorandum says: "The recent troubles, however, are in truth to be ascribed to the lack of friendly feeling between the Christians and non-Christians. While on one hand the troubles afford ground indicating past actions, on the other they furnish a warning for the future and emphasize the necessity of framing a policy by which permanent mutual harmony between the two classes may be insured in order to avoid a continual occurrence of cases arising from religious differences which render life to the people unbearable and result in a never-ending list of impeachments, as far as officials are concerned. A special article should, after joint consultation, be drawn, embodying detailed rules, which should be considered in a spirit of equity."

Li Hung Chang and Prince Ching also said that as China had complied with all the demands of the Powers a day ought to be fixed when the foreign soldiers who are acting as

legation guards at Pekin and are occupying posts between Pekin and the sea should be withdrawn. Previous to this withdrawal, the Chinese Commissioners said, no expedition of the allied forces should be sent anywhere. Furthermore, they said, all property removed from places which have been occupied by the allies should be returned to China at a fixed date. The exact location of the legation concessions, which the Powers themselves are to guard, ought to be fixed immediately, as should also the size and exact location of the garrisons which are to be left on the road between Pekin and the sea. The memorandum adds that China herself will undertake the responsibility of protecting foreigners from every country, and will, if she has the power, prevent any interruption of communication between the Ministers and their Governments, and in that way protect the foreign representatives. After a year or two, the memorandum declares, the allied Powers ought to withdraw the garrisons.

In regard to commercial treaties the memorandum says that if the Powers consider new treaties necessary China will agree to negotiate them.

In a recent edict the Empress Dowager wants to know what sort of an inscription will have to be placed on the monument to Baron von Ketteler, the German Minister who was assassinated in the streets of Pekin, and which, according to the demand note, is to be erected on the spot where he was killed. She is evidently afraid that the inscription will injure her in the estimation of her subjects.

The question of commercial treaties is also troubling her. In the edict referred to she says that if new treaties are made they should not refer to the southern provinces, but only to the north, where most of the trouble occurred. This is considered ridiculous.

Sheng, Director of Railways and Telegraphs and High Commissioner of Commerce, telegraphs that he will come North on the opening of navigation. Chou, who was recently appointed the Treasurer of Pao-tung-fu, will also come when the weather moderates.

There is almost a coal famine in Tientsin, which place depends for its supply on the mines at Sungshan. The Russians seized the mines early in the trouble and imposed a prohibitive tax on all the coal except such as they used themselves. They could use legitimately over forty tons a day, but they have confiscated 400 tons daily and sold it. The English company owning the mines has complained to the British Minister that coal to the value of 100,000 taels has already been taken. The Russians will not evacuate the mines. They are also still holding the railroad to Shanhaikwan, which they have promised three times to surrender. They have looted the line of everything except the rails and roadbed, and incidentally they have ruined all the rolling stock by the want of the commonest precautions.

All despatches from Pekin have been much delayed in transmission for the past two weeks. A despatch from THE SUN correspondent, dated Jan. 22, which was printed yesterday, told of a meeting of the Ministers to consider the reply of the Chinese Commissioners and the decision to demand the punishment of those mentioned in the Powers's demand note before discussing other parts of the agreement.

Powers Not to Bring Kwang-su to Pekin.

Special Cable Despatch to THE SUN.

COLOGNE, Jan. 24.—The Gazette, referring to a news agency despatch to the effect that the Germans at Tientsin have asserted that an international force will bring Emperor Kwang-su and Prince Tuan back to Pekin in February, says the report was sent out for the purpose of sowing discord among the Powers. Nothing is known in Germany of any such plan.

TO TAX CHINESE VILLAGES.

Missionaries Get Chinese Permission to Collect Indemnities.

Special Cable Despatch to THE SUN.
From a Staff Correspondent.

PEKIN, Jan. 21, via Tientsin.—The German Minister will send a note to the Chinese peace envoys asking that Prince Chun, the brother of Emperor Kwang-su, be sent to Germany to make atonement for the murder of Baron von Ketteler, as called for in the preliminary note. This is hardly necessary, however, as the appointment has already been decided.

Field Marshal Count von Waldersee, Commander-in-chief of the allied forces, yesterday entertained Prince Chun, Chang Yen Mon and Dr. Mumm von Schwartzstein, the German Minister, at luncheon.

Prince Chun is already making preparations for the trip to Germany. He will be accompanied by Chang Yen Mon and will have twenty secretaries and interpreters. He will start at the opening of navigation. It has not been decided as yet whether the party will visit the United States. Not a member of the delegation was ever before outside of China, although Chang Yen Mon, like Sheng, the Director of Railways and Telegraphs, is one of the Chinese most heavily interested in foreign enterprises.

Li Hung Chang yesterday approved the plan of the Rev. Mr. Tewksbury of the American Board of Foreign Missions for the collection of indemnities for losses by foreign Christians from villages where the outrages occurred.

Dr. Tewksbury has already collected indemnities for the losses sustained by native Christians in all the villages surrounding Tung Chow. The heaviest losses sustained by the American Board of Foreign Missions were in that city itself, where a college and other property, to the value of \$150,000 gold, was destroyed, and hundreds of converts were killed.

Dr. Tewksbury had asked Li Hung Chang if the Chinese Commissioners objected to the missionaries collecting damages from the local authorities without applying to the representatives of the Powers.

Li Hung Chang's consent to this arrangement is very important to the missionaries and has caused more happiness than anything that has occurred since the siege was raised, as it puts Chinese official approval upon practices the legitimacy of which many foreigners have questioned.

Li Hung Chang had previously approved the plan of collecting indemnities for native Christians from local authorities. If the missionaries can collect their own losses in the same way it will materially reduce the bill for private damages which the Government of the United States will be asked to collect.

The English are pressing China to heed the authorities of Tsunhua-fu who were responsible for the massacre of eleven missionaries and converts after the siege of Pekin had been raised. Li Hung Chang has directed the Governor of the district to investigate the matter and, if it is proved that the charges are true, the request of the British authorities will be complied with.

There are bitter complaints about the conduct of Italian troops in a district near Shuni. The missionaries assert that the Italians are levying blackmail right and left. Yesterday they levied on the unfortunate residents of Lahu, near Shuni. The English first visited this district and looted it. Then the Germans came along and took anything they could find. Now the Italians are finishing the work. As a result the residents of the district are poverty stricken.

RUSSIANS AND BRITISH CLASH.

Former's Claim to Islands in the Gulf of Pechili Disputed.

Special Cable Despatch to THE SUN.

SHANGHAI, Jan. 24.—Difficulty has arisen between the Russians and English over an expedition of the British gunboat Plover to the Elliott and Blonde Islands to suppress the pirates there. The Plover routed the outlaws and destroyed their junks.

Subsequently Admiral Alexieff, the Russian commander, wrote to Admiral Seymour, declaring that the islands belonged to Russia, and that the British action was unwarrantable. Admiral Seymour replied that he was not aware that Russia claimed the islands.

Admiral Seymour referred the matter to the British Government. His view is that the claim to the islands, which are ninety miles from Port Arthur, ought not to be allowed, as it will naturally be followed by a claim on the Mlaotao group across the Gulf of Pechili, the possession of which would give Russia control of the gulf.

RUSSIAN PRINCE LAYS BLAME ON GERMANY

Holds It Responsible for Much of
the Trouble in China.

James ~~_____~~ ^{_____} 7.00
ITS OBJECT, TO WEAKEN RUSSIA

The Emperor, He Says, Has Much to
Gain and Nothing to Lose in the
Far East—He Doubts the
Declaration of War.

Germany is responsible in a great measure for the troubles in China, according to Prince Hespere Oukhtomsky of the personal staff of the Czar, who arrived at this port yesterday morning on the French liner L'Aquitaine, and who is proceeding to the scene of disturbance with all possible haste.

He goes as a special Imperial Commissioner to report to his Government on the actual condition of affairs in China. He will remain in New York to-day to receive despatches and to attend to some banking business, starting to-morrow for Vancouver, from which port he will sail Sept. 10 on the Canadian Pacific steamship Empress of China. At Shanghai he will endeavor to place himself in personal communication with Li-Hung-Chang, whom he has known for many years, and failing in this, will proceed at once into the interior.

The Princess accompanies him, together with their only child, Prince Diy Oukhtomsky, a lad of thirteen.

Prince Oukhtomsky is thirty-eight years old and was born near St. Petersburg. His was the ruling family of Russia 500 years ago. He is small and dark, with piercing black eyes and black beard, and bears a strong personal resemblance to the late Jay Gould. He, too, is a railway magnate, for he is a member of the administration of the great Manchurian Railway. He is also President of the Russo-Chinese Bank and editor of the St. Petersburg Wiedomosti, a Government newspaper.

He received his education in France and Germany and speaks English well, although he never was in England, or, until yesterday, in this country. His mother, however, was a Scotch woman.

The Prince was with the present Czar on his "great journey" when he was the Czarovitch, and was following close behind in a jinricksha when an attempt was made to assassinate the heir to the Russian throne in a winding Japanese street.

"I am President of the Russo-Chinese Bank, therefore I am going to China, because they burned our bank at Tien-Tsin," he said at the Holland House last evening. "The money had been removed. I don't know whether the bank in Peking was destroyed or not, but I suppose it was, for it was near the Russian Legation. I have had no news for nine days, and I am afraid I do not know much about the actual situation at present. I have been many times in China. I have crossed Siberia many times since 1885. I came straight from Russia, save for a three days' visit to the Paris Exposition.

FEELING AGAINST WAR IN RUSSIA.

At the moment I left the Government was desirous of being as peaceful as possible. I do not believe the report that Russia has declared war on China. It is all rumor. In general the public opinion was full of discontent that we had to send troops. There was a very strong feeling against war and the dismemberment of China. The Government officials said: "Since the Ministers are free, there is no use of remaining in Peking."

"But the German influence is very great in China, and I must say it is a very bad influence, for the Germans have not much to risk there and everything to gain. They began by taking the Bay of Kiao-Chow and threatening China. I was last in Peking in 1897 on a special political mission, when I brought letters to the Emperor of China. The Chinese were so peaceful, and they told us, 'We know we must progress, but if you push us too much harsh things will happen.'

"The taking of the Bay of Kiao-Chow was one of the acutest movements. Li-Hung-Chang told me the greatest disasters would follow if they did not cease. He said: 'If you destroy our Government as the Germans do, the Government will not be able to hold in check the people.' They objected much to the visit of the Prince of Prussia. We were told it was destroying the whole Court etiquette. The Chinese don't want to show their Emperor in public, and in general the Chinese have been badly insulted by Germans since November, 1897.

"I don't think Russia seems to be at war with China. We are only fighting the Chinese who are destroying our railways, and our Generals are moving in Manchuria. We sent our troops to defend the Central Government. It is a great fault, I fear, that we advanced toward Peking. It will make the difficulties greater. Now the Chinese Government will go somewhere into the interior of the land, and it will be impossible to say who rules.

"The Empress did her best to protect the ministers. If she would like to see them, she had only to tell her troops not to defend the legations, and they would have been dead.

"The Europeans have moved so far from the seashore that I don't see how they can hold out very long unless they have reinforcements, and if something happens to the Europeans it will be a bad blow to the prestige of the West.

"Russia has not the same object as the other powers. Russia has only to protect her immense frontier and be on peaceful terms with China. We lose more by these disorders than all the other powers, and certainly our Government and public opinion are tired of everything that has happened in the Far East in the last three or four years.

GERMANY WOULD WEAKEN RUSSIA.

"It is the object of Germany to weaken Russia, giving us many disagreeable questions, and before we were great friends with the Chinese. We sent our officers to train them as soldiers and we sent them arms. Germany went to the Far East to do harm to Russia, and so she created difficulties in Turkey and afterward in the Far East.

"That was the beginning of a new political era for Germany in the East. I don't think she thought much then about doing harm to Russia—the beginning was in conquest. I am afraid she is doing much harm to Russia now, for our predominating influence was clear and now Germany commands with her Commander in Chief. Count von Waldsee was appointed since I went away, and I have had no private letters concerning this, but probably the Emperor of Germany asked if we had anything to say against it.

"There was a very strong anti-German feeling in Russia when I left, so strong that many newspaper articles were against Germany, but, you know, the press of Russia is not free, and the German Ambassador went to the Foreign Office and asked that it be prohibited from speaking against German, and that aroused very strong feeling against Germany once more, because everybody knew that we could not speak.

"No other Ambassadors have done this. If something is disagreeable to Germany, they always ask that it be stopped. There have been very harsh articles against England, but the English Ambassador never asked that they be stopped.

"Germany will have some importance so long as the powers keep together, but Germany alone can do nothing at all in China, and it is only through the carelessness of other nations that she can do anything.

"Von Waldsee is coming to Shanghai in three weeks. If he comes he wants some great and glorious defeats of the Chinese, and the German press says already: 'We want to push forward—we don't want to remain in Peking'; but this I see in the American papers.

"Russia has only to defend her peaceful interests in Manchuria, and she would not

like to annex even a small bit of territory, because it would be a great burden to her. I learn from the very best sources that the dismemberment of China is not the wish of our Government.

"We could have annexed Manchuria long ago, because the people hate the Chinese, and would be glad to be Russian subjects.

DANGER IN DISMEMBERMENT.

"I am sure that every year, if China is dismembered, you will see new insurrections in every province. The Chinese will be stronger when divided. They will be more dangerous. I mean that the awakening of China is a dangerous thing both economically and politically. There is not a 'Yellow Peril' in the sense that the German Emperor meant it. They are a very good people. I think the danger is more economic than military.

"Europeans will try to drill native troops, and that will be a great danger, for I am sure that in time these native soldiers will be the real body of the Chinese Army.

"It will not be another Sepoy rebellion. India is more divided than China. There is a great division of race and creed in India, while the Chinese have defined principles upon which they can all unite."

Prince Oukhtomsky said he thought Li-Hung-Chang was to be trusted, although he has little liking for foreigners, hated the Japanese, and was a thorough Chinese patriot.

The Prince said that he had seen many articles in favor of Bryan in the Russian papers, because many Russian economists favor free silver, and he said that there was for a time great sympathy with the Spaniards in the war with the United States.

"It was platonic, so to speak," he added, "and because they were weak and we knew they would be beaten."

He said Russia would like to have the United States keep the Philippines to counteract the advance of Japan, which, he believes, means to take South Korea. He said there was a greater possibility of the "open door" in China if the country were left intact than if it were dismembered. He doubted if Russia would allow this policy in Manchuria, though Ta-hien-Wan might be a free trading place.

"The Chinese question cannot be settled," the Prince said. "There are too many powers in it. It will be of endless duration. Russia would like to see America advance far into the East. There is not the slightest ill-feeling between Russia and the United States. The Emperor of Germany, in my opinion, is half crazy, and perhaps he would like to have the Philippines and many things else. He has told many persons that he would himself like to go to the Far East in a new cruiser."

Prince Oukhtomsky closed by saying that the Czar regards the present situation as a deep calamity, for he had hoped that his reign would be a reign of peace throughout.

PROTESTANT AND CATHOLIC MISSIONARIES IN CHINA.

The following is an extract from a letter written by the special correspondent of the London (Eng.) *Daily Standard* in Peking:

Before the siege (of the legations in Peking) I shared the general opinion that the Roman Catholic priests are the men who really do all the good in China, while the American missionaries merely take it up as the way of making a living—and a very good living, too—but the siege had not gone on very long when I altered my view altogether. We had some Roman Catholic priests in the legation and they were utterly useless. The only thing we could do with them was to make gatemen of them, and then they sat all day reading their books and never looked who went in or out. The American missionaries, on the other hand, were invaluable. They were all practical men, able and ready to turn their hands to anything, and quite indefatigable. Mr. Gamewell, who had been an engineer before he became a missionary, designed and supervised the whole of our fortifications, Sir Claude MacDonald giving the work his tacit approval. Rev. Arthur Smith, the well-known author of "Chinese Characteristics," was deputy surveyor of fortifications, and was constantly coming round to see the condition of our barricades, always with a happy remark or humorous speech, which was as good as a tonic. One American missionary ran a bakery, another a laundry; in fact, they were to a great extent the life and soul of the garrison, and they never complained or desponded, and were always cheerful and ready to "help things along." Can any one argue that men like this, dotted all over China, are not centres of good influence wherever they may be?

Rev Dr E. E. Strong, editor of the Missionary Herald of the American board, said yesterday:

"We have reason to believe that Rev Horace T. Pitkin, Miss Mary Morrill and Miss Annie A. Gould, the two latter Portland, Me. women, are under the protection of the yamen at Paotingfu, north China, and some confidence is felt that they will be safe there till the storm has passed. No word has been received from our missionaries in Shansi since Peking was beleaguered, but the last letters that came through gave no indication of any trouble in that province. If trouble should arise it would seem that our brethren might go northward through Mongolia to a place of safety.

"Yet no Christian for a moment entertains the thought that the church of Christ is to withdraw from mission work in China because of the revolution within the empire. That would be pusillanimous indeed. Such a thought, we are persuaded, would not be entertained for a moment by any one of our missionaries in China. The soldiers of the King of kings should be as brave as are the soldiers of any earthly ruler, and they are not to be deterred in their loyal service by temporary defeats or the death of comrades.

"China belongs to our Master, and he who said 'Preach the gospel to every creature' made no exception of those who at first would not receive his messengers. This spirit of loyalty to our great Captain, and of love for his people, will be dominant in the hearts of his true servants.

"There are now in this country some missionaries from China, and their letters show their readiness to return instantly upon the reopening of the country. Rev D. X. Sheffield, president of the North China college, had arranged to sail on June 22, and though he was reminded of per-

ils, he adhered to his purpose and sailed at the time appointed for Shanghai, where he will be engaged in translation work till the way is open for return to his station at Tungcho.

"There will be found plenty of volunteers ready to take up this work. It is only a question of time when there can be a prudent reoccupation of the fields over which the tornado has swept.

"It seems reasonably clear that there are warring parties among the Chinese themselves, and that those who have usurped authority, in their bitter hostility to western civilization are by no means so strongly entrenched that their success is assured. In the midst of the conflicting reports it seems probable that Prince Ching has a sufficient force with him to keep in check the reactionist party, and it is to be hoped that he will be reinforced by the viceroys of the southern provinces, so that order may be restored by the Chinese themselves. He would be a bold man who would venture to predict that this would be the case, but every Christian and philanthropist may hope and pray that what is possible may become a reality.

"It has frequently been said that the recent troubles in China have arisen entirely because of the missionaries, and that to their presence and intervention in Chinese affairs is due all the existing complications. This is far from true.

"A correspondent in the province of Shantung reported that in April last there was constant trouble with the Germans over the building of the railroad. Land was being purchased as rapidly as possible, but the people were determined not to allow the work to proceed.

"In a certain valley about 30 miles long, through which the engineers had planned to raise an embankment, the 70 villages of the valley were in terror lest the embankment should prevent the proper flow of summer waters, and cause the inundation of their fields. This fear led

them to attack every working force they could get at.

"The simple truth is that because held in the bonds of ignorance and numberless superstitions, the Chinese are suspicious of everything to which they are unaccustomed. Whatever is strange (and whatever is foreign is strange to them) is feared and repelled. It is not the western religion alone or chiefly, but western civilization that awakens their wrath.

"One of the means employed by the Boxers to stir up the people against the foreigners was the story that these foreigners had poisoned the wells. It is known that beggars and other irresponsible persons were hired to throw articles into the wells, which were then fished out and exhibited as a clear proof of the guilt of the 'foreign devils.'

"And the serious drouth which has prevailed throughout northern China prevented the sowing of the fields, and this drouth with the impending famine, was laid to the charge of the foreign missionaries, who had displeased the gods by the introduction of a new religion.

"A prominent Chinese official, in conversation with one of our missionaries in April last spoke freely of what he regarded as the hopelessness of the situation, so far as China is concerned. This was before the great uprising took place.

"Speaking of some attempts at reform this official said: 'China is dead, long since dead. It is of no use to try reform. It will be of little avail. Your good foreign friends mean well, but the task is hopeless. You want to bring in all good things to us right away. It is a pleasant and kindly purpose, but will have no result. For hundreds of years we have been steadily going down, and now are at the very bottom. Who can hope for any permanent change?'

"This official declared that the feeling he expressed was shared by all the intelligent Chinese, but they had not the courage to say so."

Boxer state from an

LONDON LETTER.

September 4, 1900.

"THE days of martyrdom are not passed," said Canon Newbolt in his sermon on "Fortitude," preached at St. Paul's, last Sunday. "We have seen devoted missionaries, and natives still young in their Christian profession, tortured and put to death in China for their faith, and the supposed evils with which fanatical hate surrounds it. It is a stern awakening in an age like this—which thinks so little as to the value of this or that profession of faith, and poses as the enlightened upholder of all convictions, while believing sincerely in none—to see a profession of faith once more made a matter of life and death. Don't be taken in, dear brethren, by professions of liberal tolerance at home; there are no bigots so fierce, none, in many cases, so cruelly intolerant, as those who profess to disbelieve in the importance of any definite system of faith, and who mock at dogmatic precision. Most certainly he who will follow Christ will have to reckon with a world largely and strangely hostile, with a tolerance which stops short of the faith which he believes, and the life which he is called upon to live in virtue of his Christian calling."

Missionaries and their representatives are repudiating the assumption of their responsibility for the disturbance in China, and, as a result of a communication between eleven societies working in that country, a joint statement on their behalf has been signed by well-known officials of the Church of England, the London and the Presbyterian missionary societies. They protest against the irresponsible and prejudicial criticisms of anonymous, so-called authorities, and retort on the civil power. "The complaint against Christianity," they say, "has been mainly that it is a foreign superstition. The Christians have been persecuted because they have adopted a faith which comes from foreigners. The missionaries have been the objects of attack because they are foreigners."

It is stated that Protestant missionaries rarely involve themselves in difficulties, neither do they appeal for the protection of gun-boats when they fall victims to mob violence. The Rev. M. Thompson, of the China Inland Mission, condemns the conduct of Europeans in the treaty ports as one of the chief causes of Chinese hatred, and declares that the life of the missionary is a saving element in the situation.

The Paris correspondent of the *Times* transmits the substance of letters from Roman missionaries, just received, which contain details of the barbarous murder of two Franciscan missionaries. Bent on the succor of the Christians of Hung-Chau-Fu, they sent, before landing, to ask protection of the Taotai, but were immediately attacked from the bank by a furious mob, and, after their eyes were torn out, suffered a cruel death at their hands.

WHAT MISSIONS HAVE DONE FOR CHINA

From The Pall Mall Gazette.

But if the votaries thus ardently sought and reluctantly won be few in number and lukewarm in faith, what must we say of the vast accession of Western ideas which the Empire has gained by reason of the missionaries? To the missionaries China is indebted for those textbooks of modern science which are now taught in the leading native academies; they have sown the seed of Western thought; they have given China a glimpse of another civilization which creates in them a doubt of the perfection of their own; they have caused the cream of Western literature to be translated and read by the leaders of the literati; they have given the more intelligent Chinese a new and wider outlook. But, more than all, by their zeal and industry, by their very blunders, even, they have brought about—they, the missionaries—the present fermentation which is going on through the Empire, a fermentation which is bound to precede any radical change in the attitude of the Chinese people toward the civilized world.

"I think," said Colonel Denby, thrice American Minister to China, in a dispatch to the Secretary of State (March 22, 1895), "that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. The arts and sciences and civilization," he adds, "are greatly spread by their efforts." This is likewise the opinion of Sir Robert Hart and all impartial observers and well wishers of China. Yet most of those who express this opinion would welcome the day when the labors of a native Church will check the multiplication of the foreign element and abolish extra-territorial jurisdiction. Already there are some hundreds of native pastors, and if these could be assured of State protection there would be no longer necessity for foreign interference to hold the Government up to its duty of protecting the Christian converts.

TURMOIL IN MANCHURIA

THE VICEROY OF MOUKDEN HELD RESPONSIBLE FOR IT.

A Correspondent of the "North China Daily News" Says the Boxers Are Too Feeble in That Section to Have Caused the Trouble—The Viceroy's Enmity to Foreigners

The following correspondence, printed in the *North China Daily News*, of July 19, describes the situation in Manchuria in July:

"Uncertain vision or rather total darkness is the only adequate description of man's mental condition throughout Manchuria at the present moment. Nobody, foreigner or native, knows anything of what is to happen, but everybody expects something, some terrible thing, any day, any hour. The man who went about the streets a fortnight ago, tearing his hair and uttering dark sayings in the ears of an unbelieving community who treated him as a crank, goes about with a quiet dignity to-day, amid the general rushing to and fro, as who would say, 'Didn't I tell you?' It has all come so suddenly, so thief-in-the-night like. Men were going about their usual business one day, eating and drinking in peace, and the next they were hurrying their wives and children to the four winds in order that they might have a free hand to fight. The wisest man in the community saw nothing, feared nothing for himself, or anybody else, up to the very last. There was no need for anxiety. There was no need for British subjects in the interior leaving their posts and retiring to the port. 'Keep your minds easy, gentlemen; a good shower of rain will bring the whole thing to an end.'

"In less than a week the expulsion of foreigners from the interior was a thing of history. The churches, hospitals, mission houses and railway establishments had been looted and burned. The learned and genial Bishop Guillon, of Moukden, the gentle and pious Père Emonet and a brother priest, Sister St. Croix and another lady of the French mission had all won the martyr's crown. The engineers of the Shan-haikwan-Newchwang line had taken refuge in Newchwang—not a day too soon. The foreigners at the Liaoyang mines escaped certain massacre by stealing away in the small hours of the morning. All the Russian railway officials and their guards south of Tiéling were forced to retire to Tashihch'iao, the junction of the Port Arthur railway, some twelve miles from the port of Newchwang. At the present moment it looks as if not one shower, but many showers of shot and shell will be required, and many a terrible tragedy enacted in Manchuria before this thing comes to an end.

"Who is to blame for all this? Not the Boxers certainly. There may be Boxers in Manchuria, and doubtless there are, but it is passing strange that no one even so much as heard of them being in Manchuria till a fortnight ago. The fact is the Boxers in this region are a feeble folk, youngsters for the most part, puppet warriors all, whose motions are governed by the man behind the screen who works the strings, and not the decent law-abiding Manchurian peoples, who after all form the mass of the community. It is notorious that in no part of China have missionaries lived on more friendly terms with the natives than have Protestant missionaries with the people of Manchuria. The hospitals in Moukden, Liaoyang, and Chinchou have done much to bring this about. (For years past, foreigners travelling in the interior have only had to name the hospital to find a warm reception from the people. They might know little about the missionary's creed, and might care less, but over the philanthropic work of the hospitals they waxed eloquent. They have taken advantage of them at the rate of hundreds every day, they have subscribed liberally to their support, they have erected memorial tablets in their praise, and they mourn with the missionaries over the ruined hospitals to-day.)

"The present Viceroy is the first of that ilk to show himself distinctly unfriendly to for-

eigners. He is a Manchu of the Manchus, and there is no doubt that he is carrying out in Moukden the reactionary policy of the rebel Prince Tuan. Since his appointment as successor of the late Viceroy I-ko-tang-a, a vast army has been raised and drilled in Lower Manchuria. It is known that he has been busily engaged preparing plans for the defence of Moukden since the Chinese New Year, assisted by a foreign military officer. When the Boxer placards were exhibited on the city gates warning foreigners of their approaching doom, the Viceroy allowed them to remain. He published under his own seal a telegram, from the Lieutenant-General of the troops at Shanhaikwan, rejoicing over what was described as a glorious victory for the Chinese arms. Two thousand Christians had been killed and the foreign fleet sunk at Taku. Two days later fifty unarmed men marched in broad daylight to the largest Protestant church in Moukden and burned it. The Viceroy had 100,000 troops at his command, and yet not a hand was raised to hinder these incendiaries. Ten minutes would have sufficed to bring him in person to the scene of the outrage. He neither came nor sent. An hour elapsed before the hospitals and mission houses were attacked.

"The Roman Catholic Cathedral held out for two days. Appeal after appeal was made by Bishop Guillon for help. The Viceroy took no notice of these appeals. Why should he? The whole diabolic business was carried out under his patronage. If not at his direct command, and carried out by a few fanatics, aided by his own soldiers and the rabble. They did their work with a thoroughness that surely must have been gratifying to their Viceregal master—and when Moukden was swept clean of all things foreign he blessed the fanatics, and, so it is said, shod them and crowned them, put a sword in their hand and some strings of cash in their wallet, and sent them farther to carry on the work of foreign expulsion in other places. Since then, Liaoyang and Haicheng have been visited. Russian houses and workshops levelled to the ground, and a few more hospitals and missions looted and burned.

"Probably they will avoid Newchwang. They are wiser than we think they are if they do. But if they do come to Newchwang and attempt to do there what they have done up country during the past ten days, then God pity them. The Russians are here, and the Japanese, and neither the one nor the other will show quarter. And alas! the innocent will suffer with the guilty, as rumor has it was the case at Taku. In fact the saddest thing about the coming reckoning is that more innocent will suffer than guilty. It is devoutly to be hoped that whoever the avenger is he will discriminate. It may be a very difficult thing to do, but it is not impossible. As for the arch criminal himself, the man who has pulled the strings and made the puppets move, the murderous Viceroy of Moukden, what of him? He will not come down to Newchwang to be shot. Needs must that some one goes to Moukden after him. Let it be remembered that the outrage and massacre which have made the first week in July a black week for so many are all directly to be attributed to him and to no one else. Let the avenger keep this in mind."

The same paper prints the following correspondence from Newchwang:

"To-day there is a positive flutter among us, for news arrives that the Danish missionaries at Esinyang are threatened. A party of twenty Cossacks and six of our volunteers departed immediately to relieve them. The place is eighty li from here, but can be approached by the railway to within twenty li. All the men are mounted, we are told. As the Chinese are also wreaking their wrath upon the rails we can expect that this party may have more trouble to overcome than at present anticipated.

"The alarmist is ever with us now, for Newchwang is well within the sphere of scare. The surrounding country can be compared to a diseased organization. The inflammation from the central sores is extending to the comparatively healthy parts. The reports that roll in to us do not tend to alleviate the dis-

trustfulness every one feels concerning the safety of the whole body. The rumors are so mixed up with facts that one must be mentally myopic not to pay some regard to them. Gripping as a certainty the devastation of foreign property and missions at Moukden, with accompanying atrocities, we feel sure that the news of approachments, with disturbing elements, has a layer of truth. Nothing is more certain than that the Boxers are issuing their philippics lavishly, and their proclamations tend to arouse the worst spirits of those Chinese who would otherwise be afraid to act except under protection. Those missionaries who have already accepted our shelter declare the country to be infested with armed robbers, and they (the missionaries) have had many narrow escapes. We also have some 900 Celestial soldiers near us and we can number some 150 notoriously bad characters among them—avowed Boxers. You can therefore excuse our trepidation, especially as your Model Settlement—so far removed from the scene of present action—seems to be agitated beyond reason. The thought must come to many quiet observers that, under the fright, as many people within Cathay are in need of hellebore as those who were wont to travel to Anticyra. It is trite but true that reasonable fear begets precaution, but unreasonable fear runs to panic.

"The exodus of the women and children from Newchwang has been remarkable. We were unaware we had so many. A primary fright may have caused the eventual flight. On Saturday, the 23d ultimo, at about 11 P. M., the prearranged alarm was given and the result was tumultuous. Women and children flocked into the Customs compound—the known rendezvous—with every sign of hurry and toilet unpreparedness, but it proved that the mountain had labored and brought forth a ridiculous mouse. The scare arose through a sudden squall of wind necessitating the Chinese boats on the north bank crossing the river for shelter. The yelling of the crews and the cursings of the colliders made the patrol sure that the crisis had come.

"The patrol is energetic, but requires concise organization and drill. The Volunteers are divided into two corps (the Japs, who are really a third, we will not include), but it is the opinion of many that this division is a mistake. This was plainly put at a community meeting held on the 2d instant, Dr. Daly in the chair. It is hoped that the real volunteer spirit will be developed and a modus operandi so formed that any friction will be sunk under the necessity of general security. You can understand that in our limited community the foreigners are resident on a purely commercial basis and are not men of war. This was amusingly exemplified by a speech made at the meeting. The speaker demonstrated that some of the citizen soldiers knew as much about a Mauser as the proverbial cow, and he put forward a motion that instruction be immediately given to the ignorant before disaster befell the companions-in-arms in proximity to the amateur. The Customs Chinese employes are in perfect drill and order, and reflect great credit upon those who are responsible for their neatness of manœuvre and immediate obeying of commands.

"To mention Newchwang without mentioning Russia is like acting Hamlet without the melancholy prince. It is continuous preparedness with them. About sixty Cossacks are stationed in the Russian consulate grounds, and the gunboat *Otvajny* lies amidstream, a little below the Russo-Chinese Bank, with a pilot ready for any shift. During the night the searchlight works round from her. In the day the Cossacks are exercising themselves with a Maxim. Perfect order is preserved among the Russians. A Japanese cruiser is expected to-morrow."

LETTERS FROM MISSIONARIES.

Proclamations to the Boxers from Prince Tuan—The Escape from Slangtan.

The following are extracts from letters written by missionaries in China and received at the Presbyterian Board of Foreign Missions yesterday. The Rev. W. J. O. Elterich, writing

from Chefoo under date of July 11, says:

"A proclamation has come from Pekin (probably from Prince Tuan, the head of the Boxers), inciting the people to rise up and destroy the foreigners and their premises. The English Baptist mission at Chingchoufu, forty miles west of Weihien, was looted. The Southern Baptist mission premises at Pingtu, forty miles east of Weihien, have been looted also."

Miss Lela L. Doolittle, M. D., writing from Kuling on July 6, describes the disturbance made by coolies when the missionaries stationed at Siangtan left for Kuling. The letter is in part as follows:

"In Siangtan, everything was (at last reports calm and peaceful. Before we left there our servants were asked: 'Why haven't the foreigners gone?' and other such questions, but there was no excitement until our telegrams came, ordering us to leave at once. It was heralded over the city, so that many knew the contents as soon as we did. Most of our effects were placed for safe keeping in the home of an official. The business of our departure was placed in the hands of our two most reliable friends, Mr. Tru and Mr. Shu. They rented a good houseboat, and Mr. Shu sent his own coolies to carry our baggage after dark to the boat. But Mr. Lingle's cook, not knowing this, hired other coolies. In consequence, there was a fight between the two sets, rousing the populace of the vicinity at 9 P. M., and making it dubious to stay or go just then. Mr. Lingle tried talking with them, but they would not be pacified. In the midst of the hubbub, at a little past 10 o'clock, the head official's gong was heard coming our way, and these coolies and loafers, in an instant of time, made haste to absent themselves, leaving a clear open space for the grand official's chair, his forty soldiers, with as many swinging lanterns and other yamen escorts. We boarded the boat about midnight and moved off. This is the nearest to the dreaded mob violence which we have experienced.

"Our house was turned over to Mrs. Wu, who has always claimed ownership to it. Since our leaving, we have learned that Mrs. Wu has worked havoc with our possessions, selling everything she could and giving the remainder away, after having first driven out our servants.

"There are about one hundred of us here, not all missionaries by any means. The British Consul at Kiukiang asked us to remain, as our remaining here gives the natives of Kiukiang courage. If we leave it would be a signal to the people, who watch us with cat's eyes."

In a letter dated Chefoo, July 12, Dr. J. B. Neal, a medical missionary who was stationed at Tsingtan, pays a high tribute to Consul Fowler. He says:

"Our consul here, Mr. Fowler, has been most efficient and farsighted, and deserves, and has received, the thanks of nearly all foreigners in Shantung. It is due almost entirely to his foresight and energy that all foreigners are safely out of the interior of Shantung, not merely Americans, but British and French. I feel glad to do a little to help a Government which has done so much for us."

The Rev. P. W. Pitcher, a Reformed Church missionary, in a letter to the foreign mission board of that church in this city, says that everything was quiet in Amoy and that there was no present prospect of trouble.

DENBY ON CHINA'S FUTURE.

VIEWS OF OUR FORMER MINISTER ON THE EMPIRE'S PROSPECTS.

He Says There Is No Hostility to Americans—The Missionaries Are Doing Good—We Must Keep the Philippines Islands in Order to Get a Share of China's Trade.

"Chas. Denby, Indiana," is the way his name appears on the hotel register. It has been "Chas. Denby, China," for thirteen years, for Mr. Denby has been the representative of the United States at Pekin for that period, with only one leave of absence—four years ago. Mr. Denby is a man of big frame, but not stout; tall and with a smooth-shaven, thin face. He talks smoothly and easily on the matters which interest him. He was asked recently to tell

something of the social, moral and commercial condition of the Chinese and of their relations, present and prospective, with the people of the United States; something of the work of the missionaries and something of the personality of the Emperor.

"I could talk about the missionaries all the morning without exhausting the subject," said Mr. Denby. "My reports have shown that I sympathized with the work of the missionaries. There has been no reason since they were published for me to change my opinion. I believe the missionaries are doing a good work in China. I believe they are sincere men, actuated by the highest motives, devoted to their duties. Of course, missionaries are not perfect. There are fanatics among them. They make mistakes at times. But most of the criticisms passed on them by travellers are founded on ignorance. I knew as little of the work of the missionaries when I went to China in the fall of 1885 as any one. I determined to find out what they were doing. So in the spring of 1886 I went on a vessel of the navy—the Marion—to all the treaty ports. At each one I invited all the American residents to call on me at the American consulate. I asked them to explain their work to me, and offered to go with representatives of each religious denomination to see what they were doing.

"What I saw astonished me. The Catholics showed me in Foo Chow an orphanage which was a home for 1,000 children, while 500 more, who were under the care of the orphanage, were living with families with whom they had been placed. The missionaries had hospitals, schools, universities, medical colleges which were sending native Chinese out as doctors among the Chinese people, as well as churches and Sunday schools. You must remember that the American missions are only a small part of the mission work. The French have fifty Bishops in China. Altogether there are probably a million converts."

"Are they sincere?"

Mr. Denby replied almost impatiently:

"Of course they are. The missionaries soon discover if a man is not sincere and turn him out. There is in Pekin to-day a mission conducted by an Albany woman of wealth, Miss Dow. She devotes herself to the conversion of old women. Their families will not permit these old women to go to Miss Dow's unless she pays for the services they would render at home. I asked her if she did not believe many of them came for the few cash a day which she paid them for their work. She said that there were some, but she quickly found them out and let them go. Isn't that an odd condition—paying women to attend a mission that they may be saved?"

"A distinguished Englishman talked with me at dinner one day about the missionaries, and repeated the old statements about the uselessness of their work. I told him he did not know anything about it until he had seen what they had done. I told him to go to the Methodist church in Pekin on Sunday—a church built to hold 2,000 people—and see the 1,000 or more ragged children taken from the streets and distributed in little groups, learning a Sunday school lesson from converts and missionaries. There is no Sunday in China for the Chinese people, but the missionaries gather these children from their work on that day. The Englishman did not go. I know another man who wrote a book about China abusing the missionaries who had not visited a single mission in China. That is not fair. Other travellers have done the same thing. A favorite argument against the missions is: 'Why do the missionaries go 10,000 miles from home to work? Why don't they do mission work at the Five Points?' The missionaries go to China because there is work to be done there civilizing 400,000,000 people. They are doing that work, and doing it well."

"Then you think China will be civilized?"

"Certainly. The world moves. (The missionaries are scattered all over China. Wherever they have gone civilization has found a footing. They are teaching the people of China to read and write; they are teaching the women to sew and the men to saw. Their influence is spreading all the time. Remember that a merchant cannot go to the interior of China. He can establish himself in one of the thirty-five treaty ports and buy property, but his business in the interior must be done through native merchants. Our knowledge of China is confined largely to the coast, though we know something of the interior from travellers. But the missionary goes everywhere.")

"Is the popular prejudice against the foreigner abating?"

"There is no feeling against the foreigner. There is a great deal of curiosity. If a foreigner goes into the interior of China he will gather 5,000 people in five minutes. They want to see

how he looks, how he dresses, how he acts. But they have no feeling against him. There is at times an outbreak against the missionaries, caused usually by the priests. The people are incited against the missionaries by stories that they are using the Chinese children's eyes to make medicine, and other silly tales. This feeling against the missionaries is not unnatural. The people of my own State, Indiana, are as law-abiding. I suppose, as the people of any State of the Union. But I think they would not be tolerant of two Buddhist priests if they came into a little community and announced that they were going to set to work to teach the women and children a new religion, to put the children to school, and to change the whole course of their lives. I am afraid those priests would not be permitted to carry on their mission."

Mr. Denby said many curious claims came to him from American citizens in China. "The American Minister," he said "is President and Congress and the whole Government of the United States to the people out there. It takes four months to get an answer from Washington to a letter from Pekin. So the Minister has to act often on his own responsibility. If any one should have a prejudice against the missionaries, it is the American Minister, for they alone keep him from leading a life of luxurious ease. When a mob breaks loose and wrecks a mission, it is the American Minister who has to protect the lives of the missionaries and make reclamation for the value of their property. And let me tell you that the Chinese Government is as much opposed to these mobs as we are. Every time property is destroyed by them the Government has to make it good."

"To give you an idea of what is expected of the American Minister in China, I will tell you of some claims laid before me. One man came to me with a story of the stealing of his water cart. It had been left at the door on one of the most frequented streets in Pekin while the man entered the house. When he returned it was gone. I brought the matter to the attention of the police and a search was made, but the cart could not be found. Then I made a claim before the magistrate and he paid the man for the cart. Imagine the position of a Chinaman making claim for the value of goods stolen from him in Washington. Another claim was that of an American who had been stopped by some soldiers during the war between China and Japan and made to get out of his cart. The soldiers took the cart and left him to walk home. Of course it was an indignity and I told our Consul to present to the magistrate the man's claim for \$100 damages. The magistrate paid the sum."

"Ever since the settlement of the war with Japan there has been nothing that the Chinese Government would not do for me because of the help I gave them in bringing about peace. I have never profited a penny personally by their gratitude, but officially it has been of great value to me. I have had many claims for damages to missions to lay before the Tsung-li-yamen, and it has been necessary only to present the matter and ask a settlement. In one case, involving many thousands of dollars, the Tsung-li-yamen asked for a bill of particulars. There were in the claim a great many things that shouldn't have been there—things that, with my legal knowledge, I had grouped under the head of consequential damages. They were things that our State Department would not have indorsed, and to specify them would have established a bad precedent. I told the Tsung-li-yamen that the bill was all right, and asked them to pay it; and they paid it without another question. Other claims they paid promptly when there might have been long delays, and in many other ways they showed their friendship for the United States."

Mr. Denby was asked if he believed the United States should join the other nations of the world in the division of China. He answered emphatically no. He said there was no doubt we could do it if we wanted to. "But that," he continued, "would be an act of direct spoliation. I hope we shall keep the Philippines. They are ours by right of conquest. This war was started on humanitarian grounds. That's all very well. But war is not a humanitarian institution. Neither is diplomacy. Diplomacy is doing the best you can do for your own country. The United States cannot go around like a knight errant redressing the wrongs of the people of other nations. We cannot undertake to force liberty and equality

on the rulers of the oppressed. If we did, we should have all Europe on our back very quickly.

"We have had a war with Spain. It has cost us some \$400,000,000. We can't make Spain pay us a war indemnity. That is what the nations of Europe would do. We are the conquerors. We can name our own terms. What are we going to get as compensation for our expenditure? We are not going to get Cuba unless it comes to us later, as I think it will, by annexation. We are going to take Porto Rico and we ought also to take the Philippines. Trade and commerce are the expression of a nation's ambition. If we are to get our share of the great trade of the East, we must have a footing in the East. If we do not we shall find ourselves obliged to do business, not with the 400,000,000 people of China, wanting our products and anxious to buy what they cannot produce, but with France and Russia and Germany, each trying to protect her own commerce with restrictive tariffs and trade conditions.

"England has abandoned her policy of 'hands off' and taken the fortress of Wei Hai Wei, where she can keep an eye on Russia. France has established herself in the south. Germany

at Kiao Chou, Russia at Port Arthur. China is helpless. She has had one war which has cost her much. She is without army or navy, and she will do anything to avoid another war. As I have said, we could step in if we liked and take a slice of China. We could seize a port and the territory adjacent to it, and China would simply look on in amazement. But it would be a violation of our friendship with her and an indefensible act. We have no right to any part of China. We have an undeniable right to the Philippines."

Mr. Denby said there had been a great change in the form of intercourse with the Emperor of China.

"From 1870 to the accession of the present Emperor," he said, "there were no audiences with the sovereign by the foreign Ministers. The Empress Dowager ruled the empire. According to the etiquette of China no man could see her face. When her Ministers called on her, as they were obliged to do, she sat behind a screen. When I went to China I did not present my letter of credence to the Empress Dowager. After I had been there about six years the Emperor came of age, married three wives, and ascended the throne. In the time of the former Emperor the foreign Ministers had been received with little courtesy. They had to stand at a distance and lay their credentials on a table about thirty feet away from the Emperor. We decided when the new Emperor came to the throne that we would demand a greater show of courtesy, and after some conferences with the Tsung-li-yamen it was agreed that we were to stand between the pillars of the dragon; that the Emperor would sit on a platform about three feet above us; that the head of the Tsung-li-yamen would take our credentials from us and lay them on a table beside the Emperor. This form of ceremony has been modified a great deal. When I presented my letter of recall, and the credentials of my successor, I stood behind the table on the Emperor's right and read my letter. Then I laid it on the table before the Emperor and introduced my successor. Mr. Conger made a speech and the Emperor replied. Then we bowed ourselves out."

Mr. Denby said he had not had many opportunities to judge the Emperor from personal observation. "Once a year," he said, "the Diplomatic Corps called on him in a body, and as dean of the corps of late years I had to make a speech, to which he responded. That was on the Chinese New Year. No refreshments were offered in the Emperor's presence and there was no conversation. When I presented my letters of credence and when I presented my letters of recall there was nothing but the formal ceremony with its attendant speeches. I observed that the Emperor was small, which is much against him with his people, for the Chinese admire a big man. I saw that he seemed in poor health, but that his eye was keen, and that he seemed bright and appreciative. From Chinese friends I have heard that he is progressive, that he is anxious to learn what is going on in the world. He is ambitious to improve himself, and at one time he had two teachers in English; but I believe he has given up trying to learn our language. However, the Emperor is not in control in China now. The Empress Dowager rules again."

In Peking Mr. Denby had a retinue of servants, to whom he paid \$6 a month each in silver, equal to a little more than \$2.50 in our currency. Out of this they fed, clothed, and lodged themselves and their families. Mr. Denby was asked if he believed this cheap labor would come into competition with ours in manufacturing, as Senator Teller fears.

"China is bound to be a great manufacturing country some day," said Mr. Denby. "Shanghai is already an important factory town, and the cotton which grows near the city is made into cloth there. China has the cheapest labor in the world. Still, I don't believe the Chinese will ever be able to compete with us in manufacturing. With our superior machinery and greater skill, we shall be able to hold our own; and you will find that if China should enter on our industries the price and the quality of labor will rise to the American level. Compensating conditions are found in every industrial change."

Mr. Denby said he had stopped in Japan on his way east and had a long talk with Count Okuma, and he found that Japan and America are entirely in sympathy on all important questions.

"I found there was a feeling of uncertainty among Americans in Japan over the operation of the treaty which goes into effect in June next removing the extra-territoriality of Americans. After that date they will be subject to the jurisdiction of the local courts. I think they have nothing to fear. The Japanese courts will guard their interests. That, by the way, is one of the conditions to be expected under foreign control in China. Now an American citizen who commits a murder in China is not tried by the Chinese courts. He is taken before the American Consul for trial. The Chinese courts cannot seize the property of an American citizen for debt. But wherever a European power takes possession and control extra-territoriality will cease."

THE SITUATION IN CHINA.

PRINCE CHING'S OPPOSITION TO PRINCE TUAN.

His Powerful Motives for Antagonizing the Usurper—Important Like-Minded Men with Whom He Is Apparently Forming a Coalition—Strength of the Revolutionists Probably Exaggerated.

William Barclay Parsons, who, as the chief engineer of an American syndicate owning railway concessions in China, last year spent a number of months in the empire under circumstances the most advantageous for insight into Celestial personalities and characteristics, said to-day: "I attach much credit to the current intelligence from China that Prince Ching has organized resistance to Prince Tuan, the Boxers, and the disloyal soldiery, who have espoused the cause of the usurper and revolutionist; and that he is using all means at his command to succor and protect the foreign legations and all Europeans.

"Prince Ching is the uncle of the Emperor—who remains such despite his resignation of the reins of government to the Empress Dowager, and notwithstanding the naming of Prince Tuan's son as his 'successor,' which really means only 'heir apparent'—and he was the head of the Tsung-li-Yamen until deposed in favor of Prince Tuan. He therefore has the most powerful human motives to antagonize Prince Tuan: the desire to keep the throne within his family, and the impulse to be revenged upon the usurper who first displaced him, and then used his power to such violent ends.

"But these do not exhaust the motives of Prince Ching. He is an advanced conservative. For a Chinese, he has no little patriotism. He sincerely desires to see his country developed—not, indeed, Europeanized, but still made richer and more powerful by the application of foreign ideas and with the help of foreigners. He not only appreciates the value of the latter to China, but has a friendly regard for them. Then he is a very intelligent and forceful man—one who would count in any civilized community. He understands what the Western view is of the destruction of legations and the massacre of accredited representatives with the women and children of their families. None would comprehend better than he the menace to the integrity and independence of the empire lying in so barbarous a tragedy perpetrated by any semblance of government and authority.

"The foregoing considerations furnish to any one who has first-hand knowledge of the character and position of Prince Ching almost a confidence that the dispatches concerning his intervention are true. That it did not occur sooner must be attributed to the demoralization resulting from the first overwhelming triumph of Prince Tuan and his Boxer allies. Undoubtedly, Prince Ching has ever since been exerting himself to the utmost to create an effective opposition to the revolutionists, and it is evident that he has but recently succeeded.

"The ground upon which the London Times is disposed to doubt the accuracy of the news of Prince Ching's diversion in favor of the besieged diplomats appears to me to have no cogency at all. It asks why, if the Ministers have so powerful a protector, they are not enabled to communicate directly with their Governments. You will

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observe that the dispatches say that Prince Ching's present force consists of about 10,000 men. These figures tend to corroborate the whole story. The Prince has thus far been unable to raise a larger number. Hence, while he can give the besieged effective assistance, he is not yet master of the situation; he is not in control of the telegraph or railways. If 14,000 European and Japanese troops at Tientsin can make no headway against the Chinese horde surrounding them, can Prince Ching and his 10,000 be supposed to have their own way against the masses of revolutionists in Peking?

"Some of the dispatches also state that Yung Lu, the former commander-in-chief of the Imperial army, is cooperating with Prince Ching against Prince Tuan. This is very probable, for Yung Lu is a man of the same type. The situation as deciphered from the news dispatches appears to be that a coalition is being, or has been, formed between these men and Chang Chih Tung, the Wu-chang Viceroy; Liu Kun Yi, the Nanking Viceroy; Li Hung Chang, the Canton Viceroy, and Sheng Ta-Jen, the director of Railroads and Telegraphs of the South.

"If so, the elements of a stable and honorable government are already present, and will become operative so soon as Prince Tuan can be put down by Chinese and foreign power.

"Personally, I am convinced that the foreign Admirals' estimate of the strength of the revolutionists is grossly exaggerated. It is necessarily derived in large part from Chinese sources, and every Chinese absurdly magnifies everything.

"Even the Chinese estimate of the population of the Empire, which Europeans have accepted, is a grotesque fiction. Instead of having 400,000,000 inhabitants, I am confident China has not more than half that number."

"Among the strongest impressions I now have, as the result of my observations and experience in China, is that the United States has offered to her, in the present juncture, one of the rarest opportunities that can come to a high-minded nation. Not only by the Chinese themselves, but by the foreign Powers—so far as their attitude can be gathered from that of their diplomatic representatives in China—America is regarded as the only nation which has incurred no suspicion of seeking territorial aggrandizement at the expense of the Celestial Kingdom. This reputation gives this country an exceptional strength of position in the eyes of all, and I thoroughly believe that it is open to us now to assume a leadership which will lead directly to these results: The restoration of peace, order, and stable government; the introduction in the Orient of liberty and freedom; the conservation of the integrity of the Chinese Empire; the establishment of the policy of the 'open door,' and the complete opening of China to modern civilization, and thus eventually to Christianity."

AN ENORMOUS BOON TO CHINA.

Work of Christian Missionaries in the Celestial Empire.

Minister Denby Writes in Praise of Their Labors—Antagonism to Have Been Expected—Should Be Encouraged and Protected in the Interest of Civilization.

(Special Dispatch to the Boston Herald.)

WASHINGTON, D. C., May 16, 1895.

Mr. Denby, our minister to China, in a dispatch just received at the department of state, in describing the work of Christian missionaries in China, says:

"I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than 20 charity hospitals in China, which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kehr's hospital at Canton is one of the great institutions of the kind in the world. The viceroy, Li Hung Chang, has for years maintained at Tien Tsin at his own expense a foreign hospital.

"In the matter of education, the movement is immense. There are schools and colleges all over China taught by the missionaries. Protestants and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good.

"I leave out of this discussion the religious benefits conferred by converting Chinese persons to Christianity. This, of course, is the one supreme object and purpose of the missionaries, to which all else is subsidiary, but the subject is not to be discussed by a minister of the United States. There is no established religion in the United States, and the American Buddhist, Mohammedan, Jew, infidel or any other religionist would receive at the hands of his country's representatives abroad exactly the same consideration and protection as a Christian would.

"I can only say that converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts in China and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion.

"In answer to the statements, which are usually acknowledged to be true, it does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath; they work every day except New Year's day and other holidays. No new religion ever won its way without meeting serious opposition. Under the treaties the missionaries have a right to go to China. This right being admitted, no amount of antagonism can prevent its exercise.

"In the second place, let us see whether and how foreign countries are benefited by missionary work in China:

Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction, breeds new wants, which commerce supplies. Look at the electric telegraph, now in every province in China but one. Look at the steamships which ply along the coasts from Hong Kong to New Chwang, and on the Yangtse up to Ichang. Look at the cities which have sprung up, like Shanghai, Tien Tsin, Hangkow—handsome foreign cities, object lessons to the Chinese. Look at the railroad now being built from the Yellow sea to the Amoor, of which about 200 miles are completed. Will any one say that the 1500 missionaries in China of Protestants, and perhaps more of Catholics, have not contributed to these results? Two hundred and fifty years ago the pious Catholic fathers taught astronomy, mathematics and the languages at Peking.

"The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Some one may say that commercial agents might have done as much, but they are not allowed to locate in the interior. The missionary, inspired by holy zeal, goes everywhere,

and, by degrees, foreign commerce and trade follow. I suppose that whenever an uncivilized or semi-civilized country becomes civilized, its trade and dealings with western nations increase. Humanity has not devised any better, or even any as good, engine or means for civilizing savage people as proselytism to Christianity. The history of the world attests this fact.

"In the interest, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive protection to which they are entitled from officials and encouragement from other classes of people.

"It is too early now to consider what effect the existing war may have on the interests of missions. It is quite probable, however, that the spirit of progress developed by it will make mission work more important and influential than it has ever been."

GOODMAN BACK FROM CHINA.

Says a Growth of Patriotism Was One of the Causes of the Uprising.

SAN FRANCISCO, Jan. 1.—Among the arrivals from the Orient to-day was United States Consul General John Goodnow, who has represented this country for three years at Shanghai. He comes back on a sixty days' vacation.

Mr. Goodnow has an intimate acquaintance with many of the leading Chinese officials and what he says about the recent trouble and the chances for peace is interesting. He declares that the policy of the United States toward China is the only fair one and that America is the only country in which the Chinese have any confidence.

Among the chief causes of the Boxer uprising, Mr. Goodnow places the general diffusion of knowledge of outside affairs among the common people due to the telegraph and newspapers. Since the Chinese-Japanese war there has been a great increase in the use of telegraph and a rapid development of newspapers. The reading of newspapers has resulted in a growth of patriotism. Sectional discontent, railroad competition against native labor, newspaper knowledge of foreign ideas of China and the growing up of Chinese patriotism helped to bring about the Boxer war, Consul Goodnow says. Sixteen out of nineteen provinces were kept out of the uprising through quieting in, but many of these same viceroys told him personally that if the partition of China were attempted they would not for a moment try to restrain the people of their provinces. They would fight.

The middle class, including the merchant element and officials, is particularly well disposed toward the United States. The people know that this country does not want any part of China. They refer with approval to the note of Secretary Hay in which he declared for an open door in China. They approve also the refusal of Admiral Kempff to fire on the Taku forts and they recognize that a Chinese gets the same justice in an American court in China as Americans. Li Hung Chang personally told Consul General Goodnow that he rated American missionaries as superior to those of any other country.

American missionaries were builders and conductors of hospitals and educational institutions in China, and no other missionaries had attempted these things. Thousands of Chinese were freely treated in the hospitals and thousands were instructed in the schools. Mr. Goodnow says it was absurd to charge the missionaries with causing the Boxer war. They were simply hated by the Chinese as one part of a great foreign element that threatened to upset the national institutions

A Good and True Word for the Missionaries in China. *Sept 4, 1895*

We have received from Shanghai a copy of a letter addressed to an English newspaper of that town, in which the writer, speaking from "a purely commercial point of view," combats sensibly and very successfully the notion that the Chinese hostility to foreigners is due to the labors of Christian missionaries.

He makes the strong point that it is those missionaries, more particularly, who exemplify in their lives the high morality and the true dignity of Western civilization. In the Treaty ports the lives of "a certain minority among the foreign residents" "are an outrage on the best ideas of the natives and a libel on Western civilization," and they "do more to prepare the way for corrupt officials, bent on stirring up the ignorant people of China, than all the mistakes of all the missionaries put together." Throughout the country, however, "where the foreigner is otherwise unknown, he is first introduced in the person of a missionary who lives quietly a moral life, so that all his immediate neighbors on close acquaintance acquire a favorable knowledge of an individual foreigner, and from that particular knowledge argue favorably in general of the foreigners."

Unquestionably this is a deserved tribute to the missionaries. It is the missionary rather than the soldier or the man of commerce who represents the moral elevation of Western civilization:

"Where missionaries live in the interior, away from all foreign civilians or officials, there are no houses of ill fame kept for, or by, foreigners. In such places there are no lotteries licensed by and supported by foreigners. There no natives are cuffed and kicked, for there are no rowdy young foreign 'drunks' to drag their nation's character in the mire."

The vices of our civilization go with the trader rather than the missionary. The evil reputation foreigners have in Chinese eyes is not made by the missionaries, but by "the man or woman of foreign birth who lives an immoral life; the foreigner who ill-treats a cooly, as he would not dare for an instant to treat a London cabman; the Westerner, be he an ordinary private individual or a City Father, who encourages, establishes or patronizes lotteries; in fact, any among the foreign communities of China who any way lower the standard of life they have in the homelands been taught to respect and aim at."

Moreover, the valuable assistance to trade rendered by the missionaries is recognized by this commercial writer; for "such centres of enlightenment as to what foreigners are, and have to give the Chinese, open up the country ready for trade, and again and again, can the demand for foreign goods be traced directly to the influence of missionaries in the interior. If trade follows the flag," he continues, "it is because the flag is usually made known by a good introduction on the part of missionaries. Withdraw your missionaries, and send into the interior your young, rowdy riotous liver, with his drunkenness and bullying conduct, and see how much worse your trade and reputation will be."

This is a view of the Chinese situation at which everybody must look in fairness, whether he is favorable or unfavorable to Christian proselytism in China. Nor, on the side of the Chinese, must we forget that in degraded examples of Western civilization they have reason for prejudice against it. We regret to hear privately that in the drunkenness among the Western troops now in China a shameful exhibition is made to the Chinese. The conduct of

the Japanese troops, however, with respect to sobriety and good discipline generally is described as provoking and deserving the admiration of natives and foreigners alike. "The behavior of the Japanese," writes to us a correspondent at Tientsin, "is a continual astonishment. No other force here has the beginning of such discipline except the Germans."

Post ————— *Oct 30, '00*
THE SPIRIT OF MISSIONS.

The great missionary council now drawing to its close in this city has been altogether successful and inspiring. It was a fine conception to gather from all parts of the earth these men who have devoted their lives to rescuing their fellow-creatures from sin and suffering, and to call on the religious people of the country to join in celebrating the extension of the gospel of Christ. These heroes of Christianity have shed no man's blood; yet many of them have exposed themselves to greater dangers than those which soldiers encounter. They have been in journeyings often, they have been in perils of rivers, in perils of robbers, in perils in the city, in perils in the wilderness; in labor and travail, in fastings often, in cold and nakedness. Theirs has been the strenuous life in a far nobler sense than that in which the term is applied to the warrior's career. Bravery is the virtue of the soldier; but it can only be displayed in slaughtering those who resist him. The Christian missionary must be even braver; for he may not resist those who would slaughter him.

There have been military conversions, so to speak, in the past. The cross has been thrust upon pagan tribes at the point of the sword, and rulers like Clovis have ordered their subjects to become Christians, as they ordered them to take up arms. It may be doubted if such conversions ever helped the cause of Christianity. They were so hostile to the spirit of Christ's teaching as to react on the church, and corrupt its whole administration. Probably the demoralization of religion in Catholic countries like France and Spain might be traced back to the days of compulsory conversion. The rulers of the church arrogated to themselves an unchristian power, and in asserting their temporal authority they lost their spiritual influence. The essence of the religion of Christ is a "sweet reasonableness." There is, on the one hand, a passionate conviction of the importance of salvation to every human soul; but there is, on the other hand, the restraining principle that salvation must come from the voluntary act of the sinner. He may be reasoned with and pleaded with; he may even be worn out with listening to entreaties; but he must not be coerced.

Hence we have those magnificent records of missionaries who have suffered even unto death, like Stephen, and who have prayed that their assailants might be forgiven, as not knowing what they did. These scenes are among the most glorious in the history of missions, and their influence has been beyond all cal-

culatation. There have been found tribes whose disposition was apparently cruel and savage by nature. Travellers have reported them to be devoid of the instincts of humanity, and incapable of appreciating kindness. The religion of Christ admits the existence of no such tribes, and Christian missionaries have sought for them in vain. Suspicion exists—contact with white sailors was enough to create that. Hostility to foreigners prevails; that has been the product of a bloody evolution, and is so deeply ingrained in humanity as to affect the legislation and the customs of the most advanced nations. But we have yet to learn of any tribe or race where Christian missionaries have not won appreciation, honor, and affection, so soon as they had opportunity to reveal their purposes. There have been wolves in sheep's clothing. There have been missionaries who failed to act as Christians should. There have been many who meant well, but were woefully lacking in discretion. But never, in any quarter of the globe, have Christian missionaries faithfully carried out the teachings of their Master without winning a glorious triumph. It could not be otherwise, for these teachings are based on those deep, underlying principles of human nature which can never be altered. The display of pity, of sympathy, of mercy, of gentleness, and patience, and forbearance; the suppression of covetousness, and anger, and revenge—no heart is so hard as not to be melted before them. And so, strangely enough, it is the meek who shall finally inherit the earth.

It is impossible not to hope that this great meeting, with the stimulus which it has given to the spirit of missions, may in some way bring about an improvement of the relations between our Government and the wretched inhabitants of the Philippine Islands. Dismissing all political and partisan considerations, it must be admitted by all Christian people that these relations are deplorable. It is two years since we overthrew the Spanish power, and they have been years of warfare and ever-deepening hatred. We are now getting reports almost daily of the slaughter of dozens and even hundreds of the natives by our troops. Is it in accordance with the principles of Christianity that this should go on, or does that religion owe any of its triumphs to such displays of superior force? We cannot but recall the words of the good John Robinson when he heard that the New England pilgrims had shed Indian blood—"Would that ye had converted some before ye had killed any." Is there not danger that before long we shall hear it said that the only good Filipino is a dead Filipino?

Almost as much as this has been already said by the correspondent of the *Outlook* in Manila. He writes that every Filipino is at heart an "insurrecto," and that this is due to the clemency with which they have been treated. Clemency, he says, may answer with people having hearts and consciences, "but to treat a Filipino in this way is worse than folly."

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Are the good people who have been listening to the stories of the Christian missions willing to admit that this is true? May we not hope that they will, with faith revived, insist that the spirit of missions shall extend to those helpless peoples whom our soldiers are killing, and that a policy of peace and mercy and sympathy shall henceforth be adopted?

CHINESE COURT WARNED.

Oct 10 ————— *1900*
LI HUNG CHANG SAYS RETIREMENT TO SINGAN-FU IS A MISTAKE.

Tells the Emperor That Such Action May Block Peace Negotiations and Lead the Allies to Make Hostile Demonstrations in the South—Court's Whereabouts Uncertain.

Special Cable Despatches to THE SUN.
From a Staff Correspondent.

SHANGHAI, Oct. 8.—Li Hung Chang, Viceroy Liu Kun Yi of Nankin, one of the Peace Commissioners, and Yuan Shih Kai, the Governor of Shantung, have telegraphed a protest to the Emperor and Empress Dowager against the removal of the court to Singan-fu. They say this action will block the peace negotiations and lead to hostile demonstrations by the allies in the southern provinces. If this should occur the Court would be in a bad position, as it would be impossible to forward supplies from the south.

There is no definite information as to the present location of the Court.

LONDON, Oct. 10.—A Peking despatch reports that Prince Ching has received an edict from Emperor Kwang-su of date of Oct. 1 in reply to the request sent by the Ministers that he should return to Peking. The edict declares that his Majesty will return to Peking as soon as the peace negotiations take a favorable turn. The edict also says that the numerous unlawful acts committed by Chinese must be investigated and punished by the Chinese officials.

A Shanghai despatch to the *Post* says Li Hung Chang has advised the Emperor to return to Peking.

A Tientsin despatch of Monday's date says a telegram has been received there from Li Hung Chang's secretary, stating that a foreign force, supposed to be English, has arrived at Pao-ting-fu.

One-half of the new English barracks at Weihai-Wel have been destroyed by fire. The only fire engine in the place has just arrived and had not been unpacked.

RIVALRY AMONG THE ALLIES.

British Took the Shanhaikwan Forts Before the Russians Could Get There.

Special Cable Despatch to THE SUN.
From a Staff Correspondent.

TIENTSIN, Oct. 7, via Shanghai, Oct. 8.—The growing unfriendliness between the troops of the various nations here, especially the English and Russians, has not been ameliorated by two recent incidents. The first was when the English were invited to participate in the expedition sent to capture the Peitang forts and the Russians and Germans took the place on Oct. 1 without waiting for the arrival of the British. The other was when the British gunboat *Pigmy*, on Sept. 30, landed a force of marines at Shanhaikwan and took the forts there. The Russians at Port Arthur had planned an expedition against this place and did not learn of the action of the British until Oct. 2.

The order recently issued by Gen. Chaffee for the surrender by the American forces of all the property held by them at headquarters here and along the waterfront was revoked to-day. The American commander issued a new order to the effect that nothing should be surrendered. No explanation is given of the change of plans.

It is understood that the British expedition to Hsungfung fizzled out to a certain extent on account of the duplicity of a guide and interpreter who failed to appear on the day appointed for the start. On the following day he appeared and explained that he had been sick.

The expedition then started out and when it reached the outskirts of Hsungfung hundreds of residents of the town bearing food and presents of all kinds and carrying the heads of forty Chinamen on poles came out to greet the soldiers. The townsfolk told the soldiers that they had killed all the Boxers and showed the heads as evidence of this. The expedition was organized for the purpose of exterminating the Boxers in the town and the commander accepted this statement of the Chinese and the expedition returned without burning or looting the town.

It has since been discovered that the guide went to the place a day before the expedition started and demanded a bribe of 40,000 taels to keep the soldiers out. He got 10,000 taels and was to receive the balance later on. He returned to Tientsin by boat.

Meanwhile the townsfolk became suspicious and sent word about the affair to a man in Tientsin in whom they had confidence. The latter promised to meet the boat and capture the thief, but instead of doing so he held up the boat and took the money himself. He now asserts that the people subscribed the money for him in payment of a debt and refuses to surrender it. The guide made his escape.

RUSSIA NOT TO ANNEX MANCHURIA.

To Seek Only the Safe and Peaceful Use of the Railways There.

Special Cable Despatch to THE SUN.

ST. PETERSBURG, Oct. 9.—Gen. Grodekoff, the Governor General of the Amur territory, has telegraphed to Gen. Nazievski, the Governor of Trans-Baikal, that he had received a communication from the Minister of War, which states that, with a view to the more speedy reestablishment of friendly relations with China, the Czar has been pleased to decide not to incorporate any Chinese territory in his dominions, and that he will confine himself to the adoption of measures which will secure the safe and peaceful use of the Russian railways through Manchuria, and the undisturbed navigation of Russian ships in the Amur River.

ALLIES' RULE IN PECHILI.

Chinese Officials Invited to Surrender and Most of Them Comply.

Special Cable Despatch to THE SUN.

ROME, Oct. 9.—A Taku despatch to the *Messenger* says Field Marshal Count von Waldersee and the Admirals of the allied fleets recently invited all the Chinese civil and military authorities in the Province of Pechili to yield their offices to the allies within forty-eight hours. Nearly all of the officials came in and surrendered and a general disarmament of the Chinese in the province was ordered. Eight thousand Chinese who were working on the fortifications of the Great Wall fled.

DIED TRYING TO SAVE FOREIGNERS.

Ministers Hsu and Yuen Killed for Altering an Imperial Edict.

VICTORIA, B. C., Oct. 9.—The particulars of the execution of Hsu Ching Cheng and Yuen Chang, brought by the steamer Duke of Fife, show that the two Ministers died in the endeavor to save the foreigners. A Chinese vernacular paper gives the details as follows:

About June 21 or 22 Prince Tuan had a draft edict sanctioned by the Empress Dowager and ordered the Ministers Hsu Ching Cheng and Yuen Chang to transmit it by wire to the Viceroy and Governors throughout the Empire, these two being charged with the duty of sending out Imperial messages. On going through the edict in question, Hsu and Yuen came across a passage which said:

"You are hereby ordered to kill and destroy all the foreign missionaries, the Christian converts, the foreign houses, the churches, the foreign officials and merchants that may be found in the country, and you shall incur our displeasure by being slow in discharging the duties imposed upon you, &c."

The astonishment of the two Ministers was unbounded, and on Hsu asking the opinion of Yuen the latter replied that the edict could not be sent out. There was no time to hesitate about taking a heroic step. Yuen took up a

brush, erased the words "Kill and destroy all," and wrote in their places, "Do your utmost to protect."

Thus altered the edict was duly forwarded. This done, Hsu said to his colleague: "There will be no more safety for us," to which Yuen answered:

"Why should we two regret our own death? What we should do at this juncture is to act for the safety of the country and protect the lives of innocent millions. Should we be killed in these endeavors, our death will be our life, and my desires will be fulfilled."

Soon after they secretly sent their families

out of Peking to their homesteads in the south knowing well that they would never see them again.

On his arrival subsequently, Li Ping Heng appeared before the Empress Dowager and Prince Tuan and made a detailed report on the attitude of the great southern Viceroys, who were, he said, conspiring with foreigners contrary to the Imperial wishes. Referring to the edict above mentioned, he said that it ordered the Viceroys and Governors to protect the foreigners, thus directing them to act in a manner quite contrary to which the Central Government itself was acting in the north. The last remark caused the Empress Dowager and Prince Tuan to summon at once to their presence Hsu and Yuen who confessed having made alterations in the edict. The Empress Dowager showed no trace of anger, but both Prince Tuan and Li Ping Heng at once rose in a towering rage and insisted on the immediate execution of the two culprits. So the punishment was carried out and they were disembowelled.

NO REPLY TO FRANCE YET.

Chinese Situation Discussed by the Cabinet—Officials Accused by Conger.

WASHINGTON, Oct. 9.—President McKinley and his Cabinet discussed the Chinese situation to-day with particular reference to the French note, which proposes among other things the dismantlement of the forts between Peking and the sea and the prohibition of the importation of firearms into China.

The discussion did not result in definite conclusions in regard to all points in the French note and there will be conferences between Mr. McKinley and Mr. Hay before a final draft of the American answer is made. In the meantime Mr. Hay is to prepare an answer which will be used as a basis for further discussion. It appears probable that this Government will not agree to the two proposals mentioned at this time, preferring to hold its decision in abeyance until the Powers have entered into an agreement to hold a general conference with the Chinese Plenipotentiaries to negotiate peace.

M. Thiébaud, the Chargé d'Affaires of France, called at the State Department this afternoon to inquire about the expected answer to the note of his Government and learned that he must wait several days at least before it is ready.

The State Department has received by telegraph from Minister Conger a report on the points on which he was asked for information as requested by the German Government. These inquiries relate to the guilt of Prince Tuan and the other Chinese officials named for degradation and trial in the Emperor Kwang-su's edict of Sept. 25, and to the adequacy of the punishment ordered to be inflicted on them. In his telegram Mr. Conger names a dozen or more officials who, in his opinion, were chiefly responsible for the anti-foreign attacks. The Imperial edict named Prince Tuan and eight others. Sentences have not been passed on these offenders.

The report from Peking that the Emperor has decided to return there causes gratification here. It is regarded as an important step toward peace.

Gen. Chaffee has informed the War Department that the American troops will be out of Peking within a very short time. The marines will leave in a body on Thursday of this week.

MUST KEEP TROOPS IN PEKIN.

Mr. Gamewell Says That Otherwise the Chinese Will Think They Drove Us Out.

SAN FRANCISCO, Oct. 9.—The steamship America Maru arrived here this evening. Among the passengers is the Rev. F. D. Gamewell, President of Peking University, who had charge of the fortifications at Peking during the siege of the legations there. He has spent nineteen years in China.

He was pleased when he heard that the Russian plan of withdrawing troops from Peking had not been approved by the other Powers. "To withdraw from China would be suicidal," he said. "It would leave the Chinese with the impression that they had driven us out. The Chinese a short distance from Peking would never hear that our troops had got there, or if they did it would be in a report that we had gone there to kneel at the feet of the Empress and pay tribute. I think continued military operations in China are necessary for the preservation of the prestige of the Powers, and I am glad the Powers have not accepted the proposal of the Czar."

(Reprinted from

CHRISTIAN MISSIONARY WORK IN CHINA.

[COMMUNICATED.]

In the region around Swatow matters among the common people are all quiet. The missionaries most of them are scattered inland here and there along their usual beats, and see no occasion for apprehension. Indeed there have been no threatening indications since the looting done at the German Mission far up the river. The prompt and decided action taken by the German Consul, Mr. Streich, soon put an end to that, and has placed things in a position more hopeful than before as regards the general tranquility. There is an aspect of these foreign relations not usually dwelt upon; a vigorous demonstration of authority and power has benefits that reach and affect the villages themselves. In times of general weakness and indecision it is of positive value to have somebody step in with a purpose and ability to execute it. The general effect in the end is quieting and assuring. Nothing prepares the way for lawlessness so much as a manifested weakness in those who fill the seats of official power, and nothing affords quicker relief than a discovery that great and sufficient power of repression lies just at hand and can easily be invoked if required. More than once in the history of China has foreign assertiveness come in to supplement the feebleness of native administration, and thus has been made a blessing even to natives themselves. If there be anything simmering away beneath the surface at this time, it must be kept pretty well out of sight. Nobody of the general public is likely to know of it more quickly than the missionaries, who are travelling to and fro through the country and mingling with all sorts of people.

If missionaries are charged with not being sufficiently careful and watchful in time of peril and not properly heedful of the advice of their own officials, it must apply to but few of their number. As a rule they may claim to be considerate and judicious and very respectful to authority. If they are what, to some, may appear a little venturesome, it is because they are generally conversant with the inwardness of the situations where they are, and have reasonably correct ideas of what can safely be done and what had better be left unattempted. As a rule, too, they claim that they exhibit the common prudence of mankind in adapting themselves to unforeseen emergencies that may arise, and that they cannot be charged with stubborn persistence in holding an advance post after it becomes untenable in the general estimation. If there be an exception, here and there, it ought to be borne in mind that it is an exception, and, that for one who is

a little headstrong there are a score who are discreet, well-balanced, and trustworthy.

It must be considered from this, on behalf of the missionaries, that the opposition they encounter is not on account of themselves alone. They are not fighting their own battle only; they are fighting the battle of the whole community as well; not the battle only of their own Christian faith, but, as it so happens, the battle of a more enlightened civilization also which goes along with it. China has been opened professedly by treaty, but China has to be opened by something else besides a treaty. There is an enormous amount of personal and friendly contact work to be done, and that is being done by missionaries on a scale of magnitude—a diffusiveness, and general tactfulness that entitles them to commendation and not censure.

Indeed, this work of making the Chinese common people to become somewhat familiarised and acquainted with foreigners is a factor in the situation not yet duly recognised. Treaties can be added to treaties, but unless there are points of personal contact and mutual acquaintanceship then treaties will never rest on anything but the point of a bayonet. A class of men and women who will qualify themselves to step in and promote acquaintanceship are thereby rendering a service to mankind. It may be said that they increase the labour of diplomatists by their pressing forward so much, but then any kind of pressing forward will increase the labour of diplomatists. In the end diplomatists would have greater difficulty in compassing new achievements if missionaries are all to withdraw or to sit still. No diplomatist should be content without having China—all China—actually

and completely opened, and he should welcome everything that contributes thereto along social as well as commercial lines.

As an illustration of the quiet unostentatious collateral work of opening China is concerned, let us take some things connected with this particular field, at the same time premising that this field is only one out of many where the same thing is going on, and the handful of workers here are only a few out of hundreds engaged the same way.

According to estimates derived from Chinese sources the number of cities, towns and villages, large and small, in this one circuit of Canton Province, cannot be much short of six thousand. The missionaries of Protestant Churches, men and women, living at Swatow and inland at various places, are about thirty at this time, though the numbers vary, of course. In among the towns and villages indicated the missionaries are coming and going all the time. They have never been able to visit all of them, but some of their number, at some time or other, have been in presum-

ably at least half of them, and in hundreds of them they are coming all the time. It may be said they know every foot of the way; they know the hills and the villages, and the streams and the canals; they know the crooked and winding paths which lead from one village to another; they know the grounds of each region—where rice is raised, and sugar-cane and fruit and vegetables. This they have come to know, not because they have made a particular study of it, but because they have been educated to be observant as they pass along, and because they are continually on the move. If occasion called for it some of them could give a better statement of the condition of the crops than could the ordinary officials. They are better geographers of their own country, of their own province and even of their own district than many of their Siu-chais and Ku Jins are. Indeed, the only reliable map-makers of the region around Swatow and in adjacent provinces are the missionaries. There are Chinese scholars at this time who, when they want to correct their own ideas of geography, go to the missionaries.

But now the topographical features of the country are not what concerns missionaries the most. Their business is with the people. Of course they get the language. They are in the habit of conversing with anybody and everybody as they come and go. It is not merely their own converts they come in contact with, they meet and converse freely with most respectable villagers and business men. They have opportunity to answer all sorts of inquiries and remove all sorts of queer, strange, stupid and hurtful notions the Chinese have about the people of the West. Of course they are mindful of their own commission as the first thing to claim their interest; but missionaries are not in their chapels all the time, nor are they answering religious inquiries all the time. They sit down in people's doorways when invited, they chat with the school-teachers, they talk with temple-keepers, and many and many a man begs the missionaries to tell him the facts about something he has heard in the way of rumour, and possibly a most baneful rumour it may be. Often the missionaries are called upon to learn the facts about great events in their own native country. During the French war they hunted up the missionaries to find out what had taken place at Fuhchan and Amoy. Since the Japan war has been on they have called on them to get at the real truth of the situation. They have their own papers, whose stories are greedily swallowed by the multitude, but many of them know they tell falsehoods and are glad to know the truth of somebody whose word they can take.

To be sure these are incidental things, but the value is great. It may be safely

said that thousands and tens of thousands of people, living in hundreds and hundreds of villages, have altogether a different idea of Western people in consequence of the coming and going of missionaries among them. These missionaries are therefore doing a work in the opening of China which the nations of the West cannot afford to have left undone.

There are various other things that might be said, especially in connection with the vast work accomplished by no less than six hospital stations, with physicians attached, but this will suffice for the present.

ANTI-FOREIGN FEELING IN CHINA.

August 27th 1893
IT is difficult to arrive at a clear conception of the true attitude assumed by Chinese officials and Chinese literati towards foreigners. Much is written on the subject in the local foreign press of Shanghai, but no impartial reader can accept without reserve everything that he finds there. Men cannot be expected to maintain perfect *sangfroid* and to preserve an unbiassed judgment in the presence of such barbarisms as the atrocious slaughter of the unhappy Swedish missionaries in Sung-pu. Naturally there is hot indignation, and even the generally sober *North China Daily News* unconsciously reflects the lurid mood of the Western communities. Mr. CARL BOCK, the Swedish Consul-General, who allowed himself to be persuaded by the Viceroy CHANG that the murdered missionaries were in great part responsible for their own death, since they persisted in neglecting official warnings to leave the place of danger, is the object of execration such as fell to the lot of Lt.-Colonel NEALE after the Namamugi assassination. One is virtually invited by the local press to believe that Consul-General BOCK behaved with utterly fatuous credulity and that he deliberately betrayed the interests which it is his function to safeguard. That, of course, is asking us to believe too much. Neither Mr. CARL BOCK nor any other foreign official could reasonably contend that foreigners are exempt from the obligation of coöperating with the Chinese Authorities in every possible way when there is question of their own safety. The machinery provided by governments for the protection of life and property is of limited capacity. We can not expect it to be omnipotent. Neither can we expect it to be capable of suddenly developing, at any moment, power to cope with extraordinary emergencies. An excited mob possesses potentialities that have always successfully defied the normal resources of constituted authority, and a Chinese Governor may properly claim

hat if by the temporary absence of a few foreigners from a given place at a given time, he will be saved from recourse to abnormal measures and from the contingent catastrophe of a collision between the military and a crowd of momentarily uncontrollable citizens; then he has an undeniable right to expect that the foreigners will temporarily absent themselves. Such a precaution is common in Europe and America, and no responsible persons will gravely maintain that reckless incurrence of risks and an indiscriminating estimate of official obligations should mark the conduct of foreigners in China. These things are, of course, well understood in Shanghai, and yet we find no apparent allowance made for them in the criticisms of Mr. CARL BOCK'S conduct. The reason is evident: foreigners in China have learned to believe that there is no real disposition on the part of the Chinese Authorities to protect them, or to secure them in the enjoyment of treaty privileges, and, such being their belief, they naturally insist that at no point on the foreign side should there be the smallest semblance of yielding. Once, they say, once let a foreigner, be he missionary or merchant, consent, in deference to Chinese official representations of peril, to leave a place where he is by treaty entitled to remain, and his complacency will be taken adroit advantage of to exclude him gradually from every district whither the Chinese are unwilling that he should go. There exists, in short, complete distrust of Chinese good faith, and so long as that is the case there can be no helpful coöperation. Whether it is a thoroughly well founded distrust, or whether it has its origin partly in the anti-Oriental suspiciousness to which the Occidental mind is ever prone, we experience great difficulty in offering an opinion. Scarcely a week passes without some fresh evidence that foreigners have warrant for their doubts of Chinese official sincerity. For instance, in Shanghai papers just to hand we read that the Viceroy of Nanking has declared his inability to protect foreigners taking up their summer residence on a hill within ten miles of the north gate of the city, and warned them that they would remain there at their own peril, at the same time significantly reminding them of the recent fate of the Sung-pu Swedish missionaries. In this Nanking affair there was no prospect of mob violence nor any threat from anybody. On the contrary, the Chinese in the vicinity of the hill seemed thoroughly friendly.

Of course the Viceroy may have known better; may have possessed information necessitating such a precaution. But the leading Shanghai journal does not even hint at such a contingency. It very roundly and emphatically traces the mainspring of anti-foreign agitation to Chinese officials, and declares, in so many words, that the two Viceroys, CHANG CHIH-TUNG and LIU KUN-YI, formed "a design two years ago

to gradually drive all missionaries out of the Yangtse Valley"; that this design was "put into operation in 1891 by means of a series of riots; and that the Sung-pu outrage itself was "part of a scheme hatched among high officials." These are singularly daring allegations, yet they are at least paralleled by the statements of the Hankow correspondent of the same journal in a letter describing the proceedings now organized by Chinese officials in connection with the murder of the Swedish missionaries. This correspondent alleges, and the *North China Daily News* gives entire credence to his statement, that the commission of inquiry and retribution sent to Sung-pu by the Viceroy CHANG is not engaged in any attempt to detect or punish the murderers of the Swedish missionaries, but is actively endeavouring "to make existence intolerable to all those who were well-affected towards the foreigners, and who assisted them in any way." So singular and suggestive is this accusation that we quote the words of the correspondent:—

The Investigating Officials occupy the Tung Yoh Miao (Temple of Horrors) at the South Gate, which for the time being doubly deserves its name pandemonium. As chief director, Li Taotai is there with his colleague Tsêng the Chihhsien; also the Huangchow Shaotai, the Maching district magistrate, and a large following of minor officials with a force of about three hundred soldiers and runners. As a guest they have the ex military mandarin, Li Kia chung, who issued the placards threatening the missionaries with death on the fatal 18th of the fifth moon, and put his name to them, and whom all our Sungpu friends denounce as ring leader. He receives the same attention, and is supplied with the same food as the other officials, and is not treated as a prisoner in any way save that a sergeant has been made responsible not to lose sight of him. Here also they have five or six prisoners in chains whom they regard as important; and in another temple, the Tsai Shin Miao, from twenty to thirty more who are not regarded as important, but who can be at liberty as soon as certain formalities—chiefly of a pecuniary nature—are attended to by them.

The soldiers and runners are scattered through the whole region for fifteen miles round Sungpu seizing people. Any one may denounce any person and have him immediately seized, while many have been seized without being denounced at all. They are at once hauled off to the Temple of Horrors—unless they contrive to agree with their adversary quickly whilst they are in the way with him—and put to the question by Li Taotai and company. All Li's admirably methods of extracting the truth from the *Kolio Hui's* are brought into play, and if nothing

serions is discovered they are transferred to the Tsai Shiu Miao, and make their way back to liberty again as fast as their friends can be persuaded to pay up. The consequence is that throughout the whole district a perfect reign of terror prevails. The people will hardly speak of these things among themselves even in whispers, and to strangers not at all. When a stranger asks any question about the riot they run away. The very inns in the neighbourhood of Sungpu refuse to admit strangers for the night, and if a foreigner were to appear they would avoid him as if he had the plague. All this zeal may at first sight seem highly commendable, as teaching the people how careful they ought to be in their treatment of foreigners, but one little item makes all the difference: *The people being sought for so diligently are not the murderers, but all who have ever had any friendly dealing with the foreigner.* It seems utterly incredible, but it is true nevertheless. The case of Hokiapu, where the missionaries lived, affords a good illustration. This place is a small suburb of Sungpu, from the main street of which it is distant about 500 yards, across a deep water-course generally dry. As its name indicates (shop of the Ho family) it was chiefly inhabited by people of the name of Ho, about 1,000 in number. The main road passed through it; it contained about 60 shops and inns, and was a busy, bustling place.

I have passed the night there several times, and always found the people friendly and well disposed. Now, notwithstanding the fact that the Maching magistrate in his despatch admitted that the invaders came from a distance—were country people not townspeople—the first thing Li Taotai and company did was to seize a large number of the Ho family, all friends and neighbours of the missionaries, and to deal with them in such a way that the remaining inhabitants of Hokiapu took fright and all ran away. That little suburb is now entirely deserted save for a guard of soldiers which it changed three times a day, and remains there to catch any friendly Hos who may venture back.

One of the prisoners in the Temple of Horrors is the coolie I mentioned in my last as having sent us word that they had caught and beaten him. At the time of the riot he was on his way from Hankow to Sungpu with the mail, and on his arrival there returned at once to Hankow with the news. He thus became one of the party which proposed to go and bring back the bodies. As that scheme fell through he returned to his home of his own accord and was immediately seized. He was tortured and beaten, and now has had an iron rod passed through his collar bone and rivetted to a chain, a delicate attention which it may have been observed Li Taotai is in the habit of paying to the *Kolao Hui*. The other prisoners in the Temple of Horrors have been similarly treated, but who they are our messenger could not with certainty discover, their names being variously reported, and it being far from safe to be too eager in asking questions. One is supposed to be the proprietor of the cash shop where the missionaries used to change money, and others, the relatives of certain men who are being hunted for high and low. One of these is their landlord. He has totally disappeared, no one knows where. Another was the middleman who aided them in renting the house, a tobacco merchant and substantial citizen of Sungpu now utterly ruined. He and some others are in the Hankow concession. Nothing whatever could be heard as to any of the men denounced by the missionaries as the aggressors having been dealt with, save Li Kia-chung, and he evidently has no thing to fear.

The explanation of all this is simple enough. As an official in the Viceroy's *yamen* put it: "This is to be the last time when natives will assist foreigners in the Hupeh province." The story of Hokiapu will be told far and wide, and the Chinese people are quick enough to draw their own conclusion.

It would be plainly unwarrantable on our part to suggest any definite doubt of these extraordinary details. But that they are very difficult to believe, every person

not directly interested must admit. What is certain, however, is that an exceedingly dangerous state of feeling is rapidly growing up between the foreign residents and the Chinese, and that events may at any moment pass beyond the range of ordinary diplomatic control. It is fortunate that British interests are entrusted, at such a juncture, to an official of Mr. O'CONOR'S ability and tact. But we confess to very grave misgivings whether even Mr. O'CONOR will be able to satisfy his nationals in their present mood without precipitating something very like a rupture with China.

Ch. Advocate Aug 9 1900
The Missionaries and the Troubles in China

Remarkable are the speeches and articles produced on the relation of missionaries to the troubles in China. Dr. THOMAS MARSHALL, Field Secretary of the Presbyterian Board of Foreign Missions, and a Chinese missionary of wide experience, charges that European nations, especially Great Britain, Germany, and France, are responsible for all the trouble, and that the "robber nations" of Europe are trying to make scapegoats of innocent missionaries for selfish ends. The Boxers, he says, are simply the patriots of China, and are doing exactly what the American people would do if the French government should come and take New Orleans, the British New York and Washington, and the Germans Boston. European governments, he says, have forced China to give up large and fertile portions of her territory and her finest harbors, and the Chinese Legation Street stood almost wholly for "Robber Street," and, speaking after the manner of men, he says he cannot say that he blames the Boxers.

On the other hand, charges are being made of all kinds against the missionaries. The Catholics are charging the troubles upon the Protestants, and the Protestants upon the Catholics. One of our occasional correspondents in Rome translates literally for us from the Vatican organ, "La Viva Roma:"

It is true the missionaries have had much to do in exciting this fierce persecution and hatred of the Chinese against Europeans in general, and especially against Christians. But the blame rests *wholly and exclusively* with the Protestant missionaries—English, Americans, Germans, and Swedes—who sprang up in the Celestial Empire no one knows how. These in their rivalry against Catholic missionaries, who for the present, at least, are occupied in simply maintaining their actual position—these Protestant missionaries, fighting each other in their zeal to buy up with cash proselytes to their Lutheran heresies and promising that these fictitious converts shall be protected in their lawsuits and trials, even when they are in the wrong—these have made the trouble. This is the cause of the hatred of the Confucian Chinese and their bitter persecutions against European and native Christians.

This, so far as it relates to American missionaries in general and to the China Inland Mission and several missionary societies connected with England, is a gross exaggeration. It is a fact, however, that the first charges that we saw in the European and American papers against missionaries as the cause were made by Protestant missionaries and officers of missionary societies in this country against the Catholic missionaries.

Most of the articles in the secular press, adverse to the missionaries, bear positive evidence of being written by persons who know nothing about the subject. Who the missionaries

are, of what Church, or of what nation, they do not specify. Many nations have sent missionaries to China; some have been sent by countries in which Church and State are united; others represent large denominations, putting forth the claim that the whole world is under moral and intellectual bonds to submit to them. That some missionaries may have owed their appointments to political influence, and some may have sought political positions under governments, and some may have prided themselves upon the glory and dignity of their own countries in comparison with China, and have maintained a supereilious demeanor in dealing with the Chinese, is quite possible; but if the missionaries of any particular Church as a class have depended upon the arm of policy rather than upon truth and piety, that Church should be specified by those who can prove it. If particular missionaries in any denomination have made themselves notorious by such acts or neglects, the authorities of those bodies should be informed; but for persons whose information must be entirely hearsay to reiterate the statement that no doubt missionaries are in considerable part to blame is a performance calling for adverse criticism, and if such persons occupy official missionary positions they should be called to account. In a time like this, as the Catholics and Protestants both represent Christianity as against other religions, no time should be wasted by either representative of Christianity in endeavoring to show that the other is to blame.

The aggressiveness, brutality, and especially the superciliousness of foreigners generally have been offensive to the Chinese.

Sailors in port or when on shore are often riotous and indulge themselves in many ways at the expense of the Chinese. Reliable testimony exists that few, if any, missionaries ever have any trouble in working among the Chinese where there are no foreign traders.

Among the vast output of interviews on this subject none seems to us to strike the point more clearly than this in "The Pall Mall Gazette." It appears that an Italian missionary who was for many years in China has been inspected, and questioned, as to whether he considered the missionaries in any way to blame for the present outbreak. To this he replied:

They are in a certain way responsible, but very indirectly. There was a time in which they were held in great consideration—esteemed and almost loved by every Chinese. For instance, in Peking itself a monument was raised in a public square to a missionary, Father Matteo Ricci, who was called by the natives "Great One of China." At that time the missionaries had not behind them the protection of the Powers.

The knot of the question is that the missionaries should not be protected. They should be, and should remain, really men of sacrifice. With protection they lose this attribute, because before they died as martyrs, and now because they are Europeans. The protection of the Powers consists in this, that the affronts to missionaries serve to their governments as pretexts to put a foot into China. For instance, after the incident of Monsignor Anzer and the murder of three missionaries Germany stepped into Chefoo. And so, naturally, the Chinese hate the missionaries, as they now reason that they are not religious teachers, but spies with the mission to prepare the ground for the coming of the "foreign devils." It is my opinion that only the patient, slow, and peaceful work of the missionaries, abandoned absolutely to themselves, can bring forth that immense land from barbarism. But now all is undone, or worse, and must be begun again in more discouraging circumstances.

THE MISSIONARIES IN CHINA.

George Lynch, a reputable correspondent who was commissioned by two London papers to accompany the allied forces on the march to Peking, writes an article for "The New-York Herald," in which he gives graphic details of the atrocities committed by some of the allied troops, and hints at others which are indescribable. If his story is even half true it is a terrible indictment of Christian civilization; but the testimony of many other reputable witnesses heretofore published forces us to the conclusion that it is only too true. Hundreds of delicately reared women and girls committed suicide to escape shameless outrage from the troops of Christian nations. Against all this evil-doing there was only one man to represent the higher civilization—to utter one word of protest. That was an American—rough, rugged, blunt General Chaffee. His letter was undiplomatic, perhaps, and was therefore sent back by General Waldersee. But it is good to know that at least one commanding general, and that an American, had the courage and humanity to make a protest, whether it was diplomatic or not.

But what have the missionaries had to say about these atrocities, visited not on murderous Boxers, but on friendless and defenceless men and women? Was there not even "one priest," to quote Mr. Lynch's words, "who, having lost "all his worldly goods, took the loss as only "part of his day's work for Him whose kingdom is not of this world"? At least no such protest by missionaries has been printed, though they have been reported as occupying palaces and houses of wealthy Chinamen, and appropriating or selling rich loot.

As to looting, the missionaries may have been justified. They may have been acting for their Chinese converts. On that matter judgment should be suspended. But why have we heard of no scathing denunciation by missionaries of the butcheries and unspeakable outrages by soldiers of the allies? Ordinary newspaper correspondents, many of whom have been sharply criticised by the missionaries, have been unable to keep silent. But the missionaries are reported as seizing the houses and property of unoffending Chinese, and sending home reports about the hand of the Lord in these troubles pointing the way to a larger work in the future. Are the missionaries the only men in the world who do not see that these crimes of civilization in China have probably set back the cause of missions in China for a hundred years? *N.Y. Tribune 2/20/01*

copy. Dec 13, 1900

The London *Athenaeum* is in no sense a religious paper, nor is it generally classed with supporters of mission enterprise. The following extract from a review of a recent book on China therefore carries unusual weight:

"The recent outbreak has shown that the great bulk, at all events, of the converts are prepared to go through fire and water in defense of their adopted faith. As to the progress which Christianity has of late made in China, there can be no more authoritative witness than the Viceroy Chang Chih Tung, who recently stated that, as compared with Buddhism and Taouism, Christianity is now in the ascendant. It is always easy to find fault with such a complex system as is involved in the missionary effort, but events are proving with more and more certainty every day that Christianity is making sure, if slow, progress in the country, and that the influence of the missionaries resident in the interior is a power for good."

CAUSES OF PRESENT CHINESE CONDITIONS.

By a Special Contributor.

HISTORY is making fast in the Chinese Empire in these days. The writing of an accurate and full account of this chapter will not be now. We have not the facts nor the perspective. But it is no time for the exploitation of controversial theories, nor uninformed imaginings. It is a difficult task for anyone who has not lived among the Chinese to understand the mixed and largely un-reasoning motives which actuate them in their relations toward each other and toward those of other nations. A residence of eight years in an interior city of China, i.e., Nanking, where he daily mingled and conversed with all classes of the people, possibly enables the writer to comprehend some of these motives.

The causes of the present outbreak are complex; racial, religious, commercial and political.

(1.) Racial. The isolation of the Chinamen combined with inherent characteristics and physical environment produced a civilization whose admirable points we are as slow to perceive as they are to see the superior nature of our customs. They have developed customs that suited them, and their racial character has also become fixed by customs. The teachings of their great sage as to reverence for age and the ones who by nature of law have rightful authority has been perverted into superstitious worship of the past. It is heterodoxy to favor any change, and whatever does not conform to the pattern of that which has gone before is not to be considered. Out of this has grown a contempt for all people holding or practicing aught contrary to the prescribed cult. For any one of an alien race to come in and, by his life or words, however unostentatious he may be, decline to conform to the genus, and thereby set up a claim to be equal to the Chinaman, and that his customs are as good as those of China, is unbearable. His presence is a constant irritation and this results in frequent outbreaks, and not until they change their notions of the inevitable superiority of themselves and their customs, not until their inordinate pride, the child of ignorance, is lowered, will they willingly endure the affront of the other civilization within their borders.

(2.) Commercial. The first foreigners to obtain a footing in the Flowery Kingdom in this century were traders, English and Dutch, and before others got entrance the "opium war" was concluded. The arrogance of these early traders was noted, and as their numbers grew and settlements were formed and more ports opened to trade the rivalry increased. China has been helped much by this trade, but some bad habits have been introduced in these foreign settlements. Many of these merchants are noble men. Many of them go to the East and, freed from the restraints of home friends and customs, have lived lives that shamed their homes, in forms that shocked the Chinese, at the same time that these shocked Chinamen were probably doing what we would consider exceedingly immoral. Chinamen, ever keen traders, were forced to become tributary dealers, and to feel that their foreign competitor looked down upon their modes and ridiculed their customs and ideals. They dissembled, but in their hearts the shame rankled. Then large numbers of artisans were displaced by foreign innovations. Machine-made American drills, and French silks and Indian sheeting and English cutlery and German yarns, with immense amounts of other manufactures displaced the na-

tive hand-made articles. The advent of steamboats threw out of employment the boatmen. The growing demand for education along foreign lines took from the prestige and support of the noblemen of the empire, the privileged classes, the proud, conservative and every-needy Confucian literati, who have been aptly characterized as men whose feet are in the present century, but whose heads are in the ninth century. While we are horrified at the form the resentment has taken, we cannot be surprised that from these and others whose daily work has been affected and who have not yet learned to adjust themselves to the new conditions, the cry has come, "Drive out the foreigners."

(3.) Religious. There is much said and written by those who would decry the cause of Christian missions, which is liable to criticism as being based on ignorance or misconception. I have no desire to enter into controversy. The work of the missionaries, fairly and intelligently treated, answers for itself. In regard to this, as of the other causes of the opposition to outsiders, it can be said truthfully, that generally those Chinamen who came to most really understand the foreigners came to most genuinely appreciate their teachings and methods. Of course, the missionary was always a man of note in a Chinese community. As they are almost always men of education and culture, and always far exceeding the Chinese in information, they mingle with people of all classes. Protected by his citizenship, he has generally moved with impunity. This has given him influence which has in some cases been abused. I deplore greatly that this influence has sometimes been used in mistaken ways, especially by one body of Christians. This trenches on the political grounds, which will be taken up later. Most missionaries have sedulously striven to avoid such complications.

But putting aside such errors as being incidental to the question, the main fact remains that the promulgation of Christian tenets in China is a challenge to their old faiths. It is a mistake to say that there is unity of belief among Chinamen. Four ancient systems emerge from the variant views we find there now, i. e. Confucianism, Taoism, Buddhism and Mohammedanism; but the lines of these cross and recross, and confusion and illogical mingling of views and insincerity are the most apparent marks which appear to one who views their present position. But these variances are all old. Any new system is viewed always with suspicion, and Christianity, introduced by the despised foreigner, was doubly open to this. Still, while a new system is thus viewed, if it makes no progress, no special attention is paid to it. In so far as the furor of the present outbreak is directed against Christianity, it is a tribute to the gigantic strides that Christianity has made among the people.

Appeal to treacherous brute force in such a controversy is always the resort of those who realize that they cannot trust to truth and logic. When the degraded, vicious and ignorant Buddhist priests and the dirty Taoists, with their magical incantations, find themselves losing their influence and revenue because the people no longer fear them and their superstitious teachings, and when the proud, brainy, but narrow and uninformed Confucian sees the name of Jesus put above that of Confucius, they seek to stifle opposition by exterminating those who profess the new faith, as in the past they have tried to exterminate each other, as some of the most bloody pages in the world's history bear record.

Where there is neither principle nor force to prevent, it is certain that such

conditions will result in fanatical outbursts, as they have in other times and places, one of which resulted in the crucifixion of Christianity's Founder.

(4.) Political. Until the advent on the Chinese shores of men from other nations the supremacy of China among all nations with whom she was in touch was unquestioned. With true Pickwickian self-complacency she was accustomed to regard herself as the benevolent suzerain of surrounding peoples. And as long as Korea and Turkestan and Tibet and other less known, semi-independent divisions sent their annual or less frequent tribute-bearing caravans to the court of the Son of Heaven, peace reigned. The mandarins smoothed their flowing robes and, basking in the benign favor of the heaven-appointed ruler of earth's central kingdom, continued to fill their coffers with a large per cent. of the revenue that was extorted by their underlings and strikers from the groaning and long-suffering masses of all callings. I wish I could take space to exploit the ingenuity and details of method and unscrupulousness by which their ends were gained. It would excite the envy of Tammany and "the push." They were contented with the system. When the Anglo-Saxon and the Frank, the Teuton and the Slav appeared from the unexplored horizon with scant ceremony and no obsequiousness, and proceeded to investigate the domain of the Great Pure Dynasty, paying no tribute nor in any sense acknowledging the celestial supremacy, towering indignation filled the silken-covered breasts.

It is an eradicable blot upon the escutcheon of Britain that the main article of merchandise which was concerned in the dispute eventuating in the first war between China and westerners was opium. But we must be accurate and understand that the issue of that war was not opium (the Chinese were at that time raising the poppy and producing their own opium) but trade with foreigners. Then began the series of conflicts, armed and diplomatic, which finally forced the Chinese government to realize that there were nations on the earth whose rulers did not pay tribute to nor acknowledge the suzerainty of China. Decades passed before this conviction became clear. Years after the great officials understood this matter they sought to, and did, by deceit and tricks, so treat the representatives of the powers as to lower them in the eyes of the Chinese and cause the latter to think that the representatives were tribute-bearing vassals. The mass of the people have not yet had this illusion cleared from their minds.

We need not seek to justify each step taken by western nations in dealing with China. That is aside from our present end. Duplicity, insincerity and an attitude of haughty superiority have characterized Chinese diplomacy; cruelty and treachery her shows of force. Foreigners have met this with directness, what seemed to Chinamen to be rude bluntness; with force; what would be violation of international law in dealing with each other; sometimes with forbearance which was taken by China as weakness. But of late years these relations have been strained to the explosion point. Insolent insistence of the western devils has forced from the Chinese one diplomatic concession after another, until the sacred precincts of the Forbidden City and the Imperial Palace itself have been fouled by the presence of the ungowned foreigners. Japan exposed the vile rags underneath the satin. Germany, Russia, France, Great Britain and Italy, tired of being played with by oriental diplomacy, which is made up of lying and non-fulfillment, have all taken more or less decided steps in taking or demanding territory from which reprisals may be made. Our own government loomed on China's flank as an unexpected apparition. Worse than all, a growing party favored by the Emperor Kwan Hsu himself, favored an acknowledgment of China's true position among the families of the earth and the shaping of her affairs to meet the conditions. Blind fury took possession

of the conservative leaders. Their own supremacy was involved in the maintenance of old ideas and policies. Changes meant the bringing of new men to the front. Reform meant doing away with the corrupt systems upon which they fatten. They gathered the discontented fall elements; pooled their issues in one final, despairing effort to restore the status of last century; circulated among the ignorant masses vile and vicious reports to inflame them; promises appealing to their greed and passions; gave them courage by playing upon their superstitions, performing incantations which were to render their bodies invulnerable to foreign bullets or swords, and put themselves to the task of driving all foreign pligs into the sea, a task which the leading general, Tung Fuh Slang, last year promised the Empress Dowager to accomplish.

THOMAS W. HOUSTON.

The Globe Herald.

WEDNESDAY, 1ST SEPTEMBER, 1897. 6.00 P.M.

A CHINESE EDUCATION.

The nature and value of a Chinese education is now receiving attention in the West. Some observations upon the subject will therefore be in order.

The Materials of Chinese Education.—These are all of the most ancient stock. The standards of knowledge in repute among Chinese scholars are from 2,000 to 2,400 years old; they revere the old; they disparage the new; the older and more musty a doctrine is the better. They have the "classics" as they are called. They follow certain ancient teachers as Confucius, Mencius and Chu Hi, and their more immediate disciples. These men taught an ethico-political system of government—they had also, among them, a philosophy vague and ill-defined—they cultivated poetry after a peculiar ideal of imaginative conception, of a primitive and undeveloped form in no danger of suffering from lack of copyright; and they also gave immense consideration to rites and ceremonies of all sorts. They were loaded with maxims and apothegms and stuffed with proverbs. Of course great attention was paid to calligraphy and the art of putting in good shape the innumerable ideographs which represented their mental conceptions. But as for the materials that enter into the acquisition of a modern education there were none at all. Science—simple and exact—did

not exist. They had a few elements of astronomy—but they were localised to the possession of a few persons; geology there was none; botany there was none; natural philosophy there was none; chemistry there was none; knowledge of universal history there was none; knowledge of the great outside world there was none. A Chinese scholar might be a graduate of high degree and yet on all these subjects not know as much as a Western schoolboy of fifteen years of age.

Mode of Acquiring a Chinese Education.—At an early age the youngster was sent to school. His business was to study ideographs,—learn their forms and commit their names to memory—thousands upon thousands of them to begin with—and as he got along, tens of thousands of them. Whole books had to be committed to memory and oftentimes without knowing, at first, what it was all about. Early and late the boy was at it, cuffs innumerable and slaps with the ferrule stimulated laggard energies and aroused dormant powers, if powers in a dormant state existed at all. As the pupil advanced and got along in his teens and early manhood he was taught more fully the meaning of the immense string of characters he had learned. Then followed the art of composition—of combining and re-combining those old characters. The days of the cuff and

ferrule were over and he began to feel the incitement of ambition. He had evinced facility in acquiring characters, and he might become a graduate of the degree of "Flowering Talent,"—and then,—and then,—honour and profit and position! These were mighty incentives to the aspiring student. What was essential now was, not that he should become a pioneer in the domain of discovery—not that he should add to his country's stock of useful knowledge—but that he should become an expert handler of antique sayings—that, when a thesis should be given him to write upon, he could match it with scores of other old sayings of the same sort just as mouldy as the one he started with. If he succeeded he was "a scholar,"

he knew "the ancients;" he might not know the questions which were convulsing the world around him, but he did know what some old pedant had said upon the same subject. He had become a mighty thresher of old straw and a mighty builder of new huts out of old clapboards that had been used a hundred times over already.

The Value of a Chinese Education.—

It might seem that an education of this sort when solid information is not imparted can be of very little value. That conclusion would not be correct of the Chinese. Although a Chinese education does not furnish the mind with the material of thought, it does help mightily to train the mind itself. From the start a boy is compelled to come under mental discipline. He is compelled to concentrate his attention for fixed periods. His powers are not all cultivated, some of them not at all—but others are cultivated to a high degree. The memory takes precedence, but then essay writing also compels him to become a good classifier; for proverbs and platitudes can be jumbled together in a way which will amount to nothing; or they can be ingeniously dove-tailed and strung together in a way which will exhibit logical coherence and entitle the writer to take rank as a good classifier of mental concepts whatever they are. Old Chinese students have the power of long continued application, of abstracting the mind from surrounding objects, and attain skill in orderly systematic arrangement of their materials such as they are. In the art of stating things and in making arguments cumulative they are adepts, and they are made so in a large measure by the training they get in essay writing. The official despatches of their best men, while often showing much ignorance of essential facts, are, at the same time, models of adroit presentation of the situation as they view it. They know just when and how to make the various points buttress each other. Few Western Diplomats can surpass them in this.

THE MISSIONARY QUESTION.

'ETHICAL PREFERENCES.'

A week or so ago 'One who wants to know' addressed some queries to the contributor of our articles on Christian Missions in China. A reply appeared in the China Mail of 4th January, and to this communication 'One who wants to know' makes the following rejoinder. We have no desire to put an abrupt termination to a correspondence which has attracted a considerable amount of attention, but we think no good purpose would be served in continuing a discussion of the point immediately under discussion in the present communication. At the same time, the writer of the original articles may see his way to make an addition to his former contributions by way of summarising what has gone before and dealing with new points raised:—

I am obliged to your Canton correspondent 'Missionary' for the pains he has taken to indicate the 'ethical preferences of the Chinese,' against which, according to his opinion, the Missionary body, excepting himself, of course, is continually 'running full tilt.'

The ten specifications of evil outcome brought against Western Christians and their converts, men and women, for attending religious worship at the same hour, and in the same temple, remind us at once of similar collections of charges contained in that notorious book of libels called the 'Death-blow to Corrupt Doctrine,' and the equally infamous Hunan publications. It was from like sources that the imputations emanated in the first place, and it is due to assiduity in the same quarters that the vulgar stories have been spread abroad to create suspicion where no suspicion existed before. The libels have been condemned so fully that further reply is not called for at this late day from any one.

Your correspondent thinks that 'mixed assemblies,' as he styles them, should be at once abandoned, and, if I apprehend him aright, would have us conclude with himself, that if this were done there would be a radical and speedy change of attitude towards missionaries and their converts on the part of officials and gentry, and that, possibly, it might be the beginning of an extensive acceptance of Christianity by those hostile classes. But now not a shred of evidence is brought to support the conjecture. In face of the abundant indications adverse to it, one must decline the suggestion. When your correspondent asks the entire missionary body to throw overboard their own experiences and go over in a solid mass to his theory, he ought to have behind him more substantial backing than is afforded by his one solitary and limited experiment, and that not set forth with any degree of detail.

As for the sentiment that missionaries should regard 'ethical preferences' of the Chinese to the fullest possible extent, that is just what the great body of them, according to the common averment, claim to be doing. They claim that they are considerate; and further, if we at all apprehend the case, they would maintain that they are most untruly and ungenerously represented when they are charged with disregard of ethical proprieties. For instance, it will be denied that when Christians, men and women, meet together at a fixed hour at a common public place of worship for the purpose of worshipping God—it will be denied—and it is here and now denied—that they are introducing a new usage, or are subverting recognised ethical requirements. This denial can be sustained by a visit to any large Chinese temple on festival days. There are thousands and tens of thousands of temples in the land

where verification can be had. Unless Canton is totally unlike any other city in the Empire, the same evidence can be had. Then at certain favourite temples, especially on the 1st and 15th of the moon, crowds of men and women come at the same time, and all worship at the same time, in the same room, all offering incense at the same time. They have no hours for men and hours for women, no doors for men and doors for women, no screens to separate one class from the other. Men and women come and go—acquaintances and absolute strangers elbowing each other, rubbing against each other, tens and scores and hundreds of them. This is usage, and this has not been considered by respectable Chinese themselves as an outrage on ethical propriety. Nor has any one of themselves thought of charging their own temple services with being schools of immorality and gross indecency. Not even Chau Han and his allies have assailed the public worship of Lau-Ya by men and women at the same time. It is only the Christians that are charged with violating the ethical sense of the nation. Against them the allegation is brought with a purpose which everybody understands, and it is to further schemes such as his that government co-operation is invoked.

For these reasons, therefore, missionaries will affirm, and they do affirm, that in this particular matter wherein they are arraigned by your correspondent, they are not contravening ethical standards of respectable Chinese when they and their wives, with their converts and their wives, attend the public worship of God at the same time and place.

But now notice a difference—observe the order, the quiet, the decorum, the ethical strictness of demeanour demanded in a Chris-

tian congregation when men and women are together, and contrast it with what prevails at ordinary village temple services. Even as regards mere outward form Christians are purifying the usages and elevating the standards of the Chinese people in matters of worship. Men and women in a Christian assembly do not sit on the same seats, nor on the same side of the house. In places where the passing public is likely to step in, screens are provided to shield the women from observation of any kind. Where it can be done there are separate doors of entrance and separate ways of approach, and often entirely separate auditorium room where the women are shut off even from their own fathers and husbands. All are required to sit still and listen to one who is reading; and no loud talking or freedom of demeanour is permitted. No such requirements and no such usage are to be found in temples where Lau Ya is worshipped. Instead, therefore, of being below accepted ethical usage among Chinese the Christian assembly has risen far above it and is now compelling them to see the need of more order and decorum among themselves. It is a fact known to be such by myself personally—that aged and respectable heads of villages in seeking to correct the lack of propriety in their own festival services have held up the Christian assembly as a model that ought to be imitated by their own people.

If Chou Han and his co-workers have a prominence in the discussion which is now extensive everywhere, it is because Chau Han and his confederates are the authors of the policy of receding from the interior, and breaking up religious services, with various other things now being urged upon the missionaries; and because as soon as Chou Han and those operating with him will abate their calumnies, matters will revert to their former quiet order, and the Christian assembly will vindicate itself in the

eyes of respectable Chinese and of the world at large as it always did before this raid upon it commenced,—meanwhile missionaries will draw a distinction between the honest ethical preferences of 'respectable Chinese' and the dishonest ethical pretences of the disreputable Chau Han. The former they will always treat with consideration. The latter they will challenge. To fall in submissively and tamely with this policy of his would be a triumph for iniquity instead of a victory for righteousness. It would be construed at once, not as convincing evidence of the missionary purpose to 'conciliate,' but as an admission that Christians have been guilty of immorality, but now, at last, are driven into decency of behaviour by the continuous clamour of the virtuous Chou Han. Better than that,—immeasurably better,—is the course now being pursued by the missionary body (excepting your correspondent, I suppose). To their accusers and calumniators, one and all, from the highest to the lowest, they say,—'We are all of us, missionaries and converts, amenable to law. If you yourselves have any evidence, or can get any evidence, of the vile misconduct you charge upon us, or can shew in any way that we are violating the decencies of life, then draw up a complaint and send it in either to the native magistrate or the foreign consul, as you may deem best. That is the way to do. But if you have no such evidence and cannot enter any complaint, then cease to calumniate. Here we are ready to face accusers.'

And to all—to all classes of Chinese, they say—Our places of worship are open now as they always have been; our religious services are all public, we have none in private; nothing is done with closed doors; callers and visitors are always welcome; questions are always answered; we have no secret books or secret services. The hours for service are always fixed; anyone can go that wants to. In some places bells are rung which can be heard miles away, or gongs are struck to give notice to everybody within hearing that a religious service is about to be held, and every man, woman and child, friend and foe, may come and see and hear all that is going on. This ought to be enough, and to reasonable men it is enough, and to reasonable Chinese it is enough.

If a man should be charged with purloining or with any other offence and should run away as hard as his legs can carry him, he would be giving colour to the suspicion. If he is honest he will not run away but will stand and confront the accusation. That is the way the missionaries have a right to feel. These villainous calumniations have been diffused all around them. They do not feel like running away, nor of breaking up all their methods until some better reason can be shown for it than are found in the Hunan publications. If there is ground for a charge of subverting the public morals, where is the documents in which it appears? Vile stories in the markets there may be, starting out from the Yamens and from Chinese anti-foreign publications, but where are the complaints—drawn up and entered with proper evidence ready for investigation? Have our Ministers at Peking ever received any such paper? Have our Consuls? If they have received it have they ever neglected to act? Or have missionaries ever refused to appear?

You see, then, Mr Editor, I cannot follow the guidance your correspondent 'Missionary' has to offer, and so I remain,

THE ONE WHO WISHED TO KNOW,

And now

The one not allowed to reply
A.C.C.

SHARP REPLY TO DR. DIFENDERFER.

Rev. R. M. Hunsicker Takes
Issue on Missionary
Question.

SAYS BOXERS ARE
FRIENDS OF CAUSE.

More Missionaries Than Ever Will
Now Invade the Chinese
Empire.

EDITOR SATURDAY NEWS:—In the last issue of your paper Dr. Diffenderfer gives at length his views as to the responsibility for the present disturbed conditions in China, laying the whole blame on the missionaries. He would have us believe that the missionaries are a bad lot. Possibly he has seen some such as he describes. In no department of Christian activities are workers chosen with more scrutinizing care than those sent by various missionary boards to foreign fields,—and for good reasons. Nor are any more searchingly watched while at their work. Inevitably some turn out unsatisfactorily; such are soon disposed of. If Dr. Diffenderfer knows of any regularly appointed missionary who, as he alleges many have done, has proved recreant to the trust reposed in him by the home church, he will win for himself the most hearty thanks by bringing the case, with the evidence, to the notice of the proper board. This he is bound to do as a man, since it is a principle in law that, "It is a fraud to conceal a fraud." For him there is the alternative of becoming *particeps criminis*, or of standing in the equally unenviable light of bringing grave accusations against a vast host of most worthy men and women.

As to the real character of foreign missionaries a statement from the August *Review of Reviews*—a purely secular publication—is worthy of consideration:

"It was not English missionaries who brought England's infamous opium war upon China; nor was it German missionaries who persuaded the Emperor William and his government to seize a Chinese seaport, and assume control of a great province on the pretext of compensation for the death of one or two missionaries at the hands of a mob. The United States has, for more than half a century, been honorably represented in China by men engaged in the missionary service—men whose admirable methods and rare tact have done more than anything else to promote good relations between this country and the great Chinese empire."

There is, after all, ground regarding missionaries responsible to a certain extent for the disturbed condition of the Chinese mind. But the word "missionary" must be used with discrimination. I cannot do better than to quote in this connection, an editorial paragraph from the *Missionary Magazine*, (Boston), for September. It says: "The responsibility of missionaries

far less than is often asserted. Doubtless the presence of missionaries and the opposition of the people to the truth and high moral standards of the gospel have had some effect. But as far as and unwise acts on the part of Protestant missionaries are concerned, they are a very inconsiderable element in awakening the hostility of the Chinese. It is well known, on the other hand, the Roman Catholic priests are in the habit of interfering in social affairs and with the local magistrates on behalf of their converts, and this has given rise to the very common charges against missionaries. The Roman Catholic Church, through the French government, has demanded and obtained a concession of the equal rank of the various orders of the priests with Chinese officials, a bishop being equal to a viceroy, a priest to a magistrate, etc. This is resented by the Chinese officials. But Protestant missionaries should not be made responsible for this. Even the Chinese draw the proper distinction. Dr. Ament, of Peking, having occasion to face a company of "Boxers," was asked if he was a Protestant or Catholic. When they learned that he was a Protestant they became friendly at once."

By the way, this wholesale accusing of Christians and missionaries is no "new thing under the Sun." If Acts 17 has been preserved, for eighteen centuries, a public accusation against foreign missionaries—"These that have turned the world upside down have come hither also." Then too, it was as a foreign missionary that Paul was charged by "a certain orator, Tertullus," with being "a pestilent fellow, a mover of sedition." Emperor Nero, too, found it convenient to lay to the charge of Christians the burning of Rome. Doubtless Dr. Diffenderfer counts himself happy to be thus associated with the Ancient Order of Boxers at Thessalonica, with the noble Tertullus and the lofty minded Nero.

Your readers will, I believe, be glad to know somewhat of the causes that have operated to precipitate the crisis in the Chinese Empire. It was the writer's privilege in Cincinnati a few weeks ago to listen to an address by Rev. Wm. Ashmore, D. D., now on a furlough, who has spent more than half a century in China as a missionary, under the auspices of the *American Baptist Mission Union*. Dr. Ashmore is regarded as having no superior in America in a thoroughgoing understanding of Chinese affairs.

Dr. Ashmore names first among these causes the constitutional hatred for foreigners and all things foreign. And yet in this particular China is "a house divided against itself." There is a progressive element who see that, if China is to hold its own among the nations, it must adopt "western ideas." The conservative element are equally determined that no such change shall be tolerated. Hence, internal strife. The meddling of Roman Catholic missionaries in social and public affairs, as above quoted, is not to be overlooked. On the other hand, Protestant missionaries have been a conciliating agency.

With these exciting causes must be included the various land-grabbing schemes which have been far from having a soothing effect upon the Chinese mind. Such are the views of one who for more than fifty years, not as a sentimentalist nor as a proagandist, but as a statesman, has studied affairs in China; and that, too, in most intimate contact with the subject of his studies.

Speaking as a missionary, Dr. Ashmore says that the 2800 Protestant missionaries in China were never more

hopeful than they are to-day; that they are always brave in the midst of danger; that, while they cannot forecast the immediate outcome of the present struggle, they are yet confidently sure that when quiet is restored a better day than has yet been known will dawn upon China; that more missionaries than ever before will enter the waiting harvest fields, and that mission work will go forward with an impetus hitherto unknown.

R. M. HUNSICKER.
Lewisburg, Aug. 28.

REV. HUNSICKER, a well known Baptist minister, and son-in-law of Mr. A. E. Bower, who is visiting in town, takes issue with Dr. ROBERT DIFENDERFER as to the responsibility of the missionaries for the recent uprising in China. Our contributor makes the startling statement that the Boxers are friendly to the Protestant missionaries. This may be true, but it is more than likely the outbreak was due to the traditional hatred of the Chinese for foreigners, and that the missionaries fell victims more because they were there than that they proclaimed a new religion, whether Catholic or Protestant. That the invasion of Peking and the smashing of the walls of the Purple City by the allied armies opens China to the commercial and Christian world, can not be doubted, for revolutions go one way only, and it will be repeated here unless the history of the universe is reversed.

TUESDAY, 6TH AUGUST, 1895.

China Gazette

THE BRITISH MINISTER
SPEAKS AT LAST.

The following letter was received by the China Association this afternoon:

H.B.M.'s Consulate-General.
Shanghai, 6th Aug. 1895.

SIR,—I have received a telegram from Her Majesty's Minister in Peking requesting me to convey through the China Association his profound sympathy with the relatives and friends of the British subjects foully murdered at Kntien.

I am also directed to inform the Association that Her Majesty's Consul at Foochow has been instructed to proceed at once under military escort to the scene of the outrage to hold an inquiry with a view to the prompt punishment of the culprits concerned, high or low, and such satisfaction as it now possible, and that an

Imperial Proclamation decreeing capital punishment on all the guilty will be issued forthwith.

I am to add that the Chengtu Commission of Inquiry will be held as soon as possible. The general scope of this inquiry will be gathered from the following extract from the instructions addressed by Her Majesty's Minister to Acting Consul TRATMAN, who will represent British and American interests in the inquiry:

After directing Mr. TRATMAN to proceed to Chengtu as soon as circumstances will permit, Her Majesty's Minister continues; "Your duty there will be in conjunction with the Chinese officials mentioned and the Missionaries, who will probably also be placed on the Commission, to enquire in the first place into the origin of the riots and the adequacy or otherwise of the measures taken to prevent or suppress them by the officials concerned"

"The findings of the Commission will not have a final character, its object being mainly to throw light on the causes of the outbreak, and supply material for consideration here."

I am, Sir,

Your obedient servant,

G. JAMIESON.

Acting Consul-General.

W. H. TALBOT, Esq.

Hon. Sec.

China Association,

Shanghai.

THE MEETING'S TELEGRAM TO LORD SALISBURY.

The following is a copy of the telegram addressed to-day by Mr. R. M. CAMPBELL, the Chairman of yesterday's meeting, to Lord SALISBURY:—

Public meeting Shanghai expressed horror indignation massacre by Chinese of English men women children Kutien resolved appeal direct respective Governments for protection from Chinese outrages and protested against inadequate manner persons guilty former outrages have been and are being dealt with—also strongly against constitution Chengtu Commission Americans telegraph Washington.

FOOCHOW THREATENE.

GUNBOATS DEMANDED.

ANOTHER RIOT.

Several telegrams received here to-day relative to the position in that part of Fukkien, have been kindly placed at our disposal. They indicate a most serious state of affairs in that region and show that the anti foreign propaganda continues to spread unchecked. One of them reads: "Affairs Foochow critical two men-of-war wanted, able to get abreast of the foreign settlement"

Another message reads: "A messenger has arrived from Yung fuh a city in the interior, 30 miles south of Foochow, and reports that the American chapel at that place destroyed by the mob."

A third telegram says: "Cholera raging; natives dying in hundreds, mostly in the city proper but some at Nantai; a dozen at Pagoda including two foreign seamen dead, and one in hospital. No foreign cases in Foochow. Tell Peking to stop the natives in Nantai burying their dead in the Foreign Settlement."

WAKING AT LAST.

We learn that a telegram has been received from Sir Nicholas Roderick O'Connor, Her Britannic Majesty's Minister at Peking, in response to the urgent telegram despatched by the China Association on Sunday last in reference to the massacre of British residents in Fukkien, in which the British Minister states that Mr. R. W. Mansfield, the British Consul at Foochow, will proceed to Kucheng with a military escort to enquire into the barbarous massacre. It is not stated what is the precise military escort. It may be Chinese Yamen runners and hangers-on of the Fui of Fo kien, a notoriously anti-foreign official and a Hunan man, or it may consist of British bluejackets and marines. If it consists of the former rabble, we fear that will prove as great a farce as the so-called Chengtu Commission. But we live in hopes that this is not so.

FOOCHOW.

(From Our Correspondent.)

Foochow, 30th July 1895.

The opening of the river here for navigation is becoming a history of the past but the alarm and fear of Japanese invasion at this port is still fresh in our minds.

I understand that the Tea Crop this year is far better than that of last year, both in respect to quality and supply, and in consequence fair orders have been wired here and lots after lots have been sold by the native dealers at very profitable prices. Tea exports to the U.S. have increased 3 to 4 times more than that of previous years. The weather here has been very oppressively hot and in

consequence cholera and other epidemic diseases are raging in and around the city; death rates average about 200 daily. Most of the Foreign residents here are up in the mountains and some to the sea side sanitarium at Sharp Peak. Communications to the latter are being maintained by House-boats despatched by Paul Pettuck & Co. Ltd. every alternate day. This firm is the largest and most complete store in Foochow from whom most of the Foreign residents draw their supplies.

Meeting.

THE KUCHENG MASSACRE.

GREAT INDIGNATION MEETING.

It is many years since such a large and unanimous public meeting has been held in Shanghai as that which assembled at the Astor Hall last evening, and which was convened by the Committee of the China Association "in response to the general feeling of sorrow and indignation felt by the community regarding the Massacre reported on Saturday, the 3rd inst."

The platform was occupied by the Committee of the China Association, namely, Messrs R. M. Campbell (Chairman), E. A. Probst, C. Dowdall, A. Wright, C. J. Dudgeon, E. B. Skotow and W. H. Talbot (Secretary), and the body of the hall, was simply crowded. People could scarcely obtain standing room even on the verandahs, for there were fully six hundred present. All classes and nationalities of the community were represented and the ladies responded to the invitation which had been extended to be present, by attending in unusually large numbers. The Consular Body was the one element in the place that was not much in evidence only some three or four members putting in an appearance; and very acceptable to them must have been some of the speeches which were made during the proceedings. Letters were received from the Rev. Mr. Hodgson and Mr. Wetmore, regretting their inability to be present. The greatest unanimity of feeling was exhibited by all present; every speaker was heartily applauded and the uproar at some of the more spirited passages was simply tremendous.

Punctually at 5 o'clock, Mr. R. M. Campbell, said—Ladies and gentlemen, the China Association having called this meeting to-day it devolves upon me as Chairman of the Shanghai Branch of the Association to read the notice calling the meeting, after which the meeting will be good enough to elect their own Chairman. [The notice calling the meeting was then read.]

Mr. Alex. McLeod—I beg to propose that Mr. R. M. Campbell be requested to take the chair at this meeting (applause) As the Chairman of the Shanghai Branch of the China Association, which body has called together this assemblage, I do not think there could be a more fitting person to preside over this meeting than Mr. Campbell.

The Rev. T. Richard seconded, and the resolution was carried unanimously. The Chairman—Ladies and gentlemen

it is not easy in Shanghai for any but a very few to invite your attendance at such a meeting as this without the callers of the meeting appearing to place themselves in a more prominent position than they have perhaps any right or desire to occupy. I trust that I may, on behalf of the China Association, take it for granted by your numerous attendance, that you approve of our action in calling this meeting. The object with which the China Association was formed, was for the purpose of furthering and protecting British interests in matters connected with China. I am sorry to say that those interests appear to me to be daily falling into greater jeopardy. There can be no question

whether that we have met to-day to consider a matter specially calling for swift and strong action on behalf of the British authorities, but it is because some of us, I hope all of us, believe that what threatens one foreigner in China threatens all foreigners, that we have invited foreigners of all nationalities in Shanghai to attend this meeting, so that in our hour of sorrow we may have their sympathy and in our hour of need their help, as they have done ours and should have them again. (hear, hear.) This is the third meeting of a similar nature that I have attended during the sixteen years I have lived in Shanghai, though there has been ample cause given during that time for probably thirty meetings of a similar kind to be held. I rely on this so that those upon whom we must probably depend for success—I mean the public of America and England—may know that we are not in the habit of holding such meetings for trivial reasons. (hear, hear). Each one of those meetings was held for the purpose of placing the extreme gravity of the situation prominently before the Ministers at Peking, and begging, imploring them to do their duty. Had any proper attention been paid to these representations made from Shanghai in the first instance, I do not believe that we should have had to meet again to deplore the cause of the second meeting. Had any proper attention been paid to our representations following that, I do not believe we should have had to meet again to-day. As, however, the Ministers concerned allowed themselves as usual, to be humbugged by the Chinese, as they in the most mean, contemptible, and culpable way allowed these acts of violence to be paid for by a few dollars, and condoned and hushed them up, we have met once more to see if we cannot do something to help ourselves and to avert in the future further frightful disasters which, I am sorry, very sorry to say appear to be principally attributable to the manner in which all such matters have been dealt with in the past by the Ministers concerned (applause). For weeks, indeed for months, we have been harassed by the narratives of the refugees from the riots at Nê-gu. At an early period, after the news reached Shanghai, the China Association telegraphed to the British Minister at Peking asking for information on the subject and as to what was being done. A telegram was received and communicated to the Press which, no doubt, you all remember, to the effect that "the Association and the Press were to be in-

formed that strong measures were being taken." What those measures were we don't know, we were not told, but at last we learn incidentally by a telegram in the papers that a Junior Consul and an American Missionary have been appointed to represent British and American interests on the Commission of Enquiry. I have not one word to say against either of those gentlemen; it is quite possible that they may be eminently qualified by their natural abilities, to be members of that Commission. But I do say most emphatically that their rank and standing are two insuperable objections, and that neither Sir N. O'Connor or Colonel Denby ought to have placed themselves in such a position (applause). It is almost incredible that they should have appointed such representatives on a joint commission of which two members at least on the Chinese side are of superior rank even to the Consul appointed, and the principal person to be judged, as far as we know, is an ex-Viceroy. But what is quite incredible is that Sir N. O'Connor and Col. Denby should have assented to the appointment on the commission of the Chengtu prefect whose hands are by no means clean in the matter. It is just as much a lie to accuse missionaries of drugging children and concealing them in tin-lined boxes under the floor, as it would be to accuse Sir N. O'Connor or Col. Denby of doing so (cheers). The only difference is that one is a Minister of God and the other a Minister of a Queen or a country. In the one case diplomacy would not permit of trouble being made; in the other probably immediate and sufficient reparation would be insisted on. How often have we heard a cry for support or another in China? How often has the cry been disregarded? During the late war it was found quite easy to provide sufficient foreign soldiers to go to Peking itself to protect the Ministers of Queens, and Kings and countries. No one grudged them the protection they no doubt needed, but they should remember that, and not grudge help to others whose position is even times more hazardous (applause). I do not wish to refer in detail to the direct cause of to-day's meeting. The Expresses which have been distributed during the day have told you that ten people have been murdered near Kucheng. I consider the persons largely responsible for those particular murders—by the course of conduct they have pursued—are the successive British Ministers at Peking. I do not think that any money reparation should be accepted from the Chinese government (hear, hear). I think that such should come from the British government. I think the Chinese government should be immediately forced—I use the word forced advisedly—to punish with the most extreme severity of the law those who are guilty of the murders. You will have seen that the China Association sent a telegram last night to her Majesty's Minister at Peking. No reply thereto has yet been received. (Cries of Shame and hissing). I cannot say myself that I expected a reply, but still there is also this to be said, that there may not have been time to receive it. Our past experience shows us, I think, that it is useless to expect help from our representatives in this country. A resolution will be proposed to you by my

friend Major Morrison, which I hope will meet with your unanimous approval and gain for those who are living scattered over this vast country in small and unarmed communities, the help that is necessary to allow them to lead in peace their lives of self-sacrifice and well-doing (prolonged applause).

Major Morrison—Mr. Chairman, ladies and gentlemen, while I acknowledge the compliment that has been paid me in asking me to propose this resolution, I cannot help wishing that it had fallen to the lot of some one else to be chosen for this important duty. We have met here this afternoon to express our horror of the atrocities which have taken place, to express our sympathy with the survivors, and the friends of the victims, but above all to ask the assistance of those in power to put a stop to the lamentable state of affairs. The special case which has brought us here to-day is the murder of ten people under circumstances of such a terrible character that I admit I am utterly unable in a public meeting to do more than refer to them. The circumstances, however, will no doubt be made public by the press, and what I have to do is to explain our position in the matter and set forth the reasons why we, the inhabitants of Shanghai, should hold a public meeting and express our views on what has taken place

in a neighbouring province. And first I would like to clear the ground by saying what we do not want to insist on. The rights of missionaries to travel and settle in the interior are matters with which I conceive this meeting has no concern. I venture to state that if a meeting had been called to consider that question, the audience would not have included one tenth of the persons here present. The meeting to-day includes those of all shades of opinion. There are those who entirely sympathise with the missionaries. There are those who while approving of the principles of the missionary body consider that the results of their labours hardly compensate for the expenditure of time and trouble, and there are those who do not approve of missionary work at all, and who sincerely think that the world would be so much the better if the labours of the members of the missionary societies were diverted into another channel. And the only class wanting, I believe to be those who invent and possibly believe the silly stories which one occasionally sees to the effect that the whole missionary community are a set of impostors. We residents out here who meet members of that body and number them among our friends can feel nothing but shame when we see opinions published even if we feel that we cannot give missionary enterprise our hearty support. We are not here, therefore, to support the missionary movement. We are not here to insist on their right to travel and settle we are here to insist on their right to be treated as human beings (applause). I am not sure that an Englishman has any right to settle in France or the United States. I am not sure that a foreigner has any right to settle in England, and such rights of us have to settle in China are

only those which are granted to us by treaty; but the ordinary rights of every man to be treated as a fellow creature are independent of treaties or of international law, (hear, hear), and I say without fear of contradiction that it is the duty of every civilised government to see that its subjects or citizens receive what is their due to this extent. When Palmerston, that Minister who possessed all the faults of which Englishmen are proud, rendered famous those well known words *civis Romanus sum*, he never intended to be answerable for the justice of the claim of Don Pacifico; he only wished to maintain, and for the time did maintain, the proposition that an Englishman was entitled to justice, and that the English government would see he got it and this is what we members of all nationalities now ask for our fellow-countrymen, be they missionaries or merchants. Even a mistake or worse than a mistake on the part of an individual does not rob him of that right. A stowaway has no right on board a ship, but the captain has no right to throw him overboard or starve him to death, and would probably be hanged for murder if he did either. And now let it be clearly understood I do not compare the case of missionaries in the interior with the position of a stowaway on a ship. I only wish to emphasise the point that this meeting, as a meeting, has nothing to do with their rights and had better not insist on them. We might make some mistake and it might be pointed out that as our premises were incorrect our conclusion could not be accepted. I wish to go on the point simply that in this particular case the missionaries were at Kucheng and were entitled to be treated as human creatures, and following on that, I wish to maintain that if they were not so treated the wrongdoers ought to be called to account by the government of the victims. There is no doubt a desire on the part of governments to keep clear of matters of this sort. They do not want to be troubled with them, and up to a certain point one can understand this. As a rule out here we are Conservatives. But I fancy very few of us would like to be cross-questioned about the questions that excite the great interest and even make a dread break governments in Europe. The point on which the last government went out may have appealed to me personally. I have more than once found myself unable on account of war to get vessels to bring ammunition, and I have had to stop private practice, with the effect of making the public think I had run short of cartridges. But as a rule I fear local matters assume a more important position than Imperial matters, and we must not be surprised if the same thing occurs at home and if the government let a Minister know that the less they hear from him the better. Then there is the feeling which is general, though happily not universal at home, that the colonist or settler is a man absolutely oblivious to any right except his own; that if he gets into trouble with the inhabitants of the country where he resides it is almost certainly his own fault. If those at home could really recognise the fact that we are very much like themselves, that we are the same flesh and blood and have the same feelings of justice and fair dealing as our brothers whom we

have left in the old country, they would hearken much more willingly to our appeals for help. And if there ever was a case where we have a right to make an appeal this is one. The European governments jointly and singly are able to say to the Chinese government: "You shall respect the lives and property of our nationals. If any of our nationals commit any crime, or if it appears to you that they have acted in a way not justified by treaty you can bring them before the proper courts and they will be dealt with; but if in defiance of all treaties, in defiance of all international laws, in defiance of the ordinary dictates of humanity, you rob and murder them or allow them to be robbed and murdered then we will by force punish you as we see fit" (a applause). There is no doubt an immense difference between a mere local outbreak and an attack connived at, if not encouraged by the authorities. Riots and local attacks accompanied by deeds of the most hideous brutality are unfortunately not unknown in European countries, and in this particular instance we do not as yet know all the details, but this much I may say, that we are all convinced that the Sungpu murders could have been prevented by the officials, and we are likewise convinced that there is a very strong *prima facie* case against the Viceroy of Sz-chuen with regard to the Chengtu outrages. And that even if this last awful massacre is the work of a riotous mob the fact of former outrages having gone unpunished must have gone a long way towards inducing them to commit this outrage (hear, hear). The Chengtu attack has not been enquired into and it is our duty to do all that in us lies to bring before our government the necessity of having that matter enquired into by a commission worthy of respect. There is no country in the world where rank counts for so much as in China. In England a man's office gives him standing independent of his rank, but we all of us know that even in the Mixed Court here, where the magistrate holds a respectable but not very exalted rank, he cannot enforce his decision against men who are possessors

of higher buttons than the one he wears. For us therefore, to take part in any commission consisting of Chinese mandarins of rank inferior to the one whose conduct is to be enquired into, is to make ourselves laughing stocks to the Chinese and to court failure, while to countenance the appointment on the commission of a person who, to all appearances, ought to be one of the accused is a proceeding which I can find no words to characterise, as it lies entirely outside my limited understanding. It is not to our local officials that we have to appeal. We speak in a general way of the manner in which our interests are neglected, but as soon as we meet and make friends with one after another, we become convinced that the fault is not theirs. It is to the highest authorities in Europe that we must appeal and we all of us know that as a rule they are honourable, capable men, to whatever party they belong, but we must through our friends at home and in any other way that is open to us try to impress upon the proper Ministers that the time has come when the question of the safety of life of European resid-

ents in China cannot be shelved any longer (applause). It is for them to judge whether China is to be treated as a civilised country or not, but this affects only their methods of dealing, not the fact that they must act. Inhuman atrocities have been committed if they have been committed by an enraged population then let the perpetrators be punished and let such measures be taken as appear necessary. If, on the other hand, on investigation it be discovered, as I believe it will be, that the higher officials, and the central government are to blame, then on them let the punishment fall and let it be heavy. This is the only part in China where the number of residents is sufficient to enable them to do anything for their own defence and they do what they can, but because the surrounding population have become accustomed to us and we live in comparative security we must not forget our brethren in the interior and we must make it clear to our governments at home that they are not free from blame in having allowed former outrages to pass unpunished, and I feel certain when they realise the true state of affairs they will take such action as will render a recurrence of such a tragedy as that of Kucheng impossible. I beg to propose:—

That this meeting is resolved to appeal directly to our respective governments for protection from outrage by Chinese; and against the apparently inadequate manner in which the persons guilty of former outrages have been, and are being dealt with.

Mr. R. W. Little—Mr. Chairman, ladies and gentlemen, when on Thursday last we felt the south-west wind blowing over Shanghai there was probably none of us who could have had an idea that it came loaded with the death-cries of English women and girls who had come out to China to spend their lives for the sake of the women and children of China; that it came loaded with the smoke of the burning cottages on the hill-side in Fukien, in the ruins of which were lying the charred remains of a clergyman, his wife, their servant and another lady. We can hardly, I suppose, so soon realise what that tragedy was that was consummated on Thursday last at Whasang. There are few of us, perhaps, who have yet realised that such a tragedy as this has not been heard of in China since 187. We have had outrages and murders from time to time—the murder of two men at Wusueh and of two men at Sungpu—but not such a wholesale murder as this, consummated by savages who are not savages by nature, for there is none of us who has been very long in China, as I have, but does not realise that Chinamen are not savages by nature, but have been made savages by the doctrines preached to them, the preaching of which is assented to by the Chinese officials (cheers). In the Blue Books of China, in the *Death Blow to Corrupt Doctrine*, the work of the great Admiral of the Yangtze, Peng Yu-lin, in the Hunan publications, the people are advised to assault and mutilate the missionaries, their wives, the female missionaries and children, and these books have never been properly condemned or withdrawn by the Chinese Government. They are dissemin-

ated over China to this day. To this day the Chinaman is told that he is doing a good action if he kill a missionary or mutilate a missionary woman or girl. It is on this ground that we say the officials are responsible for these outrages (applause) We do not know as a matter of fact, that the officials had anything to do with the massacre at Kucheng but we do know that they allow books and placards and pamphlets to be disseminated among the people urging the Chinese to do these atrocious deeds. What has been done to the author of the infamous Hunan publications, Chou Han? Has he ever been punished? No. We held a meeting in Shanghai on that subject and sent up the minutes of our meeting to our Ministers in Peking. We sent them home also to the home governments, but to this moment nothing has been done to make things better in Hunan, and so these things go forth, and some too have gone forth with the imprimatur of the governments upon them. There are two subjects before us to-day, the Chêngtu and Kucheng outrages. The Kucheng affair overshadows as it must do, the Chêngtu affair, but even if the Kucheng massacre had not occurred we should have been perfectly justified in holding this meeting to protest against the latter farce which the Chêngtu enquiry has been made, with the assent of our Ministers in Peking. (Loud applause.) It seems to us impossible and incredible that our Ministers—men of intelligence who know what China is—could have assented to such a farce being made of what should be a solemn and complete enquiry. If they do not know, we know that the full punishment of the officials concerned in any one of these outrages would prevent any outrages of this nature for ten, fifteen or twenty years. They have an example before them. There is not a province in China in which a foreigner's life is so safe, or the foreigner is so well treated as in distant Yunnan, because a proper commission was sent to enquire into the murder of Margary, and although the result of that commission was not what it might have been, still the memory of it remains, and a foreigner may travel from one end of Yunnan to the other and meet with nothing but respect and kindness. Ministers in Peking have that precedent before them and yet they put themselves off, and our home governments put us off, with such a miserable farce as this enquiry at Chêngtu. You do not expect me on an afternoon like this to detain you long. The subject has gone home to the hearts of you all, so that it is unnecessary for me to detain you, nor need I say much about this tragedy of Kucheng. One thing, however, I may say. We have been told in some of the telegrams that this tragedy of Kucheng was instigated by a secret society or sect known as the Vegetarians. Now it is a very remarkable thing that the Vegetarians in

the long experience of missionaries in China, I believe I may say, have never been anti-Christian, having recognised more or less that the missionaries were teaching something of the doctrine they themselves taught, and though there may have been, as Mr. Michie mentions in his *Missionaries in China*, some cases of indiscretion, I believe that the missionaries have

recognised that the Vegetarians were doing in their own way a good work amongst the people. It is perfectly incredible that a sect like the Vegetarians, who object to eat flesh because they object to taking life, could have been the murderers at Kucheng (hear, hear). But it is quite possible that some other influence was at work and that the men who enacted this tragedy were told to call themselves members of the Vegetarian sect. That, however, we shall probably know by and by. The object of this meeting is to pass this resolution, that we should appeal direct to our home governments. Our experience of our Ministers at Peking surely warrants us in passing this resolution unanimously, nor indeed is it necessary that anything more should be said on it. It is obvious we must go straight to headquarters if we want the lives of our brethren in the interior to be made as safe as ours are here. If we get nothing by going to headquarters we have done what we can, but I feel confident the voice of this large and general meeting will be heard at home, and I hope the result will be, that some signal punishment will be inflicted not merely on the poor men who may have actually done the murders, but upon the officials who winked at their commission, for as the Chinese proverb says, "the people move as the mandarin winks." It is to be hoped that these last outrages will be so visited on the officials who are responsible for them that no such outrage will be possible in China for many years. I have very much pleasure in seconding this resolution (Cheers).

The Rev. T. Richard:—Mr. Chairman ladies and gentlemen, I have been asked to support this resolution and I wish especially to support the first part of it. After spending 25 years of my life in endeavouring to promote the best interests of the Chinese, I think it would be difficult to make out a case that I am actuated by an anti-Chinese bias. I believe the Chinese possess qualities which are not behind those of any other nation in the world. The people are good, many of the mandarins are friendly too, but a large number seem to be incorrigibly bad. But it is my duty to-day in the face of such terrible outrages against my fellow countrymen to take a glance at those great riots of China which have come within the sphere of my observation, and instead of having to record increasing friendship and gratitude of the Chinese for the gigantic charities of Christendom in China I have to record continued hostilities and hatred of the Chinese authorities. First we have the great Tientsin massacre of 1870 when twenty Europeans (mostly sisters of charity), were murdered by the collusion of the Taotai, the prefect and magistrate there. In 1875 we had the murder of Mr. Margary by the mandarin Li Sieh-tai. In 1883—4 we had a general onslaught on 18 chapels and on the homes of native Christians in the province of Canton; that was in consequence of a joint inflammatory proclamation put out by the Viceroy and admiral. In 1886 there were riots both in Kiangsi and in Szechuen. The Roman Catholic Lo, for resisting an armed mob which surrounded his house

was put to death by the Chinese authorities. From 1886 to 1890 there were chronic troubles in Shantung against missionaries of all nationalities. A German consul who was sent to investigate the matter discovered the instigator of these, to be a member of the Tsungli Yamen itself. In 1891 we were startled by a series of riots all along the Yangtse valley from Shanghai to Ichang, and foreign ports in other provinces had to arm themselves as they were in constant dread of riots. These were afterwards discovered to be in consequence of a wide spread propaganda having its headquarters in Hunan, and the leader was Chou Han, none other than a mandarin of the rank of Taotai, and a great Viceroy would not allow the friends of the murdered victims to be present at the mock trial of the murderers. In the same year we learnt of a murderous attack on two Swedes and Dr. Grey in Manchuria by Chinese soldiers.

In 1894 we had to record the foul murder of Mr. Wylie in Manchuria by the Manchu soldiers. There have been riots also in Honan, Hupeh, in Shensi, in Kansuh, in Kweichow as well as attempts made to stir up riots in Shansi by proclamations in my possession issued by the Chinese magistrates. In May this year we have the riots in Szechuen in which twenty stations were wrecked, and over a hundred Europeans were kept in daily suspense about their own personal safety for weeks. Instead of using the soldiers close at hand to check the riots, mandarins issued proclamations to urge them on! Before the riots in Szechuen were over news reached us of an outbreak in June against native Christians near Wenchow in Chekiang. Before definite news of what is going to be done for the settlement of the Szechuen troubles reached us, we are stunned by the crowning atrocity of all recent riots, ten of our fellow-countrymen brutally murdered, and all but one are ladies and children. From this outline, it is evident that with the exception (if that be an exception) of Kwangsi province the riots have been universal throughout every province in the Empire. Another thing that should be carefully noted is this, that all the great riots up to the Fookien one, have been instigated directly or indirectly by the Chinese authorities themselves. Whether they have had any share in the Fookien massacre or not will be made clear on investigation. The object of presenting you with such a long list of riots is to show as briefly as possible what our position has been during the last 35 years, and how the Chinese protect our lives and property. We have appealed again and again to our own authorities, and they treating the Chinese as honest in their intentions in turn appeal to them to carry out the Treaty contract of protection. With what result our gathering here to-day shows. Since the Chinese will not or cannot protect us, it matters not which—there is but one course left us, and that we henceforth cease from appealing to the Chinese, and appeal directly to our respective governments for protection. We meet here to-day so that

you may decide whether you wish to trust to Chinese protection any longer. Believing that we are one in this opinion, I therefore most heartily support the resolution.

Rev. J. R. Hykes:—Mr. Chairman, ladies and gentlemen, as a citizen of the great Republic, I am glad that this meeting has been called, and called by such an influential body as the China

Association. It is eminently proper that we should meet here this afternoon to express our sorrow and sense of bereavement at the loss of our friends, and our horror, and indignation at the brutal manner in which they have come to their untimely end. It is also fitting that we should tender our deep sympathy to those who have been so suddenly and sadly bereaved and, to the Society under which they labored, as well as to the more personal relatives, and friends of the martyred missionaries. It is right that we should let the survivors know that all Shanghai, irrespective of class or creed or nationality is stirred with profound indignation at the thought of the awful experiences through which they have been called to pass. And it is our duty to demand of our governments that such immediate action shall be taken as will at once and forever put an end to these abominable atrocities. Feelings of patriotism and humanity alike unite in impelling us to express ourselves in no uncertain sound. Our fellow-countrymen have been hounded like wild-beasts from their burning houses. A noble man and his devoted wife have been burned alive in their peaceful home. Refined, and delicate ladies have been brutally massacred in cold blood, and God only knows what horrors preceded their murder. Beautiful children have been lone to death with a savage cruelty which would put a savage to the blush. Innocent babes have been mutilated. The very refinement of fiendish cruelty was reached in the gowging out of a baby's eye! Can any man, who is worthy to be called a man, keep silent! ("No, no.") The accounts of eye-witnesses of these horrible butcheries, curdles one's blood, and arouses righteous hatred against the perpetrators, of such nameless barbarities. The dead are beyond the reach of our poor sympathy and help, but we have a plain duty to the living. It is incumbent upon us to bring such influence to bear upon our respective governments as shall secure to our countrymen in the far-off and lonely stations, that protection which treaties, and humanity alike guarantee them. These men, and women are the pioneers of civilization and commerce, as well as of our common faith, and as such they are entitled to our sympathy, and our help. They must be protected. These inhuman and unprovoked butcheries must cease! This massacre is a terrible comment upon the masterly inactivity with which the Szechuen riots have been treated. It is precisely what anyone acquainted with China could have predicted. The officially-instigated rabble can burn and plunder with impunity, why not go a step further, and massacre the hated foreigners! Two months have passed since the Szechuen riots, and what has been done? A Chinese Commission has been organized

and its personnel accepted by our representatives. It consists of the Provincial Judge of Szechuen; the notorious, Hang, Provincial Treasurer, of the authors of the proclamation which stirred up the feeling which culminated in the riot; and the other is the Prefect of Chengtu, from whose fertile brain was evolved the boy-in-the-box incident, and who further distinguished himself by formally trying two of the missionaries while imprisoned in his yamen. The very men who planned, and instigated and encouraged the riots appointed Imperial High Commissioners to investigate and report upon them! Who ever heard of a criminal sitting as judge and jury at his own trial? Would it not be well to have the chief-of-the Vegetarian Society or the leader of the *Kolao hui's* head the Commission to inquire into the Kucheng outrages? The joint British and American Commission, as proposed, consists of Consul Tratman, an English Missionary, and the Rev. Spencer Lewis as the American member. Consul Tratman is a very able man, and he has won the respect, and admiration of all nationalities by the active interest he has taken in the Szechuen affair. Perhaps no consul could be selected who would better satisfy those directly interested. Mr. Lewis is an able man, and a brilliant Chinese scholar. No American would object to him as a member of this commission, but I submit that we want officers of the highest rank, duly appointed and commissioned by the home governments. They must be men of sufficient rank to sit in judgment upon the notorious viceroy of Szechuen. (Applause). Our government do not seem to realize the gravity of the situation. I do not so much blame our Ministers, for their hands are tied by official instructions from home. They have no discretionary power. But it seems to me that a man who is worthy to be the representative of a great nation ought to be willing in times of emergency to take responsibilities which he could so well justify to his government (renewed applause) and on the other hand a government is not justified in sending out a man whom it cannot trust to act, and to act promptly in times like these. If our representatives do not have the authority they should get it and get it at once. It is said in the information to hand that the massacre at Kucheng was planned and carried out by the Vegetarian Society, an alleged branch of the *Kolao-hui*. This ruse of the guilty parties to shift the responsibility upon a Secret Society is too apparent. It is utterly absurd. The very foundation principles of the Vegetarian Societies forbid taking of life in its lowest forms. I believe that it is the work of a secret society, having its head-quarters in the yamens of some of the highest officials in the land, and for its object the ultimate expulsion of all foreigners from China. Nothing is plainer than that these anti-foreign demonstrations are officially planned, and instigated. They will not cease until the guilty parties no matter what their rank or position are brought to swift and adequate punishment. The time has passed for temporizing with Peking. We should go direct to the provinces and exact reparation there.

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These massacres must not be settled with the usual "blood-money." These directly interested in these outrages would be the last to touch the unclean thing, but we do want justice, and the prompt and sufficient punishment of the perpetrators of these atrocities! We have a right to demand this! And we also want the suppression of the vile literature which issues from the cess-pool of the Empire, Hunan; and we are determined that no native newspaper in this settlement shall publish such scandalous accounts of the Kucheng massacre as they did of the Chengtu riots, even if they are contributed to its columns by officials (applause). I speak from a knowledge gained by a residence of more than 21 years in the interior of China, when I say that I believe the wide-spread riots of 1891 which cost two valuable lives at Wusueh, the Sungpu massacre, the Szechuen riots, and now this horrible butchery were carried out with the connivance of the officials. They should be made to answer for it. Eye witnesses tell us that at the most there were 80 persons directly engaged in the massacre, and they approached stealthily like fiends in the still hours before day break, and murdered the still sleeping and unsuspecting ladies and children. There was no warning. It was entirely unprovoked. I should like first to see this meeting wire its sympathy to the survivors, and to cable to the British Foreign Office, and the Secretary of State at Washington urging the immediate appointment of a proper commission, which shall impress upon China the gravity and heinousness of her crimes. The time is opportune for putting an end to these outrages. If our governments do not act promptly and vigorously, we shall find that this is only one incident in a terrible chapter of horrors. (Loud applause).

The Chairman:—Ladies and gentlemen. I think perhaps we have heard all we wish to hear on the subject which we have met to consider. I do not think there is any more that can be said. Mr. Morrison has explained in a very logical argument that there is no means whatever for the Chinese Government to escape the position in which it finds itself, or for the Home Governments to shirk the responsibility. Mr. Little has emphasised that point, and shown that the Chinese officials have been engaged in these outrages. Mr. Richard, in a very interesting resumé on the riots, has shown the same thing, and Mr. Hykes in his most interesting remarks has told us things that have evidently gone to the hearts of all. The chief thing, he told us, is that if we have no Minister here to do his work, one of our duties is to get one at once. Mr. Hykes has referred to the formation of the Committee to wire to America, but I think the resolution was to the effect that we should "appeal directly to our respective Governments for protection from outrages by Chinese, and against the apparently inadequate manner in which guilty persons have been and are being dealt with." In respect to that, I would like to say that if the people present at this meeting would like to appoint anybody to act upon the Com-

mittee in order to carry out the terms in this resolution, as you have been good enough to attend here, and done me the honour to elect me to the chair we, that is, the Committee of the China Association, will be happy to co-operate with anybody that is appointed.

The resolution was then put to the meeting and carried.

The Chairman:—It only remains for me to say that the China Association will be happy to confer with any other representative of any other nationality who may be named by this meeting, or who may come to us representing to us that it is the wish of the people he represents that he should associate himself with us in the message we send to the respective governments. You will understand that it is necessary as far as we are concerned—our machinery is ready to address our Government, but in the event of any one else addressing their governments it will be necessary for somebody to be nominated to us whom the China Association will welcome with open arms.

Rev. Dr. Reid:—I think it would be well if the resolution as read and adopted by this meeting were placed in suitable localities, so that the citizens of other nationalities might have the opportunity of signing it. If a copy were placed at Bennett and Co.'s store or one of the banks, the American citizens who so desire would be able to sign it, and it would go home backed by the signatures of the American citizens, and of British subjects in the same way.

The Chairman:—I would suggest that the American citizens who wish to associate with the British in this matter should appoint the Rev. Mr. Hykes, who has spoken in such an interesting and eloquent manner to-day.

Rev. Mr. Chalfont:—As an American citizen, I nominate Mr. Hykes to take this position. The motion, being duly seconded, was carried amidst tremendous applause.

The proceedings then terminated with a cordial vote of thanks to the Chairman proposed by the Rev. Mr. Bates.

WE have already explained that in Foochow itself there is only one telegraph office which belongs to the Chinese Telegraph Administration. All messages handed for transmission to Shanghai are elsewhere at that office by the Cable Company have, therefore, to pass through the Chinese hands before they reach the Cable Company's station at Sharp Peak. It would be highly interesting to know how Mr. Muller, the manager of the Chinese Telegraphs here, came to be in a position yesterday to be able to give copies of long telegrams handed in by a foreign official in Foochow for transmission to a foreign official in Shanghai, via the Cable Companies. We have it in print that Mr. Muller handed copies of these telegrams to a newspaper in Shanghai. We have the authority of the Manager of the Joint Cable Companies for saying that only one copy of the telegrams was delivered in Shanghai, and that to the proper address to whom we were indebted for the telegraphic statements of the survivors of the massacre published last night. In last night's issue

there were telegrams from our own Correspondent which we paid for, amounting to about \$70. They were sent in the same way as the foreign telegrams before referred to. We are anxious to know if copies of our telegrams have been similarly received by Mr. Muller and given out, because it is an extraordinary state of affairs that such things should be permitted without protest. This is a matter for the Chamber of Commerce. It seems to us that the Chinese Telegraphs clerks in Foochow were anxious to inform the Chinese officials elsewhere as to what was going on and what was passing between the Consuls with reference to the massacre, by sending piecemeal all telegrams to Shanghai for transmission and inspection. We also know that telegrams sent in cypher with reference to the massacre have been so mutilated, most likely between Foochow and Sharp Peak, so as to be useless, and when messages were sent asking them to be repeated in plain language, no response has been elicited. But putting aside the question of news telegrams for the moment, we should like to know if a private firm in Foochow sent a business telegram via Cable Companies to its agent or head office in Shanghai, are copies of such telegrams always sent by the Chinese clerk-in-charge to Shanghai to make use of as the people in the Shanghai office may think fit. The telegraph has played an important part in the tragedies already enacted in China, but hitherto it has been used as a means to suppress information. It is somewhat novel to find it made an engine for the dissemination of news. This is a matter in which we think the senders of the telegrams from Foochow should co-operate with us in endeavouring to expose the curious *modus operandi* which seems to prevail with regard to telegrams from that port.

THE best informed natives, a Fuhkien official amongst the number, inform us that there are no Vegetarians in the district where the massacre took place, and all the Chinese laugh at the idea of members of that harmless sect shedding blood—especially human blood. The real Vegetarians in this case are in the Yamen all over the empire, chiefly in Peking, Nanking, Canton and Foochow.

STORY OF THE SIEGE AND FALL OF PEKING

Dr. Martin Describes the Ever-Memorable Legation Defense.

COURAGE OF THE BESIEGED

Men Fought and Women Worked—The Last Prepared to Die Rather than Surrender.

Oct. 5, 1900
THE NEW YORK TIMES has received a communication from the Rev. Dr. William Alexander Parsons Martin, the aged President of the New Imperial University of China, reciting the story of the siege and fall of Peking as he saw it. Dr. Martin first went to China as a Presbyterian mis-

sionary to Ning-Po half a century ago, and is widely known as the author of many books dealing with China. His communication is as follows:

To the Editor of The New York Times:

Forty-two years ago it was my privilege to supply you with a full account of the negotiation of the treaties at Tien-Tsin. Then a young man, I was interpreter for the United States Minister, and the following year I came in the same character to Peking with another American Minister. It has now fallen to my lot to see those treaties torn to tatters, the legations of thirteen foreign powers, besieged for two months by the imperial army, and relieved, as by miracle, a week ago.

The rescue was the work of Christendom, aided by Japan, which deserves to be admitted into that honored brotherhood. The British troops were the first to enter, coming in by the water gate under a portion of the wall held by our legation guard.

THE LEGATION GUARDS.

Early in June a small guard of marines arrived for each of the principal legations—numbering 55 for the United States and 414 in all. The railway was destroyed the next day, and if that little force had not been at hand every foreigner in Peking would have perished at that precise time. Their presence delayed the attack for nearly a fortnight, when the killing of the German Minister in the street by a Chinese officer caused all of us to take refuge in the British Legation, where for eight weeks we were assailed by fire and firearms of every description. Covering five to seven acres of ground, full of good buildings, and surrounded by a wall eight feet in thickness, it was no mean citadel. The Minister generously received all comers, including some two hundred native Christians. Committees were organized for defense, for fortifications, for food supply, for sanitation, &c., on which men of all nationalities and creeds served with a unity of purpose that grew out of a common peril.

The marines were supplemented by about 200 volunteers. But more than half of both were occupied elsewhere. The United States force held the wall above our legation, which was untenable; the French, German, and Japanese defended their own legations and the grounds of a native Prince, (called a Fre,) which had been taken as an asylum for Roman Catholic Christians numbering about 1,700. In the Roman Catholic Cathedral were as many more refugees, and Bishop Favler, aided by forty marines and a company of native converts, held his ground nobly—thus cut off from communication with us as completely as if he had been in Tibet.

The first visible sign of our great danger was the burning of churches, missions, and legations in exposed places. The enemy even set fire to Chinese shops filled with foreign goods, part from hatred to foreign products, but chiefly in the hope that the flames, driven by a south wind, might reach the foreign quarter. A tower of the great front gate was consumed on that occasion. On the day after our flight they set fire to two imperial buildings adjoining the British Legation, believing that the flames would overleap the wall, and so they would have done had not our people repelled them by tearing down outlying structures and by pouring on floods of water. How frightful to hear the fire alarm when it meant a bloodthirsty enemy at the door! So imminent was our peril that even women and children passed buckets from hand to hand.

One of the imperial buildings thus destroyed was a grand coach stand for the palace. And this was the Houlen Academy—the focus of learning and summit of the whole literary system; its priceless library, largely in manuscripts, was reduced to ashes or trodden underfoot. Nothing shows the bitterness of the determination to destroy as like the sacrifice of such a monument.

UNDER A TERRIBLE FIRE.

At short intervals every night, and often through the day, we were subject to a fusillade from many thousand rifles, the soldiers taking no aim, but firing upward in expectation of some shots falling on our heads. Needless to say few took effect. The same is true of the bombardment, in which hundreds of shells burst in midair. Still, in sorties and in conflicts at critical points, our losses were very heavy—no less than 60 killed and 140 wounded.

Not only were our men at their post of danger night and day, but the women were equally diligent and equally brave. They made sand bags in great numbers, (over 10,000,) using curtains of silk and satin, as well as other costly materials. The sand

THE CHINESE MASSACRES.

Account of the Murders of Missionaries in Pao-ting-fu. *June to Dec 1900*

Dr. Taylor's Compound Burned and All Its Inmates Burned With It—The Pitkin Place Captured and the Missionaries Beheaded—Corrections of Former Stories.

PEKIN, Nov. 2.—THE SUN correspondent has obtained from an officer of the American force taking part in the expedition against Pao-ting-fu the following account of the massacre of missionaries at that place in June last. Many stories of these massacres have been printed, but the following account is based on personal investigation, and corrects many statements hitherto put forward and accepted as facts:

Having accompanied the expedition of the allied troops against Pao-ting-fu, China, Oct. 2 to Nov. 2, 1900, it became my duty to investigate and report upon this expedition, and in particular the massacre of the American missionaries in and around Pao-ting-fu.

Knowing the interest attached by the public to events that have taken place in China during the past few months, and the desire of the relatives and friends of the deceased missionaries to obtain an accurate statement of facts, I have in the following account endeavored to collate and set forth the stories of eyewitnesses, native Christians, missionaries familiar with the situation, and, in fact, all persons who were thought to be able to throw any light whatever upon the subject. To Dr. Lowrie of the American Board Missions is due great credit for the prompt and vigorous manner in which he pushed the investigation to a speedy close. Prejudiced as he must have been from the fact that the murdered persons were his most intimate and beloved friends, he nevertheless carefully eliminated all sensational features and told his story in a simple, straightforward manner. Deeply touched as he was when compelled to recall the details connected with the horrible crime, with a true spirit of a man of God, he did not allow his feelings to lead him into crediting all the exaggerated stories current at the time.

It must be borne in mind that the events described herein happened over four months ago, and although they created great excitement at the time, the details have now, in the light of events more important to the Chinese mind, passed from the thoughts of the people. At the time, and immediately following the atrocities, they were much talked about, and many horrible stories were circulated, as is the custom of the Boxers. The facts were, therefore, jumbled and distorted until all the agonies and tortures possible to conceive were connected with these crimes. Besides, all the principal actors had fled when we arrived at Pao-ting-fu, and under the circumstances it was exceedingly difficult to find any person who, from fear of being blamed himself, would acknowledge having been present, and the task was made still more difficult by the fact that most Chinese have but little regard for the truth.

The city of Pao-ting-fu, China, was considered until recent events proved otherwise to be one of the safest cities in northern China in which to pursue missionary work. It is the capital of the Province of Chih, situated on the main highway to Central China, about ninety miles south of Peking. It is connected with the latter place by a railroad of first class facilities, since destroyed by Boxers, and with Tientsin, ninety miles distant, by water, navigable for Chinese junks only. It is a city of the usual Chinese type, surrounded by a ponderous brick wall, which is surmounted by a crenelated parapet, and pierced by four enormous gates which are in turn surmounted by parapets, turrets and watch towers. Opposite each gate on the outside of the wall are situated villages, known to the Chinese as the North, South, East and West Suburbs.

In the North Suburb of the city, called Chang-Chia-Chang, there lived in several buildings located in one compound Presby-

terian missionaries named as follows: Mr. and Mrs. F. E. Simcox and three children, Dr. and Mrs. C. V. Hodge and Dr. George Y. Taylor. In the South Suburb there lived in the same compound the representatives of the American Board Missions, Mr. H. T. Pitkin, Miss Mary S. Merrill and Miss Anne A. Gould. Nearby there lived in another compound Mr. and Mrs. Bagnell and one child and Mr. William Cooper, English missionaries. Most of these people had been living among the Chinese for years, spoke the language fluently and had adopted Chinese customs and dress to a greater or less degree. They were doing splendid work among the sick, poor and needy in the villages surrounding Pao-ting-fu, and were on as friendly terms with the inhabitants as foreigners ever are. The Chinese, it should be understood, and especially the provincial ones, are taught to consider all foreigners beneath their contempt. They call all Christians pigs, and as far as they dare treat them as such. The peculiar connection between Christian and pig is derived from the fact that the words are similar in the Chinese language. So it can be readily understood why friendly relations are difficult to establish, and why people living in what they consider comparative safety and protection are liable at any time to be insulted and to be compelled to submit to all manner of indignities. In fact, one gentleman, a missionary doctor, told me that he never went upon the street of Pao-ting-fu unless he was insulted, at least once, by some street loafer or hoodlum hurling vile names and epithets, at him, for no reason other than that he was a foreigner.

At the beginning of the recent Boxer disturbances, and after the murder of the Belgian engineers, which happened between Pao-ting-fu and Tientsin, the missionaries in the contiguous country were warned by their friends in Tientsin and elsewhere, that more serious developments were expected, and they must either leave the country or place themselves in a position to withstand a siege. No apparent heed was given to this warning beyond the purchase of a gun or two and a small quantity of ammunition. This will perhaps seem strange and unnatural at first, but when it is considered from the point of view of the missionaries living in Pao-ting-fu, it is only natural. In the first place, the outbreaks that took place prior to June 30 were confined to outlying regions, and were simply riotous mobs with no strong hand near to control them.

It was thought at that time that the Imperial troops stationed in Pao-ting-fu would never allow any rebellious organization to be formed in their midst, and even if such a thing was accomplished, it was not believed for an instant that the soldiers of the Imperial Chinese Government would not only make no attempt to suppress it, and prevent outrages and murder, but by their very presence lend countenance to the uprising and sanction the outrages committed. Having considered these points it is not strange that the missionaries in Pao-ting-fu, not only failed to leave the country, but made no attempt to consolidate and provide a common defence. In fact, it is believed that until the attack was actually made upon the first compound, no one in Pao-ting-fu appreciated the awful danger of the situation.

On the fourth day of the sixth Chinese month, June 30, between the hours of 4 and 5 P. M., the Presbyterian compound in the north suburb was attacked by Boxers and villagers led by the notorious Boxer chieftain, Chu-tu-tsi, whose activity and noted prejudice against the Christians and foreigners had the previous day been recognized and rewarded by the Nieh-Tai, a very important provincial official, with the presentation of the gilded button as a mark of distinction and esteem, thus giving official sanction to the action of the Boxers.

The occupants of the compounds were made aware of the approach of the crowd by the cries for the lives of the Christians, and the usual amount of noise that would

bags were used to strengthen our parapets on many of them serving for parapets on house tops, where guards were stationed. The cheerfulness of our ladies did much to encourage the men. All knew that the enemy would give no quarter, and that women falling into their hands would suffer a fate worse than death. Young women requested their friends in that event to shoot them; and a mother of six resolved to shoot her children and then to kill herself. Stern necessity admits no argument. During an attack one woman broke down and went into hysterics, and one more went mad. These were solitary instances of weakness. In general calmness and even hilarity prevailed.

A secret society had long been in existence, composed of various pagan elements combined with the single aim of destroying Christians. They were called "Boxers," and professed to be patriots. Some years ago they murdered two German missionaries, giving the Kaiser a pretext for seizing a seaport. The seizure of the port of Kiao-Chow aroused the Boxers to fresh activity, and led the Chinese Government to patronize them.

Emboldened by their success in burning Christian villages, they resolved to sweep all foreigners out of the empire, beginning with the capital. Nobody believed their audacity would go so far. But the Empress Dowager and Princes became convinced that the whole pantheon was on their side, had them enrolled in the army, and the volcano burned with fury.

For a time the Government kept up an appearance of friendship—throwing the blame on the Boxers, as an uncontrollable mob. When, however, the forts of Taku were taken as a step toward our deliverance the Chinese Government chose to renege that as an act of war, and replied by declaring war against the world. Pagan fanaticism was at the root of the movement—a blind fiend which made no distinction between railways and churches, embassies and missions. It resembles in many points the Indian mutiny, but far exceeds it in madness and folly.

THE RESCUE.

Our provisions were running low when our troops approached. Horses and mules had been eaten, and dog meat was threatened. Each night the attack grew in ferocity. We feared the enemy would escalate our walls, burst in some weak point, or spring a mine and blow us in the air. On Monday, the 13th of August, a soldier waked us up to listen to the machine guns of our deliverers. No music could be so charming. Women fell on each others necks and wept for joy. Yet our friends had to wait for daylight to force the gates. This they did early in the forenoon, almost without opposition. The Chinese had been cowed by frequent defeats, and now thought of nothing but flight. The Empress Dowager and Court fled the same day, intending to set up a new capital at some inaccessible spot in the far West.

On Sunday was held a thanksgiving service, conducted by an English chaplain in the open air, assisted by Dr. Arthur Smith, who spoke of ten items as showing the hand of God in our deliverance.

Through these trying days I was kindly cared for by the United States Minister and his excellent wife. To them next after God, my thanks are due. I also take occasion to thank Mr. Squiers, the Secretary of the legation, and his worthy wife, for their hospitality.

Mr. Squiers was throughout prominent as Chief of Staff, devising plans and leading

charges. To him is chiefly due the holding of the city wall, without which not one of the legations would have been tenable.

The Manchu dynasty is incapable of restoration, and, no other claimant being in the field, it is probable that a partition will be arranged between the great powers.

W. A. P. MARTIN.

P. S.—The new Imperial University, of which I have the honor to be President, is occupied as a barracks by Russian troops. It is likely to share the fate of the Manchu dynasty.

Peking, Aug. 23, 1900.

attend such a mob bent on such a task. The outer buildings of the compound were taken without much resistance and were looted of everything valuable. Simcox, Dr. Hodge and Dr. Taylor, with the women and children about them, took refuge in the second story of a chapel in the rear part of the compound.

It may be well to call attention to the fact that all the buildings have since been destroyed, even the bricks and building material being carried away, so that an accurate description cannot be given. After having taken refuge in the chapel, barricading the doors and preparing for a defence, Dr. Taylor went to the second-story window of the building and spoke with the mob in the court below, asking them what they wanted. They called to him and said: "The lives of all Christians, native and foreign." He then attempted to argue with them, asking: "Why? What have we ever done to harm you? Have we not helped the sick, the poor and the needy, have we not gone among you, lived as you lived, suffered and died with you; have we not given up our homes, our families and our friends to teach you; why will you kill us?" These arguments he used and many more, but all to no avail. The mob infuriated by the delay renewed the attack with redoubled fury, attempting to force an entrance into the chapel. The inmates defending themselves nobly with what arms they had, drove the Boxers out of the court and under cover, killing the Chief, Chu-tu-tsi, and wounding ten others. After a short delay the attack was again renewed, but was repulsed without an entrance having been effected. The Boxers then withdrew from the court and set fire to the surrounding buildings, which were soon enveloped in smoke and flames.

The doomed missionaries, so far as can be learned, made no further effort to escape, evidently resigning themselves to the fate which soon overtook them. In a few minutes the fire travelled to the chapel, which was quickly consumed, the whole party perishing in the flames, except two small children of the Simcoxes, Paul and Francis by name, aged respectively 9 and 11, who becoming terrified at the suffocating smoke and the unbearable heat, unfastened the door and rushed from the burning building. They were quickly seized by the mob, their heads cut off and their bodies thrown in a well nearby. The remains were afterward taken out and buried. The bodies of those who perished in the burning building were entirely consumed, at least no trace of them could be found. The Chinese Christians and servants to the number of about twenty living in the compound, true to their masters and benefactors to the last, perished at this time, but whether they were killed or burned to death does not appear clearly. One Chinese convert rather than face the horrors of death by fire threw himself into a well in the vain attempt to commit suicide. He was taken out, resuscitated and carried to the Boxers' headquarters in the city where a futile attempt was made by the usual Chinese method of inhuman treatment, forcing from him a confession with a view of getting evidence to substantiate the many outrageous stories current as to the Christian method of obtaining converts, of kidnapping children and cutting out their eyes and hearts to concoct medicine and potions, and as to many other ridiculous and foolish beliefs current among the ignorant Chinese. It being now quite late in the evening, the mob, apparently satisfied with its afternoon work, carried away the wounded and dispersed.

The next day being the 5th day of the sixth month, July 1, the Pitkin compound in the South Suburb was attacked, the attack commencing between 6 and 7 A. M. Despite the earliness of the hour the occupants were ready to receive it. Word of the previous afternoon's proceedings having been received during the night Mr. Pitkin prepared for a defence, buried his valuables and with them a letter of farewell. These were afterward dug up by the Boxers and carried away, hence the contents of this letter have never been learned. Mr. Pitkin with the two young

ladies and the Chinese servants and converts took refuge in a building in the rear of the compound. The Boxers, profiting by their previous afternoon's experience, did not expose themselves carelessly, so that while Mr. Pitkin defended himself and those under his protection most bravely, until his ammunition was exhausted, he was not able to inflict any great loss upon the Boxers. As soon as the buildings in the compound not covered by Mr. Pitkin's fire were thoroughly looted the mob in a body made a rush for the brave defenders, but what could one man with one pistol do against such a crowd? There was only one end possible. The door was battered down and the crowd rushed in. Mr. Pitkin, brave to the last, fell fighting at the door of the young ladies' room; he was immediately beheaded, his body buried in the compound, and his head carried away, it is believed, to the Official Yamen of the city as evidence of the good work of the Boxers. This could not be certainly proved, however. The young ladies were seized and dragged outside, where it was seen that Miss Gould was so overcome with fright that she was unable to walk. She was accordingly bound hand and foot, slung on a pole passing between the ankles and wrist, as pigs are carried in China, and, with Miss Merrill, her hands tied behind her and led by the hair, headed a procession into the city to the Boxers' temple, Chi-Sheng-An. Seven native Christians and servants were killed before leaving the compound.

During all the proceedings a number of Imperial Chinese soldiers stood in and about the Pitkin compound with a full knowledge of what was being done, but taking no active part. While these poor girls were marching through the village and into the city, the streets were lined on both sides by thousands of people who clutched and tore at their clothing, struck them, spat upon them and in a thousand ways showed their approval of what was being done. Before reaching the Boxer headquarters the clothing of the two young ladies was considerably torn and deranged, but it is not believed, as has been reported, that a deliberate attempt was made to parade them in a nude condition; neither is it believed that they were while held by the Boxers made to submit to other indignities than those of being roughly handled and knocked about.

After reaching the Chi-Sheng-An Temple the ladies were put in a room together and held throughout the day. A little later Mr. and Mrs. Bagnell, their child and Mr. William Cooper, the English missionaries, were brought to where Miss Morrill and Miss Gould were held. In the afternoon a mock trial of the whole party was gone through with. No exact statement can be given of what took place at this trial, but it is safe to say that any amount of imaginary testimony was given to show that the foreigners deserved death. About 6 o'clock the same day the whole party, with the exception of Mr. Cooper, of whom no trace can be had after he entered the temple, were taken out of the building and bound together in single file, after the Chinese custom: the wrists held at the height of the chin by a stout rope, which was then passed around the neck and thence back to the wrist of the following person, and so on throughout the entire party. The little child, a girl of 5 or 6 years, was not bound, but ran along clinging to her mother's dress. After all the preparations were completed the party started on the last march through the city, led like condemned felons, jeered and scoffed at by the crowd that thronged the streets, out through the south gate and along the wall to the southeast corner, where in the presence of an enormous assemblage they were led to the block one by one, and beheaded. The little girl escaped this fate, but was run through with a spear by a Boxer. And thus the bloody tragedy was completed.

After an investigation by the commanding General of the "Pao-ting-fu Expedition"

an International Court was ordered to "investigate occurrences which led to the murder and outrages committed on the subjects of the several nations in the neighborhood of Pao-ting-fu." This court was composed of President General Bailloud, French; members, Major Van Brixen, German; Lieut.-Col. Ramsey, English; Lieut.-Col. Salsa, Italian; Mr. Jamison, English (member of British Legation). After a careful investigation the court found the following persons guilty of complicity in the outrages and murders described and recommended as follows: The Fan-Tai, Lieutenant Governor, or Provincial Treasurer, to be beheaded; the commanding officer (a Colonel) of the Imperial troops at Pao-ting-fu during the massacre, to be beheaded; the Nei-tai, or provincial Judge, to be degraded and deposed from office; the Tao-tai, a provincial official, to be sent to Tien-tsin for additional trial. The decision of the court was sent to Field Marshal Count von Waldersee for his approval, and in addition, as a punishment to the city for the atrocities committed within its limits, the Temple of the "Tutelary God" and the Chi-shen-an Temple were blown up. Besides this, the destruction of the gate towers, several more temples and the south east corner of the city wall were ordered. Later it was learned from Field Marshal Von Waldersee himself that he had approved of the recommendations of the court throughout, and doubtless ere this the guilty parties have paid the penalties of their crimes.

THE KUCHENG MASSACRE.

GRAPHIC DETAILS OF THE MURDER OF WHITE WOMEN.

Letters from Eyewitnesses of the Terrible Scene—Brave Conduct of the Helpless Victims and Heroism of Little Millie Stewart—Only One Native Dared to Plead for the Lives of the Foreigners.

The following letters have just been received from the Church of England Zenana Missionary Society, giving the details of the massacre of the lady missionaries on Aug. 1:

One of the ladies connected with the Zenana Missionary Society, writing to a near relative in England, says: "This is the first opportunity I have had to write since this terrible event happened. It seems that on Aug. 1, which was little Herbert Stewart's birthday, the children were up early gathering flowers, as they were going to have a picnic, when several ruffians suddenly came upon them and dragged Millie Stewart along the ground by her hair, but did nothing serious to them. They managed to run to the house, Millie crying out, 'Mother, the Vegetarians are coming!' They told them all, and then ran into the nursery and locked the door. Little Cassie and Evan Stewart, the two younger ones, got under the bed. Millie was about to follow when she thought, 'If I do that the men will know that there is somebody here, because the door is locked; I will lie down on the bed and unlock the door,' which she did, thinking that perhaps they would only see her and not look under the bed for the others. They plundered everything in the room, and then came to the bed, dragged the bed clothes all off little Millie, and just at the last they gave her the terrible gash which is nearly costing her her life.

"The brave little girls then got up, and seeing Lena, the nurse, being attacked, they took the baby from under her clothes where she had hidden it in the hopes of saving its life. They ran to some bushes a little way off and hid the baby, and then ran back, thinking Miss Saunders was



HESSIE NEWCOMBE.

not quite dead, but she was too heavy for them to drag along, so they were compelled to leave her. Little Cassie was so wonderfully brave; it was just marvelous; they saw all the ladies killed before their eyes. All the other missionary ladies were found together. It is said that two who might have escaped stayed to help the others to dress, one being too paralyzed with horror to do anything. She died simply from shock, it is thought. Elsie Marshall had her Bible, which she would not give up for some time, and in her attempt to keep it got her fingers terribly cut. She was more wounded than any of them. One of the other girls was made to walk up and down the veranda, and was asked all sorts of questions about their money and their things, and every time she did not give a satisfactory answer she was wounded with a sharp three-pronged instrument, with which they did all their deadly work afterward. The men thought of binding them and carrying them away, but they pleaded to be killed rather than that.

"One man after another resisted, and could not kill that little group of young girls all unprotected, but the leader, seeing them relent, waved the flag with "kill them" on it, and they dared not disobey, and they did it. It was thought for a long time that Mr. and Mrs. Stewart had escaped, as their bodies were not found, but they were afterward found burned to ashes on a heap of ruins. So little of them was left that it was difficult to distinguish which was which. No one seems to know anything about them, except that they were in bed and the rioters went to their room first.

"Miss Hartford was saved by her teacher and coolie. She thrust aside the instrument when attacked with almost superhuman efforts, and, while the coolie wrestled with the man, her teacher almost dragged her along for miles; they lay flat on their faces now and then to recover breath, and then on again. When they reached a safe distance she sent back the man to see what had happened to the others. He came back with the report that some were only wounded and needed help. She went straight back with him and found Mr. Philips doing what he could for them and the native Christians looking on, not daring to give a piece of rag or any assistance whatever. Mr. Philips, hearing a noise (he was living in a little cottage not far off) wanted to go and see, but was held back by force by the natives, who said he would be killed if he went. He at length, however, got loose and ran up the hill behind the house, hiding behind some brushwood. From there he saw the houses being



ELSIE MARSHALL.

plundered, but seeing no foreigners, he imagined they had escaped, so did not go down, knowing that if he did he would be killed. He saw them set the houses on fire, and then the horns sounded for them to disperse. It was all over in half an hour and the rioters all gone."

The Rev. H. S. Phillips writes: "About 6:30 A. M. on Aug. 1, hearing shouts from the direction of the Rev. Mr. Stewart's house (I was sleeping in a house five minutes' walk off, though spending most of the day with the Stewarts), I went out, and at first thought it was a number of children playing, but I soon was convinced that the voices were those of excited men, and started off for the house. I was soon met by a native, who almost pulled me back, shouting that the Vegetarians had come. I said that I must go on, and soon got in sight of the house, and could see a number of men, say forty or fifty, carrying off loads of plunder. One man, who seemed to be the leader, was carrying a small red flag. I could see nothing of any Europeans, and as this was in full view of the rioters, I crept up a hill in the brushwood and got behind two trees from twenty to thirty yards from the house. Here I could see everything and appeared not to be seen at all.

"As I could still see no foreigners, I concluded they had escaped, and as to go down was certain death I thought it better to wait where I was. After a minute or two the retreat horn was sounded and the Vegetarians began to leave, but before they did so they set fire to the house. Ten minutes after this every Vegetarian had gone. I came down and looked about the front of the house, but could see nothing of any one, though I feared something dreadful had happened, as I heard the Vegetarians as they left saying repeatedly: "Now all the foreigners are killed!" I just then met one of the servants, who told me that the children were in the house in which Miss Hartford of the American Mission was staying. I found Mr. Stewart's eldest daughter, Mildred, there with a serious wound on the knee and another severe cut. When I had washed these and used what old

calico we had to stanch the bleeding, I turned to Herbert, Mr. Stewart's son, who was most fearfully hacked almost everywhere. Then Miss Codrington sent me a message that she, too, was in the house. I found her in a fearful condition, but with cold water and rags we managed to stanch the bleeding. She begged me not to wait, as she thought Miss Topsy Saunders was still alive. I then rushed up to the back of the house and found the bodies of Miss Topsy Saunders, Miss Stewart, Miss Gordon, and Miss Marshall. The latter was awfully cut, and her head was almost severed; but beyond the wounds given in the struggle the bodies were not mutilated. Later I found Miss H. Newcombe's body at the foot of the hill in front of the house, where it evidently had been thrown. As I could then see no traces of Mr. and Mrs. Stewart, Miss N. Saunders, and Lena, the nurse, we hoped some had escaped, and I



returned to the house, where the children (to Stewarts) and Miss Codrington were. Present Miss Hartford arrived. She had a nasty cut under one ear, but had been saved from death by a native Christian. I learned later from Miss Codrington that the five ladies of the Zenana Missionary Society, who lived in the lower of the two houses which formed the Ku-Cheng sanatorium, after a futile effort to escape, got out at the back, and were immediately surrounded by the Vegetarians. At first they said they intended to bind them and carry them away, and they begged, as this was the intention, that they might be allowed to have their umbrellas, but this was refused. Some even of the Vegetarians seemed touched with their pleading for life, but an old Hwa-Sang man alone of the natives, who did not take part, begged that their lives might be saved. Some of the Vegetarians were inclined to spare them, but were ordered by their leaders to carry out their orders. Had they been able to escape into the brushwood around they might have been saved. Lena, the nurse, died protecting the baby, whom Kathleen managed to carry out of the house, but not before the baby's eye had been injured. Miss Nelly Saunders, Kathleen told me, was also knocked down at the nursery door while going to help the children, as we afterward found the remains of a burnt body. For a long time we thought that at least Mr. and Mrs. Stewart had escaped, but later I found their bodies, or rather ashes, in what had been their bedroom. The Hwa-Sang people seemed to have had no hand in the affair, though doubtless four or five Vegetarian families were concerned. The natives say the Vegetarian band came from the east road of Kuchery city, and many from Anlong and Ahdingean, within thirty or forty miles of Ku-Cheng."

OFF TO THE CHINESE MISSIONS.

The Central Church Sends the Rev. C. O. Gill, Yale's Famous Tackler.

A large crowd gathered in the Central Presbyterian Church last night to bid farewell to the Rev. Charles O. Gill and his wife, Mary Nelson Gill, on the eve of their departure for China. Mr. Gill's chief prominence before the public has been as captain of the Yale football team of '89 and one of the most famous forwards that ever wore a canvas jacket. After his graduation he went through Union Theological Seminary and then did church work in northern Vermont, aided by his wife. They now go as missionaries to China on behalf of the Central Church, which pays all their expenses. They will be gone for eight years.

After the reading of the Scriptures and a prayer by the Rev. Wilton Merle Smith, pastor of the church, the Rev. Arthur J. Brown, the new Secretary of the Board of Foreign Missions, delivered the charge to the congregation. The first part of his address was given up to the future of China, for which the speaker prophesied wonderful things. Among other things he said:

"The Chinese are destined to have a tremendous influence on the world's history, not only because of their overwhelming numbers but from their characteristics as well. We are told that where the Chinese and Jews come together the Orientals invariably drive out the Jews, although the latter have more than held their own against every Caucasian race and now practically dominate Europe. Here in America we object to the Chinese because of their overweening conceit, but it requires great assurance on the part of an American to criticize any other nation on that ground. The Chinese have always been taught to regard China as the greatest nation of the earth, in comparison to which all others sink into insignificance. Even their defeat by the Japanese has not knocked that out of them.

"Nor should we consider that defeat a blot on the Chinese character. Properly trained and handled the Celestials would be terrible fighting men. But they had no organization, their armament was poor, there was no settled plan of campaign, their official structure is rotten to the core, and the result was that the army was largely made up of paupers, skulkers, opium fiends, and the basest elements of the populace. Naturally they were beaten. In time this defeat will bring about changes. Railways will be built, factories established, European methods of business will obtain, the whole fabric of Government will be reconstructed—then keep your eyes on China. She will do to Japan what Germany did to France, and England and the United States will find that in comparison with China they have dwindled to third rate powers. China but awaits a military genius to mobilize that vast army and make it invincible. At present the Chinese are bitter against all foreigners. The missionaries suffer, not because they are missionaries, but because they are the only foreigners within reach. It is foolish to argue from the persecutions that the Chinese missions are a failure. They are doing tremendous work, and have made much more rapid progress proportionately than the churches here in this country."

...stated an interesting fact regarding the Japanese mission work, which coming from him as the Secretary of the Board of Foreign Missions may be regarded as authoritative.

"We have the same opportunity in China now," said he, "that we once had in Japan. There we failed to grasp it and now it is a serious question whether it is worth while to send more missionaries to Japan. Ten years ago Japan stretched out welcoming arms to the West. There was an entire change of thought there. Everything Western was eagerly absorbed: arts, science, industries, and military tactics. There was the mighty chance to Christianize all Japan had men and money been poured in there. It was lost, and to-day the question is trembling in the balance whether or not we shall withdraw our missionaries from that country where no progress is being made seemingly. Japan having learned what she wants, now bids foreigners adieu, politely notifying them that she needs them no more.

"A similar opportunity opens up before us in China. We must concentrate all our forces there even should we be compelled to withdraw missionaries from other places where they are less needed. Our friends who go forth from among us go to take part in the greatest missionary movement of this generation."

After Dr. Brown's address Dr. John Gillespie spoke some words of farewell and the Rev. Wilton Merle Smith followed. Mr. Gill and his wife then ascended the pulpit and bade their farewells to the church, Mr. Gill speaking first. In appearance he shows no evidence of the great physical strength that made him so famous as an athlete, and he spoke with a hesitancy that may have arisen from emotion.

"People have asked me if I am not afraid to go to China," he said. "At first I thought of this as meaning the fear of persecution by the Chinese. I am not afraid of that, although I have no desire to become a martyr, nor do I expect martyrdom. My only fear is that I might fail in some way of doing the work which you, my friends, whose kind words have gone to my heart to-night, are sending me to do. I shall not say good-by, because I shall feel that you are with us in spirit at Peking as much as here in New York."

Mrs. Gill, who speaks more readily than her husband, followed with a brief expression of her hopes for the cause of the missions in China. After a prayer by the Rev. Thomas W. Smith, Mr. Gill pronounced the benediction. The missionaries then stood in front of the pulpit, and the church people passed before them and bade them good-by before leaving the church.

Missionaries From Honan Province Say Chinese Officials Aided Them.

SAN FRANCISCO, Aug. 28.—The Pacific Mail Steamship China which arrived to-day from the Orient brought a number of refugees from the disturbed regions of China. Those aboard are the Rev. and Mrs. Bousfield and child, and the Rev. and Mrs. T. M. Holmes of the American Baptist Mission at Kihwa; Mr. and Mrs. J. Goforth of Change-Fu, in Honan province; Miss J. J. Dow, and Miss M. J. McIntosh of Chuwang; Miss M. A. Pyke, Mrs. J. A. Slmmon, Miss H. Galloway and Miss G. Taft.

Mr. and Mrs. Goforth and Mr. and Mrs. Bosfield were in the party with Dr. Leslie who had a narrow escape getting from the Province of Honan to Shanghai. While they were threatened by mobs and Boxers, they were actively and energetically aided and protected by Chinese Magistrates of Kihwa.

Mrs. Goforth said this evening: "We were connected with the Canadian Presbyterian Mission in northern Honan and up to the last moment before the Chinese in our district received word of the dolings of the Boxers the natives were friendly. But when the official messengers burst into the midst of our people, carrying as a token of war a burnt leather stuck into the end of an arrow and delivered to the Chinese the order, coming from the Government, as it must surely have come, to put all the foreigners to death, then it was that the Chinese went wild with hate for the missionaries and threatened all kinds of terrible things. Then came the order from our Consul to leave the country. We were nearly ready to leave when the message came, and it didn't take us long to pack what things we were to take with us and start for the southern part of Honan in carts on our way to Shanghai.

"Everything went well until Sunday, July 8, when several hundred Chinese attacked us near a large town. There seemed to be a few Boxers in the crowd, attended by a big rabble bent on plunder. The Chinese rushed upon us with swords, stones and a few firearms. Having only three revolvers in the party we fired first in the air, meaning only to frighten them, but this had very little effect. Dr. Leslie, for example, had fired all his cartridges except one without aiming at any one, when, maddened at last by his numerous wounds, he shot and killed a big Chinese who was just about to strike him on the head with a sword. We besought the Chinese to take our goods and spare our lives, but they answered us that not one of us was to be spared. Then our women begged so eloquently for the lives of the little children that the leader of the attacking party shouted the command to his men to spare our lives. A rush was made for our property and we were robbed of all we possessed. I was knocked senseless by a fearful blow on the head with a Chinese sword and was almost run over by the

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frightened mules. After this we had no more trouble, but we reached Shanghai in great destitution."

Mr. Holmes, who is accompanied by his wife and three small children, has a different story to tell, as he was saved by the kindness of the Chinese Magistrate of his district. He has worked for seven years with his wife for the American Baptist Missionary Union at Kihwa.

"As soon as the news came of the Boxer proclamation of death to the foreigners," he says, "all the common people became very hostile, but the Chinese Magistrates assured me and Mr. Bousfield and family that they would protect us. Major Slo, Chief of Magistrates in Kihwa, warned us that the message had been received that all missionaries, all foreigners, were to be destroyed. He warned us that our lives were in danger and that we were likely to be set upon by a fanatical mob at any moment. He offered us the protection of his quarters and guaranteed to take care of us. Two other Magistrates also joined him in offering us protection. A few days later a large mob attacked our quarters, but we frightened them off with rifles. They camped nearby and the Magistrates came to reason with them. We admitted the Magistrates to the cathedral, but the whole mob came in with them and looted the place. The mob tried several times to burn the missions' buildings. Finally, on July 14, Sio sent a military escort and said we must go to his Yamen. From there he gave us an escort to Shanghai, going all the way himself with his brother and two relatives to see that our safety was assured."

THANKS GOD FOR OUTBREAK.

Bishop Morrison Glad Methodists Caused the Trouble in China.

Special to The New York Times.

LOUISVILLE, Ky., Aug. 15.—Bishop Henry C. Morrison of the Methodist Church South delivered a remarkable address to-day at the laying of the Fourth Avenue Methodist Church cornerstone. He declared that the Methodists were responsible for the present trouble in China. He said:

"Thank God that Allen and Lambeth over there and the Methodists in this country are responsible for the present trouble in China. With bowed head I thank God that in some small way I am to blame for the unrest in China to-day. I thank God that each and every one of you and all the Methodists in this country are to blame. It is the itineracy of Methodism."

The Bishop went on to say that it was the pushing spirit of the Methodists in China that caused the trouble. The present unrest, he said, was a foreshadowing of the time when China would be cut from end to end by the armies of the cross. He went on to speak of the far-reaching power of Methodism, and among other things he said that the only reason the North Pole had not been reached was because no Methodist missionary had been ordered to proceed to that region and evangelize the inhabitants.

MISSIONARIES KILLED IN CHINA.

Of the Ninety-two Protestants Murdered Twenty-eight Were Americans.

WASHINGTON, Oct. 25.—The State Department has received a despatch from the Consul-General at Shanghai, enclosing a list of Protestant missionaries in China murdered and missing up to Sept. 15, 1900. The Consul-General says that most of the missing persons have not been heard from since early in June. The list includes 92 killed, of whom 28 were Americans, 76 unaccounted for and 41 supposed to be in hiding among whom are no Americans. The names of the Americans in the list follow:

- American Board, one child of the, massacred at Tan Chow Fu, Shansi.
- Atwater, Rev. and Mrs. E. R., and two children, massacred at Tan Chow Fu, Shansi.
- Atwater Mr., two children of, massacred at Talyuenfu, Shansi, on July 9.
- Davis, Rev. F. W., massacred at Taku, Shansi, July 31.
- Desmond, Miss, massacred at Ku Cheo Chenkiang, July 21.—28.
- Gould, Miss A. A., massacred at Pao-ting-fu, July 1.
- Hodge, C. V. R., M. D., Mr. and Mrs., massacred at Pao-ting-fu, on June 30.
- Morrill, Miss M. S., massacred at Pao-ting-fu, July 1.
- Huston, Miss, massacred while en route to Hankow from Shansi, on Aug. 11.
- Manchester, Miss, massacred at Kuoheo, Chenkiang, July 21.—28.
- Partridge, Miss M. L., massacred at Taku, Shansi, July 31.
- Pitkin, Rev. H. T., massacred at Pao-ting-fu, July 1.
- Price, Rev. and Mrs. C. N., massacred at Tan Chow Fu, Shansi.
- Rice, Miss, massacred while en route to Hankow from Shansi, on July 31.
- Taylor, G. Y., M. D., massacred at Pao-ting-fu, June 30.
- Sincox, Rev. and Mrs. F. E., and three children, massacred at Pao-ting-fu, June 30.
- Williams, Rev. G. L., massacred at Taku, Shansi, July 31.

The Crisis in China.

BY REV. ARCHIBALD EWING.

TO the intelligent observer of things in China the Boxer movement and its results have not been a surprise. For more than a year Missionaries and others have been writing to the various papers in China, telling of an anarchical state of affairs in many parts of the Province Shantung. That this state of affairs should have reached its present magnitude and force is due to several reasons. In the first place, a violent feeling of hostility to all foreigners has been engendered by the encroachments of foreign powers on Chinese territory, and also the open and undisguised way in which the partition of China has been discussed. Secondly, The claiming by Roman Catholic priests, and the granting to them by the Chinese Government, of an official status, has irritated both officials and commonalty against what undoubtedly seems another form of foreign aggression. And in addition to these two reasons, the Empress Dowager has, by her relentless persecution of the Reform party and her ceaseless extortions from the people made many Chinese believe that the time for a revolution had come. After the close of the war with Japan there arose a class of men who sought to bring the old order of things in China to an end, and to introduce into the country some of the better elements of western civilization. These men were called the Reform Party. Enraged at the attempt to set her authority, and that of her conservative advisers aside, she vented her wrath on the Reformers, and many were beheaded, and but few escaped. With the literati and the more intelligent Chinese the persecution was very obnoxious, and a feeling of impatience arose at the Empress's abuse of her authority.

While it cannot be too strongly insisted on that the troubles are confined to a limited area, yet that area is of vast extent. The provinces which have most severely suffered are those of Shantung Chihli, Shansi and Honan. With a population of 88,000,000, these provinces cover an area thrice the size of Great Britain. Over fifty stations and hundreds of out-stations have had to be abandoned, churches and chapels, hospitals and schools have been demolished, and some 15,000 to 20,000 native Christians, and over two hundred Missionaries have either had to flee or are in deadly peril. In Pao Ting Fu thirteen Missionaries have already been killed, while in Shansi two of our China Inland Mission ladies have met a like fate. Some native Christians have recanted to save their lives, and have been saddled and bridled, and forced to crawl to the temple idols, while every indignity has been heaped upon them: but be it said to the glory of the grace of God and the power of the Word, hundreds have given their lives for Christ's sake, and have been true and steadfast to the end, while others have not hesitated to join the Church to share in the persecution. Practically in three Provinces all work has had to be abandoned, and the work of many years ruth-

lessly destroyed. In Peking work has been going on for thirty-seven years, and many of the Missionaries there are old in the service. In Shansi there is special call for our prayers, as the one man who, more than all other officials, is accountable for the present state of affairs, is there as Governor, the notorious ex-Governor of Shan-tong, Yü-Hsien.

In addition to the Missionaries who have been murdered, a party of Belgian engineers, with their wives and children, have suffered severely. They attempted to flee from Pao Ting Fu, and were obliged to fight their way desperately through every village. The party got separated, and some six were left behind, and there is no doubt these have perished.

Chinese troops are now converging on Peking, and have in all probability been called up to suppress the Boxer movement. That there are any foreigners alive in Peking is due to the prayers of God's people, and He has restrained the Chinese; and shall we not still cry unto God to interfere on behalf of the many who are helplessly exposed to the fury of the mob?

In other parts of China there have been local disturbances, and, while not to be compared to the great trouble in the north, are sure to interfere with the work of the various missions, and also to endanger the lives both of foreigners and native Christians. One great lesson is clear, and that is that China is not to be won to Christ without struggle and cost, and how much that cost may be we are only beginning to find out.

Within the last few years, many local outbreaks and disturbances have occurred in China, through all of which our Missionaries in Inland China have been wonderfully preserved and protected. The Boxers have, however, directed much of their hostility against the Missionaries and the Christians. Many at home therefore think that the Missionaries are specially to blame, or rather as it ought to be put, the Church of Christ in thus seeking to force upon an unwilling people the Gospel. The Chinese are not more unwilling to receive the Gospel than the heathen in other lands, and just so far as Christ is opposed to Satan, Christianity to Idolatry, Truth to Error, just in so far as the Ambassadors of Christ are involved. They have preached the Gospel without price, educated the young, healed the sick, housed the orphan, and far and wide have scattered the good seed of the Word of God. The present outbreak will pass over, once more Mission Stations will be occupied, the scattered Members of the Church collected, and with renewed energy, and purified faith, the Church of Christ in China, shall go forward to new victories and new conquests.

He'll bring order out of chaos,
Turn dense darkness into Light,
Stretching forth His Arms of Power
Put His enemies to flight.

DR. REID'S ELUSIVE HUMOR

HIS FAMOUS CONFESSION "INTENDED AS A BURLESQUE."

Says Now that His Attempts at Joking Were Misunderstood—The Real Fact is that He "Favored the Looting of Only Three Houses"—Defence of the Missionary Who Was "Chairman of the Loot Committee"—Breaking the Ten Commandments and Suspending the Golden Rule Necessary for Missionaries in Time of War.

TO THE EDITOR OF THE EVENING POST:

SIR: Since the relief of the besieged in Peking no feature of the China question has attracted such wide attention, through the American press, as loot. As your paper, along with many others, has passed criticism on my views concerning loot, as well as on my own conduct in the matter, I write, not for the purpose of explaining away actual facts, but to help in the understanding of real circumstances. Now, I do not claim perfection even as a missionary, nor do I believe that missionaries ought necessarily to be more perfect than others; but I trust I am not so black as I am painted.

Owing to much unctuous cant and misrepresentation in the criticisms on loot, I wrote last March to the *North China Herald* an ironical confession intended as a burlesque. It was understood in China, but, from what I have seen in American papers, my attempts at humor fell as flat as Mark Twain's latest missionary joke.

Without going into any lengthy defence, I will say this much. The three houses from which I secured my "spoils of war" were those of high officials implicated in the Boxer uprising and imperial attack. Everything in these houses was officially confiscated; and what I secured was with consent of such authorities as a French general, the British Minister, and our American officers. Under these circumstances I have no qualms of conscience in what I did. I firmly believed that all such men ("despicable wretches") who nearly encompassed our massacre, should be punished, and I did what I could to point out to the authorities where these guilty men had lived. This was "the now and then" of my looting. All my denunciations have been hurled only at the guilty ringleaders, and, so far as I know, justice allows no leniency in dealing with such.

At the same time, I never lost my sympathy for those who were really innocent. Hence, in the section under American administration, where I have lived for six years, I favored the looting of only two or three houses, while hundreds of my neighbors kept me busy in securing for them protection against indiscriminate looting. I have banners and tablets presented by Chinese as tokens of their appreciation of what I did for them, but I have not yet heard any complaint of the kind of looting which I commended. I live in a house which the owner urged me to occupy for protection against looting. He has provided the furniture and has wanted no rent, though I intend to compensate him for his kindness.

taking cases of looting in themselves, my conscience would heartily condemn many of them; but when I consider the circumstances and view the matter as a whole, I am forced to reiterate the statement made in the *Forum* for July, on "The Ethics of Loot," that, if there was wrong, it was in the war, "not in the incidental result of the collection of spoils." I contend that looting has a form of punishment, without which the officials and people of Peking would again be likely to undertake the task of exterminating all foreigners in China. As it is, they will not attempt it again very soon, certainly not in Peking.

One should remember that war was in progress, and we were still in the enemy's country. Peking never surrendered, as it did in the war of 1860, but had to be captured by the loss of many lives. It was not a case of peacefully entering a friendly city on a mission of preaching the gospel. War, with its sad and horrible incidents, had begun, and had to be carried on. I regret that such things must happen. I very much regretted that I was among the wounded lying in the hospital while it was being shelled from the palace grounds. The imperial Government brought on the trouble, and we, caught in the trap, had to do many things contrary to our usage and professions if we and those dependent upon us were to be saved.

The war was a most anomalous one. Not merely were imperial troops engaged in the attack, but thousands of the people were among the combatants. The Government and city may be said to have joined the Boxers, whose one aim was our death. In this sense there were few in the city who were properly non-combatants. Peking, as a whole, suffered for complicity in crime.

Circumstances certainly modify the right or wrong of an action. Legitimate looting in Peking in time of war may be lawless thieving in New York in time of peace. Missionaries in Peking, during the siege and after, had to do many things contrary to the usual custom and spirit of missions. They became volunteer soldiers carrying the rifle, pointed at their fellow men. They built barricades and dug mines. They worked on Sunday as on week days. They devised plans for sending messengers through the lines, weaving for them strange things to say—falsehoods, in fact—should they fall into the hands of the imperial troops or the Boxers. They joined in helping on measures to kill. They prayed like the Psalmist for the destruction of their enemies. In many ways, according to the letter of the law, the Decalogue was broken. Beyond a doubt, they offended the proprieties of an ordinary and placid life.

One missionary, in fact, during the siege, was appointed chairman of "the loot committee." Instead of saying that the missionary was no part of the war, and was criminal if he did what the military could do, I would say that he was very much in the war—rather more than he wishes to be again.

While I acknowledge that international law has regulations against looting in war, I yet know of no war down to the present time, where in case of capturing a city which refused to surrender, the enemy suffered no loss of property, either through official orders or one's non-official good pleasure. In the civil war, even where towns and people surrendered, there was sacking and burning, by permission of distinguished commanders. One General in the allied forces in Peking,

applauded for his condemnation of looting, yet furnished his headquarters from a wealthy family friendly to foreigners, and at the present writing the family has received no compensation. It is really most difficult to apply international law to a great many features of the anomalous war and peace of the last year or more.

How forgiveness, meekness, non-resistance—great principles of the Christian teachings—are to be applied to times of war, bloodshed, and widespread collision I do not attempt to expound in a single paragraph. It is clear, if the interpretation of some home critics had been followed, that all of us foreigners in Peking should have handed ourselves over to the Dowager Empress and her hordes of Boxers, and, in loving charity, quietly allowed ourselves to be cut to pieces. The blowing up of the Maine flung Christian America into a war of "humanity"—and revenge—but the barbaric butchery of over 200 of our own flesh and blood in North China—far away from the scenes of war—is met by the namby-pamby sentimentality, "How good a thing is persecution." I may be wrong in my theology and ethics both, but I am thoroughly convinced that Christianity, that the holy law of high heaven, does not mean leniency to such lawless officials of the Chinese Government as hurried on the uprising which closed the nineteenth century. Let the multitudes of China be helped in love, but let justice, stern and relentless, be meted out to those who spurn the right and trample on law. "It must needs be that offences come, but woe to that man by whom the offence cometh!"

It has been affirmed by some that if American civilians after the siege needed anything for themselves or for the Chinese dependent on them, they could have been supplied from the American commissariat. As a matter of fact, the American army found it hard to look after itself. The troops went "foraging" for several weeks, and when they began to purchase supplies they accepted such help as mine more than once. I made arrangement with three Chinamen to go some distance from the city to bring in sheep, cows, fowl, and vegetables to supply the troops as well as ourselves. The only time I went "foraging" I paid the bill, and at a pretty good price, too. The first shops opened to trade in our part of the city were those for whom I secured "passes." For three weeks my Chinese friends almost supplied the wants of the Presbyterian Mission. The little which we could get from the American commissariat was obtained with considerable difficulty. Though I had only one change of clothing, I was told by the quartermaster: "We only supply ourselves, and the legation. If you are in need, it is your own fault. You shouldn't have been in Peking. We are not here to look after missionaries."

The three correspondents who were most severe in their condemnation of looting had no compunction of conscience in purchasing from the "loot auctions" at the British Legation. It is interesting to note that when they were called upon to pay they presented checks which, mysteriously, have been dishonored at the bank.

My conclusion is: Let the friends of China, real or assumed, not wait for war to begin to preach, but in times of peace do all in their power to prevent war by inciting principles of mutual helpfulness, justice, and amicable intercourse.

Peking, China

GILBERT REID.

THE MARTYRS OF PAOTINGFU.

Isaac C. Kettler, D.D. Ph. D.

No one will question the wisdom and appropriateness of services commemorative of the lives and sacrifices of the martyred missionaries of China, and especially of those at Paotingfu. Almost all denominations, Catholic and Protestant, have passed through months of painful anxiety, and not a few have now the sad privilege of holding memorial services to give expression to genuine sorrow and grief. But were this all I am sure many of us would prefer in the sacred seclusion of our own homes to mourn our loss. But this is not all. It is right that the memory of Christian heroism should be kept green and the Church and the world be made aware of the price that is still being paid for the world's redemption, and moreover of the fidelity of the Christian missionary to the last commission of our Lord. I am to speak of the martyrs of Paotingfu:

Of Dr. George Yardley Taylor, "the patient and kindly physician serving with no thought of gain save the joy of the service he rendered," I am not able to speak from personal acquaintance. That his name deserves a place among the worthies of Hebrews, eleventh chapter, even with those who though tortured did "not accept deliverance, that they might obtain a better resurrection," there can be no question. It is certain that the tribute paid by Mrs. Lowrie in *Woman's Work for Woman* to the memory of this man was merited. Those who for months with almost unremitting, prayerful anxiety besought God for the deliverance of the missionaries of Paotingfu, are perhaps better prepared to appreciate the tenderly sweet tribute of Mrs. Lowrie, and to see how much might have been said of the

Exemplar Oct 25, 1900



MRS. ELSIE SINCLAIR HODGE

sensitive and cultured physician who daily suffered the painful contrast of high ideals and the unspeakable, unspeakably lax morals of the heathen heart and life.

"Thoughtfully patient and tenderly kind in his vigils and watchings,
Guardian angel when many a life in the deepening shadows
Seemed to be passing, and ever with cheering, comforting service
Breathing forth hope to despondent hearts long in the thrall of affliction."

I doubt not that the heroism of the lonely physician in far off China without kith or kin to fellowship his joys and sorrows will throughout all heathen lands in all years to come beacon the unsaved to the abodes where God's ransomed children are.

If I had artist gifts I would paint a picture

of young Dr. Courtland Van Rensselaer Hodge and his accomplished young wife, Mrs. Elsie Sinclair Hodge. Standing a-tiptoe on the highest rung of scholarly attainment and professional training and equipment for a life consecrated to God in the broad and fruitful field of medical missionary work, through God's inscrutable and electing grace, and that too in the face of fields white for the harvest, they were called from the threshold of a life of



DR. GEORGE YARDLEY TAYLOR

eminent promise to receive martyrs' crowns. We are reminded that the time element enters not into God's estimate of service, only "be thou faithful unto death, and I will give thee a crown of life." I am sure it will be said and truthfully by those competent to speak, that they were exemplars to the young of all that is pure and noble in youthful aspiration; and their early martyrdom will not fail to admonish the youth of China and of all other nations of the exceeding glory and honor of lives devoted to the redemption of a lost and sinful world.

Mrs. Simcox with characteristic discrimination of character in May of this year put on record her high estimation of young Dr. and Mrs. Hodge, and her exceeding regret that the exigencies of mission work would so soon call the Hodges to Peking where she would be deprived of their fellowship in the Mission Compond, but she consoled herself with the thought, that their destination was not so remote but that they would be able to meet now and again. They were not separated in life, and in death they were not divided.

No one could have dreamed when these young missionaries left Philadelphia less than two years ago, so buoyant and hopeful and with bright prospects of a long and successful career, that in so short a time their parents and loved ones would be called to such unequalled days, weeks and months of painful anxiety and distress, only at last to yield to the overwhelming truth of the massacre at Paotingfu.

On the 30th day of June, 1900, after many

repeated threats of violence and massacre, the Chinese Boxers suddenly surrounded the Presbyterian Compound and before another day had dawned, Dr. George Yardley Taylor, Dr. Courtland Van Rensselaar Hodge and Mrs. Elsie Sinclair Hodge, the Rev. Frank Edson Simcox and Mrs. May Gilson Simcox with their three children, Paul aged six years, five months and twenty days, Francis, aged four years, three months and twenty days, and baby Margaret, aged ten months and twenty two days, had entered into rest.

The Rev. Frank Edson Simcox was born at Bullion, Venango County, Pa., April 30, 1867. He was blessed with good parentage. His father still living, though in feeble health, is

of Scotch-Irish descent, a man of thrift, integrity and refinement. His mother, a near relative of the Hon. Walter Lowrie, a consecrated Christian woman, died in the spring of 1884; but her influence did not die. The son could not forget his mother's tender solicitude and his mother's prayers. In the fall of that year he entered the preparatory department of Grove City College and was graduated in June, 1890, in the same class with his future wife, the companion and partner of his missionary life and labors. In the winter of 1884 and '85 a revival occurred in the college in which some seventy students professed faith in Christ. Young Simcox was among the number. There are those who yet remember the young lad with the pale, resolute face, standing up in the presence of a large student-body in the college chapel and saying:

"I promised my mother on her death-bed that I would meet her in heaven, and by the grace of God I intend to do so." He immediately united with the Presbyterian Church of Grove City, the Rev. Dr. McConkey being his pastor, and until his ordination as a missionary evangelist, which occurred at the fall meeting of Presbytery, 1893, in that same church, he was a member of Dr. McConkey's congregation. With unswerving loyalty to his mother's God he identified himself with the Christian work of the college and during his future college course exerted an influence on the college life which helped many another young man to a better and nobler career. Mr. Simcox pursued his theological studies in the Western Theological Seminary, was graduated in May, 1893, was married on the 7th of June and in the following September he and his wife under appointment of the Board of Foreign Missions, but as the special missionary



representatives of the Pre-byterian Church of Clearfield, Pa., sailed from Vancouver for China.

Time will not permit now to tell of the specific work of Mr. Simcox, nor of his almost ceaseless activity as he went from village to village teaching the Word and daily exemplifying the power and grace of God in his own heart; nor of his own faithfulness and fearlessness when surrounded by hooting, threatening mobs, he daily risked his life to give instruction and comfort to native Christians. When it is all told, and men shall read the story of the "faithful shepherd" of Paotingfu "who would not desert his sheep," those last weeks of unexampled fidelity and heroism, the five missionaries and three little children calmly, as I believe, for the sake of the dear Christ, facing the wrath of the heathen world, the universal verdict will be that these are worthy of an immortal fame.

The Rev. Walter Lowrie who was associated with Mr. Simcox at Paotingfu, and who with his mother had left for Shanghai just before the crisis, in a letter to Mrs. Gilson, under date of August 24 says: "Refugees in to-day from Paotingfu assure us that all of our mission present at Paotingfu, June 30, Dr. Taylor, Dr. and Mrs. Hodge, who they say were indeed there, and your beloved daughter with her family, passed up into the presence of Jesus. Mr. Simcox had preached the Sunday before on the theme, We are Pilgrims in the Earth; and the natives remarked on its appropriateness. He also said, that he 'hoped to be a good shepherd' and 'not desert his sheep'—perhaps not realizing that his word would be fulfilled within a week."

Mrs. May Gilson Simcox was the eldest daughter of Capt. Thomas C. and Margaret Ketler Gilson. She was born on the 24th of February, 1863, at London, Mercer County, Pa., where her parents still reside. From infancy she was remarked for her beauty of per-



REV. FRANK EDSON SIMCOX

son and graciousness of manner. Her education was received at the public school at London and at Grove City College, from which she was graduated in 1890. Like her husband she was led to Christ while in college and united with the Centre congregation, her home church, and became an active Christian worker both in church and college. During the three

years Mr. Simcox was a student at the Theological Seminary, Miss Gilson was a teacher in the High School at Greenville, Pa. She was then twenty-two years of age, in the very prime of young womanhood, in a marked degree beautiful in person, gentle and engaging in manners, cultured in her tastes, sprightly in conversation, apparently unconscious of power, yet winning all hearts without effort or design. I am sure it is not an exaggeration to say that her career as a missionary has been followed by the Greenville people irrespective of denomination or creed with an interest as unusual as it was genuine and sincere. I am told that when the crisis came and fears were freely expressed for the missionaries of Paotingfu, all who had known her there were burdened with anxiety almost too heavy to bear.

It was suggested to me that I should take this occasion to speak of the friends of the martyred missionaries and of the terrible anxiety of those awful weeks of hopeless waiting. This can be better imagined than told by human tongue. I would not invade the sacred precincts of another's grief. The friends of Dr. Taylor, "the patient physician," and of young Dr. and Mrs. Hodge know their own sorrow. That the deepest sympathy of thousands of Christian men and women go out to them there is no question. Far and wide there have been expressions of most heartfelt sympathy and sorrow. Letters from the Atlantic to the Pacific, from the Northland and Southland, from friends and relatives, and from those also who bear no relationship save the tie which binds the hearts of God's dear children in Christian love, have come burdened with the tenderest messages and the deepest sympathy.

Never in the history of the Christian Church in America has an event occurred which has so fully demonstrated the kinship of God's people, made kith and kin through electing and adopting grace, as the event which has called us together to night. How they hoped against hope and prayed that God might be pleased to spare their dear ones, might overrule the uprising grown so large in China, or keep the loved ones safe till the storm was overpast, we may imagine but cannot describe.

Two things in my judgment should be of exceeding interest and encouragement to the Church: The first is the beautiful faith and fidelity of the native Christians of North China. Writing about the first of May, Mrs. Simcox told of the wonderful and gracious outpouring of the Spirit which occurred during the revival in April. Both Mr. and Mrs. Simcox wrote of the wonderful baptism of the Holy Ghost, a very pentecostal time of spiritual outpouring. Never before either at home or in China, had they passed through such gracious experiences. In a letter to Mrs. Waddell of Clearfield, Pa., near this same time, Mrs. Simcox said: "It is truly most blessed. It is wonderfully encouraging when the Holy Spirit comes and reveals his power. It uplifts us and makes us feel as though the Lord was pleased with our weak endeavors."

In a letter under date of May 24, she told of the horrible persecutions of the native Christians all about them, and of two little boys who had been reserved to the close of a fearful massacre. The boys were told to say that they did not believe in God. But the little fellows said: "We do believe in God." "Well, we will kill you if you don't deny him." "Even

if you kill us, we will still believe." So they immediately killed them; this statement Mrs. Simcox underscored with the remark that it was a true story.

The second thing which should bring comfort to all the friends is the evident preparation this little band had been receiving for their martyrdom, June 30. Not only had the five missionaries received this wonderful baptism of the Spirit against their "crowning day," but even the little boys were being instructed and made ready for the kingdom of God. Certainly no more beautiful incident can be related of the life of Mrs. Hodge, she conceived the idea that while she was learning the language and before she would be able to instruct the natives in the things of God's Word, she should organize a class of the children of the Compound, and so she labored faithfully with the little children of the missionaries, teaching them God's Word, and unwittingly preparing them for the "crowning day" which was so near at hand. She taught them much of the Word and at last had them memorize the Beatitudes. The children dearly loved their teacher, and when Mrs. Simcox last wrote she had reached this one: "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you." And the young teacher received her reward; and Paul and Francis and baby Margaret, the little joy of the Compound, went up with the dear teacher into the presence of God.

It has come to me forcibly that the heroes and heroines of Paotingfu are not the only ones

who have suffered for the dear Christ and the regeneration of China. The Christian fortitude of Mrs. Simcox who wrote to the Rev. Albert Miller under date of June 3, a triumphant letter saying among other things, that "God had graciously delivered them from the fear of men," was not greater than the Christian resignation of the mother who could say amid blinding tears, "God's will, not mine, be done."

In Bruton Church at Williamsburg, Va., one of the oldest church buildings in America, having been built in 1632, there has been erected a mural tablet to the memory of the Confederate soldiers who fell at the Battle of Williamsburg, May, 1862. After commemorating their valor and heroism the inscription reads: "They died for us." And so I doubt not that the time will come when the hooting mob of yesterday will return in silent awe to the place where the blood of five missionaries and three little children was deemed insufficient to appease their heathen wrath and will





MRS. MAY GILSON SIMCOX

on that sacred spot erect a monument which shall speak to all the world, "They died for us."

GROVE CITY, PA.

IN MEMORY OF MARTYRS AT PAOTINGFU.

Burlington Daily Enterprise
BEAUTIFUL AND TOUCHING
SERVICE.

Nov. 27 1900
A LARGE AUDIENCE PRESENT

Presbyterian Church Filled with
Friends of the Young Men and
Young Woman Who Gave Their
Lives for Christ and
the Church.

A Memorial Service was held in the Presbyterian Church last night commemorative of Dr. George Y. Taylor and Dr. C. V. R. Hodge and wife, who received the crown of martyrdom at Paotingfu, China, June 30, 1900. Pure white pamphlets, containing the order of service, the gift of Mr. Joseph E. Taylor, were handed to all present. Portraits of the three missionaries with sketches of their lives, adorned the opening pages, while at the back were printed in full a number of hymns selected from those now closely identified with their memory. One of these, a favorite with Dr. Taylor, was beautifully sung by Dr. Paul J. Styer, Tennyson's "Sunset and Evening Star." The hymns sung by the overflowing audience at the service were, "Lift up Your Heads, ye Gates of Brass," "Art Thou Weary, Art Thou Languid?" and "From all the Saints Who from Their Labors Rest."

Deeper feeling and truer faith never were brought to the house of God. Here is where these men lived and were known and loved.

The portion of the Scriptures read from the Book of the Revelation was of the glory of the redeemed. The whole service seemed to say, "O fear not, faint not, halt not now, in Jesus name be strong."

The first address was by the Rev. C. H. Fenn, of Peking, who was associated with Dr. Taylor when the latter went to that city as his first post. He said that while this man was respected and loved by all, some loved him be-

yond measure, deeming him almost perfect and an ideal missionary. While doing all he could for the bodies of the Chinese, he was not satisfied unless he could do something to heal their souls. After removing to Paotingfu, he was so wrapped up in his work that he made few visits to Peking.

Mr. Fenn also said that his joy was great when he heard a few months since that Dr. C. V. R. Hodge and his wife were to be transferred from Paotingfu to Peking, for he not only knew that they would be ideal additions to the mission, but personally he felt that Dr. Hodge was likely to be more to him than any man on the field.

The speaker referred in warmest terms to Mr. and Mrs. Simcox, and then more fully to the Christian heroism and martyrdom of certain Chinese pastors and their families, well-known to him, saying that we should give the same respect and honor to them who have laid down their lives in the same cause. "I almost envy those who wear the martyr's crown, for I am sure they will do more for China by their death than I can ever do by a life's work. Certainly God has great things in store for China: The blood of the martyrs will be the seed of the church."

Mr. Lukens read a paper prepared by the Rev. Dr. E. B. Hodge upon the life of Dr. Taylor rehashing most appreciatingly his education, at the Van Reusselaer Seminary, at Princeton University, at the U. of P., and at the Presbyterian Hospital, his life in the church and his work abroad. "I never knew a more exemplary man. For long he felt he was not a Christian when others knew that he was. No one ever made application for admission to the Lord's Table with more unfeigned humility. His choice of the life of a missionary physician, in the face of many attractive openings at home, is regarded as a direct answer to prayer, the prayers that had been offered in the Burlington Church for 30 years that God would take the choicest and best of the sons and daughters and consecrate them to his special work. "One night we sat by the open fire in the Mause discussing plans for his future, when about midnight he startled me by asking, 'Mr Hodge, had you not some other plan in your mind for me? Did you not intend that I should become a foreign missionary?' Before long he was appointed to Peking, associated with Dr. B. C. Atterbury and they labored happily together, the younger receiving highest praise from the older. It was through Dr. Taylor that the station at Paotingfu was opened.

When Courtlandt VanRensselaer Hodge dedicated himself to the foreign missionary work it was eminently desirable that he should begin his labors with Dr. Taylor. This seemed the will of God as the failing health of Dr. Atterbury caused a vacancy, but it soon became the very front of the battle. What new joy came to the Paotingfu compound! What a happy union in Christ's work! But the change came soon. The Boxers encampment was within a few miles of them. On Sunday the 24th day of June, though the situation was ominous, Mr. Simcox preached as usual, from the passage which speaks of our being strangers and pilgrims on the earth. A native Christian reports that six days after the rioters surrounded the mission premises and burned them; and the eight foreign inmates passed up into the martyrs' home together. Such was the end of one who was the very soul of sincerity and truth; and of unaffected humility; a man to be trusted to the utmost; a man of most tender affections, a man ready to lay down his life for his friends, who did lay down that life for the Master whom he served. The call now is for volunteers to take the places of those who have fallen. "Whom shall I send, and who will go for us?" "Here am I! Send me!"

Elder Horace Churchman spoke for the church, saying a few touching words of young Dr. Hodge, and of the true spirit of Christian martyrdom, and then gave a strong appeal to give due honor to the missionaries, disregarding the worthless criticism of ignorant cavillers.

After the service a large proportion of the audience gathered in the Sunday school room to view a collection of photos, framed pictures, letters, etc., illustrating the work of these friends in China, and loaned by the Rev. W. H. McCook, of Philadelphia. The display was most full and adequate and was tastefully arranged by some of the ladies of the church.

SPEECH BY MINISTER WU.

Nov 21, '00
TELLS WHY FOREIGNERS HAVE BECOME UNPOPULAR IN CHINA.

Makes an Address in Philadelphia on Some of the Remote Causes of the Present Condition of Affairs in China—Praises Some of the Work of Missionaries in the Orient.

PHILADELPHIA, Pa., Nov. 20.—His Excellency Wu Ting-fang, the Chinese Minister at Washington, made the chief address this evening before the American Academy of Political and Social Science. His subject was: "The causes of the unpopularity of the foreigners in China." Other speakers were the Rev. Dr. William A. P. Martin, President of the Imperial University at Peking, and the Hon. George F. Seward, former Minister to China. S. M. Lindsay, Vice-President of the Academy, presided at the meeting and outlined the topic of the evening.

"The subject under discussion is a delicate one for me to handle. When I was asked to give my views on it my first impulse was to keep out of the way as far as possible. But after giving the matter due consideration I considered it my duty, in view of the importance of the subject, to do my part in ascertaining the real causes and suggesting remedies for their removal. So I have come here to-day to speak for myself as a Chinaman who has lived among foreigners and can speak from personal knowledge.

"We find that China in ancient times was not indisposed to trade and intercourse with the outer world. Foreigners came from the neighboring countries in Asia. They intermingled freely with the natives, and were considered during their sojourn as Chinese. In fact, they adopted our customs and manners. On the other hand, the Chinese never manifested any ill-feeling or animosity toward foreigners. In later times we find that foreigners in China were treated not only with kindness and consideration but with great respect. Even official posts were open to them.

"Now it is an indisputable fact that there is a strong feeling against foreigners at the present day. The question is, How has this change come about? We have to go back to the events of the last half century. We find that foreigners from the West did not belong to the same class of persons as we had been accustomed to deal with. They were different in color, race and language, and did not observe our customs and manners. Difficulties and disputes arising from misunderstanding resulted in warfare. In order to make peace China had to grant extraordinary privileges to foreigners and pay heavy indemnities. After such a sad experience is it a wonder that the Chinese people entertain anything but friendly sentiments toward foreigners?

"It has been commonly supposed that missionaries are the sole cause of anti-foreign feeling in China. This charge is unfair. Missionaries have done a great deal of good in China. They have translated useful works into the Chinese language, published scientific and educational journals, and established schools in the country. Medical missionaries especially have been remarkably successful in their philanthropic work. On the other hand, we must not be blind to the fact that some of their brethren, in their excessive zeal to convert Chinese to their faith, have been indiscreet in their conduct. Instances are not wanting of missionaries interfering in the administration of justice in Chinese courts.

"By treaty missionaries have a right to reside in any part of China. Other foreigners are allowed to reside only in the treaty ports. In the interior a missionary cannot but excite a great deal of curiosity, especially when he retains his national dress. When he, moreover, publicly condemns the cherished traditions of China and proclaims the worship of ancestors and idols to be a useless performance, &c., the feeling of the Chinese people can be easily understood. Missionaries are placed in a very delicate situation, and not all of them are cautious and discreet.

"The general attitude of foreigners toward Chinese has had a great deal to do with their unpopularity. All foreigners in China carry with them the laws of their respective countries. The local authorities have no jurisdiction over them. Consequently they form a sort of privileged class, and consider themselves more as lords of the country than as strangers in a strange land. They frequently treat the customs, traditions and institutions of the country with contempt, and in this way excite the ill-feeling of the natives. Moreover, their conduct toward the Chinese in other respects is by no means exemplary. Chinese merchants have not always met with the courtesies due to men of their position. Again, the general mass of the people receive scant courtesy at the hands of foreigners. Chinese coolies are often caned and kicked in the streets without the least provocation. The beating of chair coolies and servants is a matter of daily occurrence. Ill-considered acts of this kind are talked about, and greatly embitter the feeling of the natives against foreigners. It is fair to mention that there are foreigners who treat the Chinese with every consideration and who disapprove of such high-handed proceedings of their countrymen. But unfortunately the mischief done by others counterbalances the favorable impression created by them.

"The general tone of the foreign press in China is also calculated to set the whole Chinese nation against foreigners and things foreign. Columns are devoted daily to denouncing the Chinese Government and its officials and condemning everything which the people hold dear and sacred. The recent unfortunate uprising is a godsend to writers for the foreign press. It furnished them with material for blackguarding the Government and people of China without stint. Even the diplomatic representatives of China abroad have not escaped the general condemnation. Dr. Morrison, a correspondent of the London Times, went so far as to charge my colleague in London and myself with barefaced mendacity. As for

myself, I hope to be able to live down all slanders of this kind. But the mass of the Chinese people are not so philosophical. They cannot under the circumstances entertain friendly sentiments toward their slanderers.

"Events of recent years have also done much to increase the bitter feeling between Chinese and foreigners. The seizure of territory without compensation, the forcible taking of lands from their Chinese owners, the rough treatment received by those in defence of their rights—all these have added fuel to the flame. In saying this I do not wish to convey the impression that the Chinese are entirely free from blame. They are at fault in that they are too suspicious of foreigners and unwilling to learn from the out-side world.

"Now the question arises, what are the remedies for this unsatisfactory state of things? First of all, foreigners should show more consideration for the feelings of the natives. Chinese customs and manners are not necessarily bad; foreign ways are not always the best. Foreigners should be more sparing in their condemnation of things Chinese. In the next place, foreigners in their daily intercourse with educated Chinese should remember that true politeness is the same in China as elsewhere. In the third place, the foreign press in China should assume a more conciliatory tone toward the Government and people of China. Many Chinese can read foreign papers. It would be a good thing also to send only medical missionaries to China. If this is impracticable, non-medical missionaries in China should establish schools and libraries.

"In conclusion, China should not be judged according to the foreign standard. Mistakes have been committed on both sides. Let us profit by our past experience and avoid similar mistakes in the future. It is unpleasant to criticise other people. My aim in doing so is to remove difficulties and create harmony and friendship."

"The Chinese Minister arrived here last night, and to-day he spent in viewing the river front at Cramp's shipyard. He inspected the hull of the new Maine, the recently finished Alabama and the Russian battleship Retzivan. He was taken on a tugboat down the Delaware to the League Island Navy Yard and then to the mouth of the Schuylkill and up to the oil refineries. He dined previous to the meeting with Provost and Mrs. C. C. Harrison.

Speaking of affairs in China he said: "The young Emperor favored a good system of liberal education, and the common school system; and the Imperial University, which were founded under his régime were splendid reforms. My views on the subject of reform are well known. I have always favored them, but I have always believed that if they are to be successful the spirit of the people must be taken into consideration, and hasty and radical movements avoided. The young Emperor undoubtedly had the highest good of the Empire at heart and his efforts to inaugurate reforms and bring in Western educational and political ideas were all made with the best intentions; but he was too hasty. He was ahead of the people. His mistake was in going too fast. I feel confident that the doors of the Imperial University will open again soon and the system of educational reform be continued. Only we shall have to begin all over again now."

At the close of the meeting of the Academy Mr. Wu went to the Union League where he met many of the members of the organization.

Flowers were in rich profusion, over all, and at the base of the pulpit. The scene presented was one of great beauty. The stranger would not have had to wait long for an explanation, however, for picking up a program he would have discovered that he was about to witness memorial services of a highly interesting and impressive nature. The slab was a bronze memorial to be unveiled in honor of Teng Yeng, a martyred missionary, the picture was that of the missionary, and the framed document, in the upper right and left hand corners of which were a Chinese-dollar bill, and a family group, were respectively a history of the dollar bill in connection with the missionary, and the picture of the missionary with his wife, and five children, who shared a like fate in the Boxer uprising last summer in Peking.

The children of the Sabbath school occupied the middle and front block of pews, marching from the Sunday school room below in classes. The exercises opened with the Lord's Prayer repeated in concert, an anthem by the choir, singing by the school, reading of the Scriptures and prayer. Dr. Sutherland delivered a brief, but inspiring discourse upon the martyr spirit, which was followed by an historical sketch of the connection of the Sunday school and church with Teng Yeng, the martyred missionary, and the reading of the correspondence which had passed between the missionary and the superintendent since his adoption by the school twenty-nine years previous. Mr. Blake then motioned to a young girl, Miss Velma Cowles, who stepped to the front and made the following address:

"On behalf of the First Presbyterian church Sunday school of Burlington, and in commemoration of the life of one born into the darkness of heathen-

dom, but born again into the light of the Gospel of Jesus Christ, and in commemoration of the martyrdom of Teng Yeng, our departed son, this memorial tablet is now unveiled."

Pulling a ribbon the flag fluttered to the base exposing a bronze tablet 24x32 upon which was inscribed the following:

IN MEMORY
of
TENG YENG.

Born in Peking China, A. D., 1856. Pastor of the First Presbyterian church of that city, and there, with his wife and five children, for their faith in Christ, suffered martyrdom July, 1900, in the Boxer uprising.

"Be thou faithful unto death and I will give thee a crown of life."

Erected by the Sabbath school of the First Presbyterian church of Burlington, Iowa, which for twenty-seven years contributed to his support while student and pastor and which gratefully records the pleasing fact that his offering of one dollar was one of the first received for the building of this house of worship.

"Cast thy bread upon the waters for thou shalt find it after many days."

Unveiled, 1901.

As the little girl, who had unveiled the tablet, stood with folded hands, while the audience slowly read the inscription, the scene was deeply impressive, and preached a foreign missionary sermon more eloquent in its mute appeal than that which could have fallen from the lips of the most eloquent divine. Truly could it be said of the martyred Chinese missionary,

TABLET UNVEILED.

Burlington Hawkeye

Interesting Sunday Morning Services at Presbyterian Church.

May 21, 1901

Ceremony in Memory of Rev. Teng Yeng, Missionary of the Church, Who Was Massacred by the Boxers.

A stranger in the First Presbyterian church Sunday morning would have been puzzled at the scene which met his eye. In front of the pulpit stood an easel, upon which was a square slab covered with a silken flag draped in handsome folds and tastefully decorated with flowers. On the right was the photo bust of a turbaned Oriental with a thoughtful, scholarly face which was also tastefully decorated with flowers, while on the left stood a framed document in one corner of which was a Chinese paper dollar and in the other corner the picture of a family

BOXERS ACTIVE IN CHINA.

SHANGHAI ALARMED BY A NEW ANTI-FOREIGN AGITATION.

Gen. Tung Fu-hsiang Gathering an Army in the Northwest—The Dowager Empress and Yung-Lu Believed to Be Back of Him—Talk of Choosing a New Heir to the Throne.

SHANGHAI, Jan. 29.—All who are interested in the reform movement in China are watching with much anxiety the developments in far-away Shensi, which seems to have been selected as the scene of another Boxer movement, more formidable than the one which led to the capture and looting of Peking, and the saddling on China of a heavy indemnity. From Shensi come reports that are extremely disquieting.

It seems that Tung Fu-hsiang, who was one of the principal fomenters of the first Boxer uprising, is in Kansu, the adjoining province to Shensi, organizing a large force of soldiers. He is in constant communication with Yung-Lu and Prince Tuan, the two powers behind the throne, and common rumor has it in Shensi that these troops are to drive out all foreigners in the provinces of Kansu and Shensi.

Kansu is the most northwestern province in China and runs into the Desert of Gobi, and Shensi is so remote that few travellers penetrate it. Mr. Nichols's book, "Through Hidden Shensi," gives a good idea of this far-away province where the customs and prejudices of hundreds of years ago still survive in nearly all their original force.

A missionary who has spent many years in Shensi and knows the country intimately has just sent a letter to Shanghai which has caused great uneasiness here. He says that Tung Fu-hsiang is at Heichengtze, a little place ninety li northwest of Kuyuan in Kansu. There he has established great barracks and is arming and drilling 10,000 soldiers.

Many of these men were in the Boxer war and are well-drilled soldiers who understand the use of the rifle. He is also buying large quantities of grain and of fodder for horses, and his agents appear to be liberally supplied with money.

The provincial military commander in Kuyuan is powerless to do anything to prevent this assembling of a big military force in his province, as only recently he disbanded his army of 4,000 men by order from Peking. Scarcely had he released this large force from the imperial army when the whole body joined Tung's command, as he pays better wages than the empire.

From many remote missionary stations in Kansu come reports of growing insurrection on the part of the common people and persistent rumors that Tung is acting under the authority of the Empress Dowager, though she will refuse to sanction any of his acts and will deny giving him money or commands. In fact the situation in both Kansu and Shensi is exactly the same as it was in Chihli, Hupeh and Honan prior to the recent Boxer uprising. All that is needed to set the two provinces in a blaze is some outrage on a foreign missionary or trader.

When blood has once been spilled nothing can save any foreigner in the two provinces but speedy flight to a treaty settlement. What makes the situation graver is that officials friendly to the foreign missionaries are advising them to leave at once before the trouble comes to a head. These officials confess that they dare not send reports to Peking about the army that is being massed in Kansu, as they have secret advices that Yung-Lu is back of that movement and that the old Empress Dowager is also giving this anti-foreign agitation her strong support.

It seems strange to one who does not know the Chinese that a new revolt against foreigners should be planned before the debt entailed by the Boxer insurrection is paid; but the Chinese never learn anything. The fanatical anti-foreign leaders seem to believe that the only way to stem the tide of reform and the adoption of European customs is to show that the interior provinces repudiate the foreigner and will not tolerate him on their soil.

It has been known for some time that all through the great province of Szechuan Boxer emissaries have been preaching a crusade against foreigners. The same old calumnies that stirred the fanaticism in the men who believed they were immune to foreign bullets are being spread. The missionaries are being accused of killing young children to secure their eyes and hearts for medicine; the old lies about the desecration of graves are being repeated.

Anything more horrible than the literature and the pictures that are circulated in this attack on Christianity it would be difficult to conceive. The foulest libels against the foreign missionaries are openly circulated in Kansu, Shensi and even in Szechuan. In the last province the Boxer emissaries have so corrupted the people that Tsen, the newly appointed Viceroy, is anxious to resign. He is an able man who has shown great force as an administrator and he has been fair to foreigners; but he sees clearly that he will secure no aid except empty promises from Peking in his efforts to suppress the Boxers.

Foreigners have watched with much anxiety the growing power of Yung-Lu at Peking. He is nearest to the Empress Dowager and besides being present at meetings of the Grand Council he is in daily conference with the old Empress. Nothing is done without his sanction.

To him are attributed the orders for the gathering of a large military force in Kansu, as well as the importation of arms from abroad and the crowding of work in all the arsenals. Yung-Lu hates the foreigners worse than he did before the Boxer outrages, and he is doing everything in his power to fan the flame of popular discontent and hatred of the European.

Yung-Lu's power was shown at the time of the marriage of his daughter, when even Viceroys like Chang Chih-tung and Yuan Shih-Kai sent him presents scarcely less costly than they would have sent on the occasion of imperial birthdays or marriages. He has shown his power recently in several ways. He is holding Ma Yu-Kun as a substitute for the Viceroyalty of Chihli in case Yuan proves rebellious, and he has sent Chang Chih-tung as acting Viceroy of Nankin, which was a great humiliation of this able man.

He has also snubbed Sheng of Shanghai by taking from him the management of the telegraphs and permitting him to retire as Treaty Commissioner during his mourning. Sheng made an application to retire purely as a form and never expected that he would be relieved of this important office. Everywhere his hand is felt and the ablest Viceroys stand in fear of him as they recognize that he is the right hand of the Empress.

Yung-Lu's latest scheme is to set up a new heir apparent and thus be rid of the young Emperor who, in the short period of his actual reign, showed such dangerous tendencies toward reform. The plan is to secure a man who will bend to the wishes of the Empress and of Yung-Lu. The person chosen is said to be Yung-Lu's princely son-in-law. The selection of such a one will not be difficult if Yung-Lu continues to remove from power the ablest men of China.

From the young Emperor himself nothing can be expected, as he seems, from all reports, to be perfectly satisfied with the idle and luxurious life of the harem. His health is much better, but the old anger against the Empress Dowager's domination is never shown. In fact, he appears to have lost his spirit and to have given up hope of ruling the empire, as he once dreamed of doing.

In this condition of affairs foreigners are hoping that the diplomatic body at Peking will demand an immediate investigation of the gathering of an army in Kansu and of the reports of Boxer activity in Shensi and Szechuan. If this is done, the hand of the Chinese Government may be forced and a repetition of the folly and cruelty of the recent insurrection may be avoided.

whose smiling face with that of his family looked down from the picture. "He being dead, yet speaketh."

The tablet is bronze, with the letters cast into it, and has a warm and rich effect, reflecting great credit upon the skill of the makers, S. G. Adams Stamp and Seal Co., of St. Louis.

In a few days the tablet will be placed in the wall of the Sunday school room, where it will constantly proclaim the message of the ascending Lord to his disciples: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the father, and of the son, and of the holy ghost, teaching them to observe all things whatsoever I commanded you, and lo I am with you always, even unto the end of the world."

Our Book Table.

The Chinese Standard Dec 26, 1901
The Chinese Convulsion.

I.

It is a humiliating fact that the atrocities of murder, lust and loot committed by the soldiers of professedly Christian nations by way of reprisal for the treacherous attack made by the Boxers, with full license and encouragement of the Chinese government, upon the foreign legations, were fairly equal in barbarity to the outrages committed by the Chinese mob upon the unprotected Christians, and that the most cynical expounder of "the ethics of loot" is a man who, before the recent outbreak, was figuring as a teacher of Christianity to "the upper classes" of Chinese society. These humiliating facts have done more to damage the cause of foreign missions than all the opposition of unbelievers, and the treasuries of Mission Boards are beginning to show signs of the silent but deep resentment which these events have caused. The perfectly just plea that Christianity is not responsible for the misbehavior of soldiers in the field, and that the great body of Christian missionaries are not to be judged by the unchristian temper or behavior of a few, makes little impression. To the average man of the world, and to not a few Christian people, even the heroic martyr deaths of many devoted missionaries and their faithful converts seem to be fairly offset by the not less horrid massacre of Chinese men, women and children by foreign soldiers. In this general disposition to take things at their worst it is inevitable that there should be huge injustice, not only to the cause of Christian missions, but to the good repute of missionaries in general. The unchristian language of a few and the alleged misconduct of still fewer have been set down as typical of missionaries in general. That is the reason why Mark Twain's savage attack on the Rev. Dr. Ament was so lustily approved, and the elaborate defence set up in Dr. Ament's behalf so coldly waved aside, while Dr. Gilbert Reid's "Ethics of Loot" has been accepted as the average ethics of the missionary conscience. This is all very wrong, no doubt, but there can be only one remedy; and it is this, that trusted and trustworthy Christian missionaries shall so plainly and unmistakably tell the truth about that whole horrible affair that they and their cause shall stand relieved from all thought of complicity in or with the abominations which they deplore.

We have been waiting, therefore, for some missionary of sufficient standing and sufficient knowledge to tell the truth of the Chinese outbreak, and brave enough to tell it without fear or favor. In Dr. Smith's monumental work we have found what we were waiting for. When it came to us, we almost feared to take it up lest we should find the good cause damaged by some personal aberration of mind and conscience which might be excused on the ground of high excitement and nervous overstrain, but must nevertheless be deplored as a misfortune and condemned as a moral fault. To our great satisfaction we find absolutely nothing of the kind in Dr. Smith's narrative of the convulsion in Peking. We do indeed find an appearance of disinterested coldness in his story which is at first surprising. Dr. Smith tells the grim tale of the Boxer outbreak, the unimaginable treachery and cruelty of the Chinese government under the lead of that extraordinary person, the Empress Dowager, the heroic endurance of the little band of besieged Europeans and Americans and their Chinese adherents, the incredible imbecility of the besiegers, and the indiscriminate looting and murdering perpetrated by the European forces which came to the relief of the beleaguered legations—all this with a judicial calmness with which he might have told a tale of ancient Rome. In fact, when reading this absorbing story of death, disease and outrage, we have often been reminded of the cool, businesslike way in which Cæsar used to write down the number of persons who had been slaughtered in cold blood after one of his victories in Gaul, and the

number of thousands who had been "passed under the yoke" of slavery. But we do not in the least ascribe the calmness of the missionary to the cold-blooded indifference of the Roman soldier. Dr. Smith's supreme endeavor in these volumes is to tell the truth, and it was necessary for him to keep himself so thoroughly in hand that the just effect of his testimony should not be marred by any apparent one-sidedness of personal feeling.

In the first part of the first volume Dr. Smith tells, out of the abundance of his own long and intimate knowledge of China, all that it is fairly possible for him to communicate of those obscure conditions and characteristics of Chinese society to which the origin of the recent outbreak must be traced. He likewise traces the historical events of the past half century, which have roused that universal jealousy of foreign intruders which is shared alike by the Manchu government and by the humblest coolie. Taking that story just as Dr. Smith tells it, no one can wonder that a people, perfectly satisfied, as the Chinese were, with their own condition, religion and institutions, should resent the forcible intrusion upon them of foreigners whose first gift to China was the curse of opium, and whose after-gains have invariably been purchased at the cost of suffering and humiliation to the Chinese. Dr. Smith shows very clearly that it is the foreigner, rather than the missionary, against whom the hatred of the Chinese has been thus aroused; and yet the connection of the missionary with the gunboat that so

* China in Convulsion. By Arthur H. Smith, Twenty-nine Years a Missionary of the American Board in China. Author of "Chinese Characteristics" and "Village Life in China." With Numerous Illustrations and Maps. In Two Volumes. New York: Fleming H. Revell Company.

surely follows him is more painfully manifest to the Chinese than to the Missionary Society. Nor does he overlook the fact that the Christian missionaries have, in one respect, most keenly outraged the religious susceptibilities of the Chinese. China may be said to have no dogmatic religion, and hence Christianity has no dogmatic opposition to overcome in the Chinese people. In the institution of ancestor worship, however, their most sacred feelings and prejudices are deeply engaged. Of this institution Dr. Smith says it may be shown "that the present usages are neither ancient nor authoritative, and that the real meaning which underlies the Chinese idea in ancestor worship is not ignored by Christianity, and can be actually expressed in its completeness without any violation of conscience." The Chinese, he says, have never formulated the questions which Christianity immediately raises in regard to those rites, and he observes that there is an inherent ambiguity in the Chinese words which are employed in this connection, not altogether different from the ambiguity of our English word "worship", which originally meant simply to salute with honor or reverence. Just so, he says, the Chinese "character translated 'worship' also denotes 'to pay one's respects' or 'to behave with propriety.'" And then he adds: "We are not concerned at this time either to defend the almost universal judgment of the Christian Church in China in regard to the worship of ancestors, or to inquire by what means some *via media* may be employed to combine reverence to man and worship to God, so that neither shall infringe upon the other. Our object is simply to make it clear that we recognize the present attitude of the Christian Church (Protestant and Catholic alike) as a great bar to the spread of the Gospel in China, and perhaps *the most potent single cause of Chinese hostility.*"

That, we take it, is the head and front of the offending of the missionaries so far as the *religious* susceptibilities of the Chinese are concerned; but even that is indefinitely aggravated when it becomes the sign and token of successful foreign intrusion. Dr. Smith endorses the statement of Mr. A. R. Colquhoun that "the blood of martyrs in China is the seed of French aggrandizement. France uses the [Roman Catholic] missionaries and the native Christians as *agents-provocateurs*; and outrages and martyrdoms are her political harvest. What the preponderance of her commerce does for England, the Catholic Protectorate does for France; but France makes ten times more capital out of her religious material than Great Britain has ever done out of her commercial. Under the fostering care of the French government the Catholics have become a veritable *imperium in imperio*, disregarding local laws and customs, domineering over their pagan neighbors, and overriding the law of the land. Whenever a Christian has a dispute with a heathen, no matter what the subject in question may be, the quarrel is promptly taken up by the priest, who, if he cannot himself intimidate the local officials and compel them to give right to the Christian, represents the case as one of persecution, when the French Consul is appealed to. Then is redress rigorously extorted, without the least reference to the justice of the demand. The assurance that this kind of interference on the part of the foreign power is certain to follow leads, of course, to the grossest abuses being perpetrated by the Christians, and while the French missionary may go far, the native Christian goes infinitely further, in browbeating the authorities and tyrannizing over the people. . . . It is not surprising that arbitrary proceedings like this should cause the Christians to be feared

and hated, and we need not wonder at the occasional murder of a priest when such feelings are spread generally throughout the country." If any American will ask himself how any such interference of foreign countries in the domestic affairs of the United States would be regarded by the American people, he may be able to form some conception of the vindictive rage with which the same thing is regarded by the helpless Chinese. Fortunately, however, Dr. Smith denies that there is any suspicion that Protestant Churches have allowed themselves to be converted into political agencies, as the Romish, and particularly the French, missions unquestionably have been. He admits, indeed, that "there have been, and still continue to be, many infelicities, imperfections and faults in their administration, and in their incidental relations to the non-Christian Chinese." The best thing that the Protestant missionaries can do for the propagation of Christianity in China is to set quickly about the removal of those "infelicities, imperfections and faults," whatever they may be, and wherever they exist. But, after the worst has been said that can be truthfully charged, Dr. Smith asserts that these evils were "minor and subsidiary," that they were of a character to diminish with the lapse of time, and that no one of them, "nor all of them combined, threatened the interruption of the growing friendliness of the people and the more tolerant attitude of the intelligent officials," when the German aggression and other causes brought about the convulsion of the Boxer movement. How that movement was begun, and how it spread, and how it was made at last an engine of political insanity by the Manchu government, Dr. Smith tells with great clearness and simplicity. He also tells the story of that strange siege of a few hundred Europeans and Americans by many thousands of Chinese; and then, when he comes to their deliverance, Dr. Smith still tells the truth in the same plain, simple, uncompromising way, as though he had laid himself under bonds that he would "nothing extenuate, nor set down aught in malice. If he has been careful to show the causes which led to those horrible results, and which might or must be held, in some sort, as a palliation of the conduct of the Chinese people, he does not cover nor conceal the unexampled treachery and childishness of wickedness with which the Manchu government and that strangest of all strange persons, the Empress, behaved. He does not, it is true, tell the story of those fear-

ful "punitive expeditions," which will remain for many a year one of the blackest blots on Christian civilization. He was not present in these expeditions, as he had been in the siege; but he does not pretend to justify them, and he proclaims no cynical gospel of "the ethics of loot." From what he says on this subject we extract the following brief passage:

"The circumstances of the Boxer uprising appear to have convinced the commanders of the armies of invasion that the rules of international law had no application to China at that time. There is, moreover, a contagious demoralization of fighting men when they perceive others acting in a lawless manner. War is itself a repeal of law; and of the extent to which it shall be abrogated the soldiers themselves must to a large extent be judges. If this, or anything like it, was true of the larger expeditions sent out incessantly, it was far more so of those minor raids of which the public knows little or nothing.

"It would be a gross misrepresentation to affirm that all the commanders or all the soldiers of any section of the allied armies have been lawless and violent, for in that case the results would have been such as took place along the banks of the Amur River, where helpless, inoffensive villagers by the thousand were slaughtered and their bodies thrown into the broad stream until it was positively choked with them. But armies, like individuals, will be judged, not by the best but by the worst which they have done; and in this case the worst must be admitted to have been very bad indeed. There have been times when it has seemed as if the foreign troops had come to northern China for the express purpose of committing within the shortest time as many violations as possible of the sixth, the seventh, and the eighth Commandments. The combined result has been such a state of chaos in many districts as is at once incredible and indescribable. Of the promiscuous murder of non-combatants there is overwhelming evidence, which need not be cited. The only defence of this which is ordinarily made is to reply: 'Oh yes, of course, war is always like that—what do you expect it to be?'

"Of the looting and wholesale robbery with violence, both in expeditions and in districts which have been visited by small military parties, much has been written, but it will be long before the whole terrible catalogue of crimes is known. Long lists of the exactions made on Chinese officials and cities could be (and have been) made out, showing that the total sums extorted for alleged 'protection' and 'ransom' have been sufficient to impoverish the country for a long period. In some instances the same cities and towns have been visited repeatedly with reduplicated demands; and the fact that the expeditionary 'spheres of influence' have been vaguely defined and imperfectly regarded, so that the same city might be raided by different sets of soldiers, has made the condition of large regions more or less anarchic."

In another number we shall give the brief, but very admirable, estimate of "the outlook" on the future in China with which Dr. Smith

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closes this very admirable work; and if the sober wisdom of missionaries like Dr. Smith could ever be expected to undo the mischievous effects of other men's folly, we should hope that this veracious and most judicial and judicious work might undo the damage to the missionary cause which has resulted, we feel well assured, from the folly of a very few men by whom the heroic and devoted character of a vast majority of the Christian missionaries of all Protestant churches has been egregiously misrepresented.

The Chinese Convulsion.

II.

Jan 4, 1902

THE OUTLOOK ON THE FUTURE, FROM DR. SMITH'S "CHINA IN CONVULSION."

THE questions arising in consequence of the convulsion in China are too numerous and too comprehensive to be recapitulated in a closing chapter, even if from a single point of view they could all be understood. In the preceding pages an effort has been made to point out some of the remoter underlying and predisposing causes of this great movement which, in the peculiar condition existing, was an inevitable part of the evolution of the international relations of mankind. Other nations were driven toward intercourse with China by an impulse which they could no more resist than the waters of the ocean can withstand the pull of the moon, clearly recognizing that no nation has either the right or the power to refuse such intercourse. As a result China was forced into relations with the West, unwillingly accepting treaties which she intended to keep only while they could be evaded or broken.

Had the Occidental Powers invariably observed the far-reaching rule of Lord Elgin never to make an unjust demand, and never to re-

fracture a just demand once made, China would have been peacefully coerced into right relations with the rest of the world, to her own unspeakable benefit and ours. As it was, the impact of Western nations on China was met by unvarying evasion, duplicity, falsehood, arrogance, and an intolerable insolence which from time to time brought on conflicts, and always with the same ultimate results.

The occurrences of the year 1900 displayed upon a great scale the emptiness of those Chinese pretensions which have never been and are not yet abandoned. They have also exhibited, notwithstanding the universal prevalence of a lofty system of theoretical morality, a "damnable mendacity," a barbaric cruelty, and a colossal pride, unexampled in modern history. The result of the humiliation of China before the Powers is to leave them confronted with the gravest problem which Occidental civilization has ever faced. Great issues hang upon the outcome, both for China and for the world. That the wishes and the supposed interests of the Powers are not only not identical but apparently hopelessly irreconcilable, has long been plain, from which arises the ominous and significant fact that the only progress possible has been by the composition of counteracting forces.

The outline of the terms of settlement with China involved a mission of apology to Germany for the murder of her Minister; monu-

ments in desecrated cemeteries; a prohibition of the importation of arms and munitions of war; the destruction of the Taku and other forts; a Legation area in Peking, defended by foreign guards, with provision for other forces elsewhere; a financial indemnity of perhaps 450,000,000 taels of silver, the payment of which is to be distributed through the coming thirty or fifty years; the punishment of specified persons who were most guilty in the late uprising; the suspension for five years of examinations in cities where foreigners were murdered; the universal publication of the facts of these punishments, a strict prohibition under penalty of death of all anti-foreign societies, and an imperial edict distinctly recognizing the future responsibility of officials for outrages occurring within their districts.

There are undoubtedly some items in this list to which exception may be taken as injudicious, but those most familiar with the circumstances are most likely to agree that they are not in themselves unjust. Yet they are altogether inadequate, being mainly punitive, privative, and destructive in character, and containing no seed of future promise. A unique opportunity for aiding in the rehabilitation of the most populous and most ancient of empires seems to have been lost. For this, the simple and adequate explanation is that the numerous Powers involved in the settlement do not desire for China the same things. A more impressive object-lesson of the failure of diplomacy to achieve constructive results, when unhampered by external conditions and operating on a large scale, has seldom been seen. Unless China is in some way essentially changed, past conditions may gradually recur, but for these changes we shall look in vain to Prime Ministers of Western Powers, or to Ministers resident in China.

The long cherished and confident expectation that China was to be gradually regenerated by her contact with Western civilization, by commerce, by steamships, railways, telegraphs, and mines, has been de-

monstrated to be utterly insubstantial. It is these very appliances of "funded civilization" which, more than anything else, have helped to bring about the convulsion in China. They are in themselves disturbing forces destitute of moral qualities, not only not remedying the evils which they inevitably occasion in an empire like China, and among a people like the Chinese, but having no tendency to do so.

There remains the method of education, so earnestly advocated by Chang Chih Tung in his work already quoted. By this means light is to be gradually introduced into China, making in futre such a crusade as that of 1900 impossible.

Education is indeed a valuable and an indispensable agency which to some extent has already been employed, and which must be used upon a scale ten thousand fold greater before the darkness of the masses of China can be expelled and replaced by light. But there are many kinds of education. That which deals only with coördinated physical or mental facts, conducted with whatever degree of thoroughness, has never yet proved adequate for the regnlation of the conduct of mankind. It is intellectual only, leaving the highest parts of man's nature unsatisfied and untouched. It is a two-edged sword certain to cut in both directions.

The Chinese themselves have already perceived that the rigid prohibition of the importation of arms and munitions of war will eventually compel them to become the producers of implements of destruction, perhaps npon a scale never before seen in any land. The mere bulk of the Chinese people, unmilitary as they have always been, might conceivably make them, when once aroused, a menace to mankind. Will a knowledge of chemistry, and an ability to calculate the curves of falling bodies and the velocity of projectiles in itself suffice to keep the Chinese under dne restraint, with countless Lamps of Aladdin always in their hands, always waiting to be rubbed?

It is true of China more than of any other non-Christian people, that they have never been profoundly moved by other than moral forces. The rapid and irresistible progress destined to be made by Western science in the Chinese Empire will speedily and snrely nndermine Chinese faith in the "Book of Changes," which nnderlies the pyramid of Chinese philosophy. Whatever is permanently true will remain in imperishable blocks, but the structnre as a whole will be left in ruins, with Chinese ideals pitilessly and irrevocably shattered. At this critical period of the disintegration of outworn forces, what new moral ideas are to replace the old?

Christianity has been in China a distrnber, as it always is and always has been everywhere. It had the fortune (or misfortune) to be formally introduced to the Chinese in connection with treaties imposed by force for ends which the Chinese detested,—in this respect, however, standing on a level with the rights of trade. It has also had the additional disadvantage of being in one of its forms indissolubly associated in the minds of the Chinese with political agencies which they dread with reason and instinctively antagonize. There has been much in the method of its propagation in China which is open to just criticism, and which at this crucial juncture ought to be fearlessly exposed, frankly admitted, and honestly abandoned, new and better methods replacing those which have proved faulty and unworthy.

But Christianity is itself an integral part of modern civilization, from which it can no more be disassociated than the rays of light and of heat can be nntwisted from the sunbeam. The attempt on the part of the Chinese to expel from their empire spiritual forces, is an nprising of the Middle Ages against the Twentieth Century. The effort on the part of some who have been cradled in Christian lands, in an unspiritual and a materialistic age, to pinion and hand-cuff the disintegrating yet constructive forces of Christianity in their operation in China, is a futile struggle to reverse the tide of hnman development, and to arrest the slow but irresistible progress of a law of man's spiritual nature. Let it be distinctly recognized that the development of Christianity in China will be and must be marked by conflict, perhaps not more so than elsewhere, but snrely not less. It will undermine idolatry as it did in the Roman Empire, and upon the wreck of the old will bnild a structure as much fairer than the Roman as the moral ideals of the Chinese race are higher and purer than those of that ancient State.

When adopted, and even imperfectly put in practice, it may be expected to alter the life of the court, as it has done in Western lands, inadequately Christianized though these be. It will make the dry bones of Chinese scholarship live by unifying, and for the first time completing, their knowledge of "Heaven, Earth, and Man." By the introduction of new standards and new sanctions it will begin to purify the Augean stable of Chinese officialdom, a task, under right conditions, by no means impossible of performance. For the mass of the Chinese people it would at least make life worth living, joining the present and the futnre by

golden links in a manner at present wholly inconceivable, yet the inevitable outcome of spiritual enlightenment.

The wide diffusion of Christianity in its best form will not suddenly introduce into China the Millennium, for no goal can be reached without passing through all the intermediate stages. But it will, for the first time in Chinese history, realize the motto of the ancient T'ang, quoted at the opening of the Great Learning, "Renovate, renovate the people." Thus alone can the empire be adapted to the altered conditions brought about by the impact of Western civilization, with its Pandora Box of evil and of good.

The immediate future of China will depend on the one hand upon her relation with the Powers, and on the other upon the temper of the court, the temper of the officials, the temper of the literati, and the temper of the people. There is no possible way of reaching these various classes so well and so directly as through the native Chinese Church, which has already suffered so much and borne such witness to its faith by its life, and by the heroic death of many of its number. This truth has found expression in the notable magazine article in which Sir Robert Hart frankly declares that if, in spite of official opposition and popular irritation, "Christianity were to make a mighty advance," it might "so spread through the land as to convert China into the friendliest of friendly Powers, and the foremost patron of all that makes for peace and good will." This, he thinks, "would prick the Boxer balloon and disperse the noxious gas which threatens to swell the race-hatred programme, and poison and imperil the world's future."

It is well that the dilemma should be recognized and squarely faced. Unless China is essentially altered she will continue to "imperil the world's future." Other forces have been to some extent experimented with, and have been shown to be hopelessly inadequate. Christianity has been tried upon a small scale only, and has already brought forth fruits after its kind. When it shall have been thoroughly tested, and have had opportunity to develop its potentialities, it will give to China intellectually, morally, and spiritually, the Elixir of a New Life.

Mexican Herald

Nov. 8, 1900.

industries.

THE continued narration of terrible tortures inflicted on women missionaries who fell into the power of the Boxer hordes is harrowing to the nerves. It would seem to be time for common sense and humanity to prevail in missionary operations in China. Women missionaries should be restricted to the great ports and forbidden to go into the interior. And, notoriously, the climate is dangerous to the health of women; one missionary speaks of "our little graveyards where many young women rest."

Sample of editor's ideas on Missionary question.

Peking a Year After the Outbreak

By W. A. C. Martin, D.D., LL.D.

PRESIDENT OF THE IMPERIAL UNIVERSITY AT PEKING

July 25, 1901

Independent

BEFORE this reaches you the last corps of foreign troops will have left the soil of China. A few hundred will still remain in Peking as legation guards, and as many more will protect the road to the sea.

The exodus began last week (not to count the Russians, who withdrew last fall) with the withdrawal of the Americans under General Chaffee to the Philippines. They were followed a few days later by a large body of Germans; and the other nationalities are to retire about the 1st of July, provided some questions relating to the war indemnity are first settled to their satisfaction.

One year has been taken up with the stirring scenes connected with the siege and rescue. A week before this date last year the railways were torn up; on the 11th of June a Japanese official was killed by Chinese soldiers; on the 17th the admirals (with the exception of Admiral Kempf, an exception not to his honor) joined in storming the Taku forts; on the 19th war was declared by China, and on the 20th the assault on the legations was begun by the killing of Baron Ketteler and Professor James.

As the season brings back these dates it recalls the scenes to new life. Hap-

can the people infer from the return of the court except the expulsion of the barbarians and the resumption of the old régime?

Yesterday it was my privilege to meet a prince and several prominent officials at an entertainment given by Mr. Chung, formerly adjunct professor in the New University. This Prince Su is the one who, prior to the bombardment of the legations, consented to allow our native Christians, Catholic and Protestant, to the number of two thousand, to take refuge in his palace grounds. They were there within our line of defense; and as the holding of the palace was indispensable to the safety of the legations they were effectually protected. Affable in manners and progressive in spirit, the Prince is an ardent advocate of administrative reform. He even went so far as to ask for Christian books, and intimated that China might follow Japan in the adoption of our Western costume. Will there not be hope for China when the pigtail is discarded? An official next in rank to the prince was Hu Yulen, formerly metropolitan prefect. Known as a friend of foreigners, his house was destroyed last year after his family had fled from the city. He is likely to be placed in command of the entire police force and further made responsible for the safety of the railroads. Nor could these interests be confided to better hands. Dr. Richard, of the English Baptist Union, and Dr. Wherry, of the American Presbyterian Mission, were present together with several other missionaries, all of

pily it completes the bloody work of rescue and retribution, and opens a prospect of the resumption of normal relations.

Active preparations are going forward for the return of the court, which will, it is said, be installed in its old quarters before winter. The Powers have not thought fit to lay any interdiction on the administration of the Empress Dowager. It remains to be seen whether she will be welcomed by the ladies of the legations, whose lives she sought to take; and whether she will receive them with the same effusive bounty which she employed in a reception not long before the siege! The diplomatic corps may still find means to compel her retirement; and if they fail to do so they will leave her in a position to defeat the results of the war.

The first of these results ought to be the liberation and restoration of the Emperor. Without this there is no room to hope for the vigorous prosecution of those reforms for the want of which China is perishing. A conviction of their necessity has taken strong hold on the minds of the educated natives in the capital and neighboring provinces. But in regions more remote, what else

whom were able to put the Chinese at their ease by conversing with them in their own language. The entertainment was given in the house of Rev. Mr. Killie, of the Presbyterian Mission.

Dr. Richard has come up from Shanghai by invitation of the Chinese authorities to aid in settling questions relating to missions and native Christians. In a few days a party of missionaries are to proceed under escort of a mandarin to the adjacent province of Shansi, whose soil is consecrated by the blood of a greater number of martyrs than all that fell in the rest of the empire collectively. It ought not to be forgotten that their slaughter was the work of Yukien, who started the hostile movement in Shantung and was made governor of Shansi by the Empress Dowager as a reward for that service. It was the seizure of Kiaochao by the Germans that aroused his hostility and led him to organize the Boxers—in whose eyes railroads and foreign storehouses were as much an abomination as churches and native Christians.

P. S.—Last night a valuable library in the palace grounds was destroyed by a stroke of lightning. The fire burst out during the progress of a thunderstorm, and the alleged fact is so easy of verification that there seems to be no room for suspicion of incendiarism. Yet a strange coincidence shows itself between this event and a decree which is said to have come from the court ordering the destruction of a large amount of records.

PEKING, CHINA.

Siege of Peking Song.

In the city of Peking, with its walls of ancient brick
And its streets for mud and filth afar renowned,
We have been besieged for weeks, by a beastly Chinese trick,
And the buildings all around us burnèd to the ground.

Chorus.

Tramp, tramp, tramp, the troops are marching,
Cheer up comrades they will come,
And beneath our various flags we shall breathe fresh air again,
In the free land of our own beloved home.

They have poured in shot and shell with an aim so far from true
That the most of us still live to tell the tale ;
Six-pound shot and schrapnel fierce, walls and barracks have passed thro',
But in every wild attack they always fail.

From all nations we have come, on a peaceful mission bent,
Be it preaching, customs, railroads, or what not.
China wanted not our help, so she stupidly has sent
For the Boxers to exterminate the lot.

We've 400 brave marines, who have borne fatigue and pain ;
And have seen some scores of comrades fall in death.
And we feel it certain sure that no enemy can gain
Our strong fortress while these men have vital breath.

We have rice and corn and wheat, stores of grain for weeks to come—
Pony steak and stew we find not hard to eat.
Why need we at all to count on Imperial favor's crumbs,
Be it watermelons, squashes, or fresh meat.

We've a cannon old and tried, from a junk shop saved by chance,
Which we fire upon the enemy, in glee.
When they first did hear its roar, how it made them hop and dance—
For our "Betsey" is a wonder for to see !

We've been kept in best of cheer by the blessed ladies fair,
Who have worked with might and main to help the men ;
Of the wounded and the sick they have taken best of care,
And have made a million sand bags lacking ten.

News from Tientsin cheers our hearts, that the troops are on the way—
Three and thirty thousand men of valor tried.
So in joyful hope we wait, sure that they will bring the day
Of relief to us and China's pride.

C. H. FENN.

Peking, July, 1900.

Dr. J. W. Stevenson
We are indebted to the courtesy of the Rev. J. W. Stevenson, Deputy Director of the China Inland Mission, for the following brief summary of Dr. Hewett's experiences in Shan-si and during the journey to Hankow :—

Towards the end of May, at Yu-wu, we had a visit from Mr. Wm. Cooper, who was accompanied by Mr. Barratt and Wong-teh. Mr. Cooper took the Saturday night (May 26), Sunday morning and afternoon and Monday morning services. On Sunday morning the burden of his address was, How much the Bible spoke of the Holy Spirit, and the office of the Holy Spirit.

Early in July there were a great many disturbing rumours about and inflammatory placards distributed. The Mandarin was appealed to, but he would take no notice of these things. The Magistrate had put out a proclamation to say that all Christians were to recant, otherwise they would be treated as outlaws. On Friday, July 6, I went to Lu-ch'eng, accompanied by one man and leaving Mr. Barratt at Yu-wu. The natives met by the way showed unusual curiosity to see another foreigner. At Lu-ch'eng I met Mr. Saunders' party, who had come from P'ing-iao. About midnight, a letter came from Mr. Barratt, giving serious news with regard to trouble at T'ai-yuen, and saying that he was, that morning, going to flee to the West, to Liang-ma, and asking me to follow him. I then called Mr. E. J. Cooper and Mr. Saunders, and, after consultation, it was decided that I should go back to Yu-wu and try to save the premises, as it was thought that if one station in the district was destroyed the others would soon follow. I, therefore, started before daylight, and, on arrival at Yu-wu, found our place deserted and the gates padlocked on the outside. Many groups of natives were encircling the premises and scanning the walls. I waited for an hour with them, until one or two Christians appeared on the scene and then we got over the wall by a ladder.

Having to leave our own place later on, I fled to the homes of the Christians in the neighbourhood, and for a month was never more than 30 li away from Yu-wu. I stayed not more than three nights in one place continuously, and moved at night, by by-paths, uphill and down ravines. On one occasion I fell down a sheer precipice about twenty feet, but received no further harm than a severe shaking. During this month I had only one night out in the open, in a cave; but sometimes the whole night was spent in going from one place to another. I had one very narrow escape, right out of the hands of my captors, when I found a hiding in a ravine.

At the end of the month I was very much exhausted and was feeling that I could not stand the strain any more, besides which there was no longer any native who wanted my company. Then my servant told me that he had risked

\$2,000,000 FOR BOXER DAMAGES.

Secretary Gage Asks for Appropriation to Come Out of Chinese Indemnity.

WASHINGTON, Dec. 16.—Secretary Gage has transmitted to the House an estimate for \$2,000,000 to meet the claims of American citizens who suffered from the Boxer uprisings in China. The appropriation is recommended by E. H. Conger, Minister to China, and W. W. Rockhill, United States Special Commissioner to that country. The United States is to be reimbursed out of the indemnity of \$25,000,000, to be paid the United States by China.

his head in going into the village to find out the truth regarding a proclamation in which it was stated that anybody harbouring a foreigner would be killed, with his family, and his house burned over him. It also provided that any foreigner was to be escorted to his native country. I did not know whether it was a trap or not, but having come to an end of my resources, I determined to deliver myself up to the

officials. So I returned to Yu-wu in the evening and saw the head man of the village; and, after two days, he escorted me, with the five chief men of the village, into our district Hsien city, T'uanliu, 20 li to the East, which place I reached on Sunday, August 5. There I was first lodged in the panfang, which corresponds to the Police Office at home. The second day, I saw the magistrate, who received me very civilly. The same evening, the Chief Secretary sent for me to go to his private house, when I also saw his wife and child. He then told me that the proclamation was but a trap, and that if I left the Yamen I should be killed. He also said that he and his wife had not slept all night, thinking what plan they could adopt to save my life. Then he said, "If the Mandarin says you must go, by no means take anything with you," but, he added, "Better still, go down on your knees and tell him you will not go, that, if you must die, you would rather die here." He asked me if I wanted money, but I said I had better not have any, as long as they fed me. I stayed another seven days in the panfang when the Secretary called for me again and told me that he had thought of a plan and had already discussed it with the Mandarin, which was as follows. In a few days the Mandarin would call for me to stand before him in the court, and would ask me if I refused to go home to my own country. If I refused he must chain my hands and feet and confine me in prison; but the Secretary assured me not to fear anything, that as soon as I got in they would take off the chains and would keep me in safety until peace was restored. In a few days, on August 17th, I was, therefore, taken to the court, before a large crowd of people, and was duly sentenced. The underlings meanwhile treated me in a kindly manner and assured me that I had no cause to fear.

For two months, I was in the outer court of the prison, separate from the common prisoners. My food was handed to me through a trap door, where I had to go and receive it, three times a day. I could get hot water from the keeper through this door also. The Secretary often sent me eggs and sometimes a bowl of meat. His little girl once came to give it to me. On the whole, the food I received was fair, for Chinese, and far better than given their own criminals.

The head man of the village managed to get me a few of my books and some bedding; and, when in the Yamen, I requested the Mandarin to send men and fetch in some of my

other things, which Christians had secreted for me. This he did. Thus I had books and clothing and was able fully to occupy my time every day. I had leisure to study and gave special attention to reading and writing Chinese character, so that I was able to write letters to the Secretary and Mandarin, which proved most useful to me. I was perfectly at peace and happy, except as the sun set I felt an irresistible senso of depression and I was very grateful to have two volumes of Spurgeon's Autobiography to turn my thoughts.

During the latter month I formed the acquaintance of the two prisoners in the inner prison, with one of whom I struck up warm friendship, and was able to show him many little kindnesses,

in giving him some of my food and clothing. I taught him to pray and told him of his Saviour. He spoke longingly of seeing me when he came out again, and of being one in faith with us.

Early in October, I began to be anxious to go, as I heard that things had quieted down. I, therefore, wrote a letter to the Chief Secretary, with the result that on the 10th October, at the sunset inspection, he came along and saw me. He asked me when I wanted to go, to which I replied the sooner the better, and that I would like to go to Hankow. He promised to let me go on Saturday, the 13th, but he came again on Thursday and said he thought I had better go up to T'aiyuen and from there go to the coast. I told him I could not distrust him, remembering his former kindnesses, and would put myself into his hands; but that night I could not sleep. I was not at rest about it, and theroupon got up and wrote another letter, requesting him very earnestly to let me go by the Southern route, to Hankow. To my surprise, the next morning (Friday), a messenger came and said, "Pack up your things, a cart is waiting for you," and the Mandarin himself came to see me before I left.

I was rather surprised that the Chief Secretary, instead of giving me a good passport, simply gave me a Convict's Transport Certificate, and I was sent out without food or money; but I went back, and on requisition, received a little food. At Pao-tien, 40 li south, I was able to get 500 cash of my own money from the Bank. I was escorted from Hsien to Hsien, at night sleeping in the pan-fang. I was allowed 60 cash (about 2d. in English money) a day for food, but very often they only gave me 30. Except for the bullying and hectoring done by the underlings, I received tolerable treatment on the road and was provided with a cart all the way. At Langchae, on the border of Shansi and Honan, I was robbed of 1,500 cash by those sent to escort me. On complaining of this to the officials, I was unable to get any satisfaction, and for fear that I would inform on them at Hwaichingfu, they hindered me from going on, and it was only on a promise that I would not mention it that they allowed me

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to do so, with a refund of 400 odd cash. At U-tseh, just north of the Yellow River, I, like the preceding party, was very well treated. All the officials, up to the Mandarin, came to see me. Previously they had had intercourse and friendship with foreigners. The Mandarin insisted on giving me 20 oz. of silver, for road expenses; and he gave me a new passport, which entitled me to respectful treatment, and removed me from the criminal class. In spite of this, subsequently I was still lodged in the pan-fang, and they even dared to put a criminal of the lowest typo in the same cart with me. His clothes were rags and his body full of vermin. For four days I was in close contact with him.

By the time we got to Hupeh the complexion of things wholly altered, and further south greater respect and kindness were shown to me, so that I rode in the Mandarin's chair and fed at the Chief Secretary's table. From Sin-iang-cheo, South Honan, on 1st November, I was able to send a telegram to Hankow; and, on the 6th, I arrived there safely, being altogether 26 days on the road from T'uan-liu.

NEW REBELLION IN CHINA.

San Francisco Chronicle *March 20, '02*
The scenes which marked the beginning of the Boxer rebellion are being re-enacted in China. This is what was expected would follow the agreement which the allied powers entered into with the Chinese Government after taking possession of the imperial capital. It was predicted by those best informed concerning Chinese affairs that no lasting peace would be secured through the signing of the protocol; that the Government would be unable, if sincerely willing, to carry out the reforms demanded by the allies, and that the indemnity exacted would increase the burdens of the people and incite them to again rebel against the Government and to commit new outrages against foreign residents in the empire, to whom they would attribute all the evils from which they are suffering. The attempt of the allies to regenerate China was not half done. It was plain to any student of Chinese character and official duplicity that the leniency of the foreign governments would not excite a genuine feeling of gratitude for the display of international magnanimity, but would be misinterpreted as a wholesome fear of the majesty of the Imperial Government. This is what has happened.

The scene of the rebellion has been shifted to the southern provinces. It began, as the Boxer rebellion started, by the persecution of foreigners. To this was added open resistance to the payment of increased taxes to meet the indemnity. The Government is demonstrating its inability to preserve order. Its forces have been defeated by the rebels, and the imperial troops are deserting to join the latter just as they did during the Boxer outbreak. Disaffection has spread through three provinces. The present troubles are, therefore, more widespread than those of two years ago.

It is plain that the Chinese will resist every effort to reform on the plan of the western nations. They do not want our civilization, our customs or our intrusion on their territory. The campaign of two years ago has made no impression upon them favorable to western ideas. It has, to the contrary, strengthened their anti-foreign fanaticism. The pacification of the country which the allied powers undertook to bring about two years ago must evidently be done all over again, but it is quite as certain that the regeneration of China cannot be accomplished by the half-way measures previously employed under mistaken notions of leniency.

**The Noble Army of
Martyrs.**

We give below a list of the Protestant missionaries who have lost their lives during the so-called "Boxer uprising," as far as we have been able to obtain information. Of course there is the shadow of a hope that some who have been reported as killed may yet be found among the living, but we have been careful to obtain as accurate information as possible and only to record the names of those whose death has been confirmed beyond reasonable doubt:—

IN SHANTUNG.

Killed December 31st, 1899:

Rev. S. M. Brooks, of the S. P. G. (English).

IN CHILI.

Killed about June 1st, 1900:

Rev. H. V. Norman, of the S. P. G. (English).

Rev. C. Robinson, of the S. P. G. (English).

At *Pao-ting-fu*, massacred June 30th, 1900:

Rev. F. E. Simcox.

Mrs. Simcox and three children.

G. Y. Taylor, M.D.

Killed on the way from Peking to *Pao-ting-fu* in June:

Dr. C. V. R. Hodge.

Mrs. Hodge.

The above were missionaries of the American Presbyterian Board.

July 1st the following missionaries of the American Board:

Rev. H. T. Pitkin.

Miss A. A. Gould.

„ M. S. Morrill.

And these of the China Inland Mission:

Rev. B. Bagnall.

Mrs. Bagnall and one child.

Rev. Wm. Cooper.

IN CHEHKIANG.

Killed at *K'ü-cheo*, July 21-23, the following missionaries of the China Inland Mission:

Mr. D. B. Thompson.

Mrs. Thompson and two children.

Miss Sherwood.

„ M. Manchester.

„ J. E. Desmond.

„ Thirgood.

Mr. G. F. Ward.

Mrs. Ward and one child.

IN SHANSI.

The following are of the China Inland Mission:—

At *Hsiao-yi*, June 30th, 1900:

Miss Whitchurch.

„ E. E. Searell.

Near the Yellow River, July 16th:

Rev. G. McConnell.

Mrs. McConnell and one child.

Miss S. A. King.

„ E. Burton.

On the way to Hankow from Shansi:

Miss Rice, July 13th.

Mr. Saunder's two children, July 27th and August 3rd.

Mrs. E. J. Cooper, August 6th.

Miss Huston, August 11th.

Mr. E. J. Cooper's child, August 17th.

Two of Mr. A. Lutley's children.

A telegram from what is said to be a "reliable native source" was sent from *Si-an-fu* stating that the missionaries in certain stations had been massacred. It is believed that they are the following:—

Of *Sih-cheo*:

Mr. W. G. Peat.

Mrs. Peat and two children.

Miss Dobson.

„ E. G. Hurn.

Of *Ta-ning*:

Miss F. E. Nathan.

„ M. R. Nathan.

„ E. M. Heaysman.

Of *Kih-cheo*:

Mr. John Young.

Mrs. Young.

Of *Ioh-iang*:

Mr. D. Barratt.

„ A. Woodroffe.

Mr. E. J. Cooper, on his journey from *Lu-ch'eng* was shown a coffin which was said to contain the body of Mr. J. W. Hewett, of *Üu*.

Near *Tai-yuan-fu*, on the 27th of June, cast into a burning building:

Miss E. Coombs, Independent.

At *Tai-yuan-foo*: The following are reported as massacred July 9th:—

Of the China Inland Mission:

Miss J. Stevens.

„ M. E. Clarke.

Dr. Millar Wilson.

Mrs. Wilson and one child.

Of the *Hsau-yang* Mission:

Mr. T. W. Pigott.

Mrs. Pigott and one child.

Mr. John Robinson, tutor to Mr. Pigott's son.

Miss Duval, a teacher, and two daughters of Rev. E. R. Atwater.

Dr. A. E. Lovitt.

Mrs. Lovitt and child.

Mr. A. Huddle.

„ C. W. Stokes.

Mrs. Stokes.

Mr. J. Simpson.

Mrs. Simpson.

Of the English Baptist Mission:

Rev. G. B. Farthing.

Mrs. Farthing and three children.

Rev. T. J. Underwood.

Mrs. Underwood.

Rev. Whitehouse.

Mrs. Whitehouse.

Miss Stewart.

Of the British and Foreign Bible Society:

Mr. W. T. Beynon.

Mrs. Beynon and three children.

At *Tai-ku*, killed July 31st:—

Of the American Board:

Rev. D. H. Clapp.

Mrs. Clapp.

Rev. G. L. Williams.

Mrs. Williams.

Rev. F. W. Davis.

Miss R. Bird.

„ M. L. Partridge.

At *Feng-chou-fu*, protected for some time by local officials, but murdered August 15th by order of Governor *Yü Hsien*:—

Of the American Board:

Rev. C. W. Price.

Mrs. Price and child.

Rev. E. R. Atwater.

Mrs. Atwater and two children.

Of the China Inland Mission:

Mr. A. P. Lundgren.

Mrs. Lundgren.

Miss Eldred.

UNCERTAIN.

Of the following missionaries laboring in *Shansi* we have no definite news:—

ENGLISH BAPTIST MISSIONARIES.

Of *Hsin-chou*:

A letter of 26th of June says the following named missionaries escaped on horseback, and were being pursued. No word since received.

Rev. Herbert Dixon.

Mrs. Dixon.

Rev. W. A. McCurrach.

Mrs. McCurrach.

Mr. S. W. Emals.

Miss B. C. Renaut.

An unreliable report tells of the escape to the mountains of the above missionaries.

CHINA INLAND MISSIONARIES.

Of *Tai-t'ong*:

Mr. S. McKee.

Mrs. McKee.

Mr. C. S. P'Anson.

Mrs. P'Anson.

Miss Aspden.

„ M. E. Smith.

Of *Soh-p'ing*:

Mr. S. A. Persson.

Mrs. Persson.

Mr. O. A. L. Larsson.

Miss J. Lundell.

„ J. Engvall.

Of *Huen-iin*:

Mr. E. Petterson.

Of *Ing-cheo*:

Mr. G. E. Karlberg.

Of *Tso-ien*:

Mr. N. Carleson.

Miss M. Hedlund.

„ A. Johansson.

Of *Iong-ning-cheo*:

Escorted to the Yellow River, but no further news:

Mr. P. A. Ogren.

Mrs. Ogren.

Of *K'ü-u*:

The following are reported as in the hands of brigands and held for ransom:—

Mr. D. Kay.

Mrs. Kay.

Mr. G. McKie.

Miss M. E. Chapman.

„ M. E. Way.

SWEDISH MISSIONARIES OF THE CHRISTIAN AND MISSIONARY ALLIANCE.

News has been received by cable, via *St. Petersburg*, that a party of seventeen Swedes of the Alliance

Mission had reached a point somewhere in Siberia in a destitute condition. They had fled across the desert of Mongolia and had reached in safety some point on the Siberian railway, probably Irkutsk. The *Christian and Missionary Alliance*, in reporting this, says that an order for \$2,500 gold has been sent by cable for their relief, and adds: "We have reason to hope that Mr. and Mrs. Larson, of Kalgan, are included."

The following are the names of the Alliance Swedish missionaries located in Shansi:—

- Mr. E. Olsson.
- Mrs. E. Olsson.
- Mr. O. Oberg.
- Mrs. O. Oberg.
- Mr. O. Forsberg.
- Mrs. O. Forsberg.
- Mr. C. Blomberg.
- Mrs. C. Blomberg.
- Mr. C. F. Lundquist.
- Mrs. C. F. Lundquist.
- Mr. W. Noren.
- Mrs. W. Noren.
- Mr. A. Fagerholm.
- „ E. Jacobson.
- Mr. A. Sandberg.
- „ A. E. Palm.
- Miss E. Erickson.
- Mr. O. Bingmark.
- Mrs. O. Bingmark.
- Mr. C. L. Lundberg.
- Mrs. C. L. Lundberg.
- Mr. E. Anderson.
- Mrs. E. Anderson.

Mr. and Mrs. M. Book were in Peking during the siege.

The Swedish Consul-General has received a telegram, dated September 19th, stating that Mr. and Mrs. F. Nystrom and Mr. and Mrs. M. Nystrom, who were stationed at Ning-hsia-fu, in Kansuh province, had started on that date for Hankow via Lan-cheo and Si-an-fu.

In Kalgan, Chihli, were located Mr. and Mrs. C. Soderbaum and Mr. and Mrs. A. Larson.

SAFE FROM SHANSI.

The following missionaries of the China Inland Mission have escaped from Shansi and are in places of safety—most of them at Shanghai:—

- Of Ping-iao:*
- Mr. A. R. Saunders.
- Mrs. Saunders.
- Mr. A. Jennings.
- Of Ping-iang:*
- Mr. F. C. H. Dreyer.
- Mrs. Dreyer.
- Miss J. F. Hoskyn.
- „ A. Hoskyn.
- „ E. Guthrie.
- „ E. French.
- „ R. Palmer.
- „ E. C. Johnson.
- „ K. Rasmussen.

- Of Hong-tong:*
- Mr. A. Lutley.
- Mrs. Lutley.
- Miss E. Gauntlett.
- „ Edith Higgs.

- Of Kiang-cheo:*
- Mr. D. M. Robertson.
- Of I-shih:*
- Mr. L. H. E. Linder.
- Mrs. Linder.
- Miss A. S. Lagerstam.
- Of Yin-ch'eng:*
- Mr. E. Folke.
- Mrs. Folke.
- Miss Hallin.
- „ R. Hattrem.
- „ J. M. Hunderé.
- Of Meh-ti-kiai:*
- Miss Angvik.
- „ Holth.
- Of Hsai-cheo:*
- Mr. C. H. Tjäder.
- Mrs. Tjäder.
- Miss Prytz.
- „ Forssberg.
- „ J. E. Fogelklou.
- Of Lu-an:*
- Mr. A. E. Glover.
- Mrs. Glover.
- Miss C. Gates.
- Of Lu-ch'eng:*
- Rev. E. J. Cooper.

MEMORIAL SERVICE.

Grace City Reporter Nov 2 1900
A Tribute in Honor of Our Martyred Missionaries—An Impressive and Solemn Service.

At a recent meeting of the Foreign Mission Board it was recommended that memorial services be held in honor of the missionaries who lost their lives during the recent outbreak and massacre of Christians in China. As Mr. Simcox had been a member of the Presbyterian church in this place and Mrs. Simcox a member of the neighboring church of Center, it was thought best to hold the services in

the former church, and accordingly all the congregations in this place and vicinity united in a special service on abboth evening, Oct. 28. The large building was filled to overflowing with sympathetic audience, assembled to honor to and pay this tribute of respect to those who had yielded up their lives in the far-off missionary field. The service lasted fully two hours, the interest and impressive stillness of the large audience was maintained to the close, and all went to their homes feeling that the service was indeed a blessed privilege and an event never to be forgotten. The students of the college were deeply impressed by the story of the devotedness and heroism of two of the alumni of the college, who had gone forth but a few short years ago. The meeting was presided over by Rev. I. C. Ketler. Dr. Robinson, of the Western Theological Seminary, read from Heb. 11:30-40 and Rev. W. Martie offered prayer. The choir sang "Watchman, Tell Us of the Night" and the anthem "Incline Thine Ear, O Lord."

Dr. Ketler made the first address and spoke substantially as follows: It was my privilege to know the Rev. Frank Edson Simcox. He was born at Bullion, Venango county, Pa., April 30, 1867. He was blessed with

good parentage. His father, still living, though in feeble health, was of Scotch-Irish descent, a man of thrift, integrity and refinement. His mother, near relative of the Hon. Walter Lowrie, a consecrated Christian woman, died in the spring of 1884; but her influence did not die. The son could not forget the mother's tender solicitude and his mother's prayers. In the fall of that year he entered the preparatory department of Grove City college and was graduated in June, 1890, in the same class with his future wife and companion and partner of his missionary life and labors. In the winter of 1884-5 a revival occurred in the college in which some seventy students professed faith in Christ. Young Simcox was among the number. There are those who yet remember the young man with the pale, resolute face, standing up in the presence of a large student-body in the college chapel and saying: "I promised my mother on her death bed that I would meet her in Heaven, and by the grace of God I intend to do so." He immediately united with the Presbyterian church of Grove City, the Rev. Dr. McConkey being his pastor, and until his ordination as missionary evangelist, which occurred at the fall meeting of presbytery, 1893, in that same church, he was a member of Dr. McConkey's congregation. With unswerving loyalty to his mother's God he identified himself with the Christian work of the college and during his future college course

exerted an influence on the college life which helped many another young man to a better and nobler career. And when on commencement day with twenty-four others he gave his commencement oration there was no young man more generally esteemed for thoroughness of scholarship and manliness of character than he. Of that class there were fifteen young men and ten young women. Ten of the young men chose the Gospel ministry, two became lawyers, one a physician, and two professors or teachers, and I am sure there is no one of that number living but would agree that young Simcox was the easy peer of the best in physical manhood, in scholarship, in sterling moral fibre and in those popular gifts which give men influence and power

in the Gospel ministry in the home field. Mr. Simcox pursued his theological studies in the Western Theological Seminary, was graduated in May, 1893, was married on the 7th of June, and in the following September, he and his wife, under appointment of the Board of Foreign Missions, but as the special missionary representatives of the Presbyterian church of Clearfield, Pa., sailed from VanCouver for China.

Mr. Simcox was a young man of quiet easy manners, unobtrusive in public, yet the soul of energy, thorough-going, resolute, fearless in the face of danger, conscientious in little things as well as in large, with power to make friends and keep them, so that both in college and in the seminary his influence was felt as that of a man of more than ordinary personality and power. That his missionary life, though brief, is deserving of large notice I am perfectly confident; and I am sure that when the story of Paotingfu shall have been fully told Frank Edson Simcox will take rank with the most efficient, faithful and consecrated missionaries of all China. Time will not permit to tell of the specific work of Mr. Simcox nor of his almost ceaseless activity as he went from village to village teaching the Word and daily exemplifying the power and grace of God in his own heart, nor of his own faithfulness and fearlessness when surrounded by hoot-

RESOLUTIONS

ADOPTED AT AN INTERNATIONAL MEETING

— OF —

Over 400 Missionaries, representing some 20 Societies.

Held in Shanghai, September 7th, 1900.

WHEREAS, The outrages on, plunder, ill-treatment and murder of many foreigners, including a great number of missionaries living peaceful lives—the heart-rending massacre of a multitude of native Christians—the murderous attacks on the Legations at Peking from the 13th of June to the time of their relief on the 15th of August—the wholesale destruction of foreign property in the various parts of China—and the long planned extermination of foreigners throughout the empire have all been instigated, ordered, and encouraged by the Empress-Dowager, both in public and secret Imperial edicts; the whole movement (including the “Boxer” uprising) being under the direction of Prince Tuan and Kang Yi by Imperial appointment; and—

WHEREAS, On the defeat of the Chinese forces and the victory of the allies a settlement of affairs in China must be arrived at before peace is proclaimed; and—

WHEREAS, No settlement can be satisfactory or permanent which does not aim to secure the real good of the Chinese people and the rightful interests of all foreigners resident in China, whether officials, merchants, or missionaries; therefore be it

RESOLVED, That we Protestant missionaries, representing nearly all Societies engaged in work in this country, do now, in public meeting assembled at Shanghai, appeal most earnestly to our fellow-countrymen at home and to our home governments to secure a thorough and lasting settlement of the present difficulties in China, in the interests alike of the people of China and of civilization. Knowing intimately the people among whom we work, we can assert confidently that the present troubles did not originate in any hostile feelings toward foreigners upon the part of the common people, and that they would never have occurred but for the direct instigation and patronage of the Manchu government.

All over the empire there are enlightened men in favor of reform and progress who are friendly to foreigners, but who dare not assert themselves without a guarantee of safety. The general well being of the people, their progress in the best and highest sense, and the development of trade with them are intimately connected with the spread of knowledge and education, the prosecution of

legitimate missionary work and with the establishment of a good secular government. We therefore respectfully suggest that in our opinion it is desirable that any settlement should aim at

I. The restoration to the Throne of Kuang Hsü, the rightful sovereign of China.

II. Securing to Christian missions freedom from all hindrance in the prosecution of their legitimate work and the maintenance of all the rights and privileges guaranteed to them under the treaties, which rights and privileges have been too often disregarded and denied by the Chinese authorities.

III. The recognition and protection by their own rulers of native Christians as loyal and law abiding citizens and their exemption from the payment of contributions for idolatrous purposes and from the observance of all religious customs other than their own.

IV. It is also suggested that any settlement should be preceded by the adequate punishment of all who are guilty of the recent murder of foreigners and native Christians, both those who have actually done the deed and those, however high in rank, by whose orders or connivance these crimes have been committed, and that the trials and punishment take place so far as possible where the crimes were committed. We further urge that in taking punitive measures every effort be made to avoid all needless and indiscriminate slaughter of the Chinese and destruction of their property.

V. There should, following the settlement, be a universal proclamation of its terms throughout the empire, which should be kept posted in every Fu and Hsien city for a period of two years. This is rendered necessary by the persistence with which such facts are hidden from, or misrepresented to, the people.

JOHN R. HYKES,	<i>American Bible Society,</i>	} <i>Committee.</i>
SYDNEY R. HODGE,	<i>Wesleyan Missionary Society,</i>	
J. WALLACE WILSON,	<i>London Missionary Society,</i>	

ing. threatening mobs, he daily risked his life to give instruction and comfort to native Christians. When it is all told, and men shall read the story of the "faithful shepherd" of Paoting-fu who "would not desert his sheep," those last weeks of unexampled fidelity and heroism, the five missionaries and three little children, calmly, as I believe, for the sake of the dear Christ, facing the wrath of a heathen world, the universal verdict will be that these are worthy of an immortal fame.

The Rev. Walter Lowrie, who was associated with Mr. Simcox at Paoting-fu, and who with his mother had left for Shanghai just before the crisis, in a letter to Mrs. Gilson under date of August 24th says: "Refugees in to-day from Paotingfu assure us that all of our mission present at Paotingfu on June 30th, Dr. Taylor, Dr. and Mrs. Hodge, who they say were indeed there, and your beloved daughter with her family passed up into the presence of Jesus. Mr. Simcox had preached the Sunday before on theme, 'We are Pilgrims in the Earth;' and the natives remarked on its appropriateness. He also said that he hoped to be a good shepherd and not desert his sheep, perhaps not realizing that his word would be fulfilled within a week."

Mrs. May Gilson Simcox was the eldest daughter of Captain Thomas C. and Mrs. Margaret Ketler Gilson. She was born on the 5th of February, 1868, at London, Pa., where her parents still reside. From infancy she was remarked for her beauty of person and graciousness of manner. Her education was received in the public schools of London and at Grove City college, from which she was graduated in June,

1890. Like her husband she was led to Christ while in college and united with the Center congregation, her home church, and became an active Christian worker both in church and college. During the three years Mr. Simcox was a student at the Theological Seminary Miss Gilson was a teacher in the high school of Greenville, Pa. She was then 22 years of age, in the very prime of young womanhood, in a marked degree beautiful in person, gentle and engaging in manners, cultured in her tastes, sprightly in conversation, apparently unconscious of power, yet winning all hearts without effort or design.

I think it can be shown, and it has been remarked by those in touch with the facts, that the entire group of

missionaries representing the Presbyterian church at Paotingfu was almost exceptional in the character of their culture, scholarship and devotion, and in their fitness to represent to a heathen world what is truest and best in the social and Christian life of the Occident, and to command the respect and attention of the educated and cultured among whom they had come to labor. And it is known that the most friendly relations existed between the ladies of the compound and the wives of the officials and of those in repute in the city of Paotingfu, that calls were frequently exchanged and that the faith which these so truly loved, was thus gaining access to the most influential families in that city. It was in keeping with this idea that Mrs. Simcox organized the girls' school at Paotingfu. Departing from the policy in vogue in Peking and elsewhere in China where girls were received without tuition and educated at the expense of the Board, Mrs. Simcox, with her native originality and her keen perception of a new field and of a golden opportunity, established a school for girls which she personally

conducted, the expenses of which were almost entirely borne by the patrons of the school. The results were in the highest degree gratifying. Many of the well-to-do people of the city patronized the school, and she had the great joy of bringing the Gospel to bear on the hearts of many of the parents whose daughters had been committed to her instructions. Mrs. Lowrie in Woman's Work for Women in speaking of the boarding school opened by Mrs. Simcox bears testimony to the interest awakened by this work among the ladies of the city. She says: "Several times some of our city ladies came out on Sunday. Mrs. Simcox never changed her program to suit them, but requested them to sit with her while she talked with the children." And those of you who have read the article will remember that she said, "Not only have we lost a friend, but China has lost a benefactor."

It was this unusual combination of character, culture, consecration, tact, energy, devotion and perception to see and appreciate signal opportunities that characterized this entire group of missionaries, and which makes their loss to the church and to China a matter of universal regret and sorrow.

Never in the history of the Christian church in America has an event occurred which has so fully demonstrated the kinship of God's people, made kith and kin through electing and adopting grace, as the event which has called us together to-night. How they hoped against hope and prayed that God might be pleased to spare their dear ones, might overrule the uprising grown so large in China, or keep the loved ones safe till the storm was overpast, we may imagine but cannot describe.

Two things in my judgment should be of exceeding interest and encouragement to the church: The first is the beautiful faith and fidelity of the native Christians of North China. Writing about the first of May, Mrs. Simcox told of the wonderful and gracious outpouring of the Spirit which occurred during the revival in April. Both Mr. and Mrs. Simcox wrote of the wonderful baptism of the Holy Ghost, a very pentecostal time of spiritual outpouring. Never before either at home or in China had they passed through such gracious experiences. In a letter to Mrs. Waddell, of Clearfield, Pa., near this same time, Mrs. Simcox said: "It is truly most blessed. It is wonderfully encouraging when the Holy Spirit comes and reveals His power. It uplifts us and makes us feel that the Lord was pleased with our weak endeavors. The class held for women was most encouraging. The women realized their sinfulness and confessed their faults to those whom they had offended. It is really beautiful. I think almost every heart was

touched. Can you realize what all these things mean to us after a long season of drought? It is just like springs in a dry and thirsty land. We just praise God all day long and beg Him not to take His Spirit from us, but let us feel His power all the time."

The second thing which should bring comfort to all the friends is the evident preparation this little band had been receiving for their martyrdom June 30th. Not only had the five missionaries received this wonderful baptism of Spirit against their "crowning day," but even the little boys were instructed and made ready for the kingdom of God. Certainly no more beautiful incident can be related of the life of Mrs. Sinclair Hodge

than that which was told in a recent letter of Mrs. Simcox: Mrs. Hodge conceived the idea that while she was learning the language and before she would be able to instruct the natives in the things of God's Word, that she would organize a class of the children of the compound, and so she labored faithfully with the little children of the missionaries, teaching them God's Word and unwittingly preparing them for the crowning day which was near at hand. She taught them much of the Word, and at last had them memorize the Beatitudes. The children dearly loved their teacher, and when Mrs. Simcox last wrote they had reached this one: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in Heaven for so persecuted they the prophets which were before you." And the young teacher received her reward, and Paul and Francis and baby Margaret, the little joy of the Compound, went up with the dear teacher into the presence of God.

Dr. W. J. McConkey, pastor of Rev. Simcox from the time he was converted until he was ordained as a minister, was the next speaker. His remarks follow:

During the services in connection with the week of prayer, January, 1885, there was a widespread interest in the subject of personal religion in this town, the students of the college and the different churches passed through a precious season of revival. Sixty young people confessed Christ in this church. Among them was Mr. F. E. Simcox.

On the evening of Jan. 18, 1885, Mr. Simcox and ten other young people—six young women and five young men—remained after service to make a profession of their faith in Christ. Three elders and the pastor were present on that stormy night. The elders were J. W. Anderson, R. C. Craig and T. W. Dale. The two first named have passed into glory. The meeting was solemn and impressive and the Spirit was present in power, and none of the eleven of these young people can ever forget it.

Mr. Simcox especially impressed me as a young man who had made a full surrender of himself to Christ and consecration of all his powers to his new Master.

Sometime after he united with the church he came into my study one day and after a few minutes talk on general subjects he said: "There is a matter about which I want to talk to you, Mr. McConkey." I answered: "Anything I can do for you, Frank, I will be happy to do it." He then told me that ever since he gave himself to Christ the question of preaching the gospel had presented itself to his mind over and over again and that he could not get rid of it. I said to him: "Just take it to the Lord, ask Him to give you light, and if it is His will that you should preach the gospel, He will give you light and show you what you should do." After we had had prayer together, we parted. I did not see him for some weeks, and when I met him again he said: "It's all settled; I will enter the ministry." After graduating from Grove City College he entered the Western Theological Seminary. I do not remember just at what stage of his course it was, but during a visit to Grove City he called one day and said: "The question of going to the foreign field when I get through is pressing itself upon my mind, and I have almost concluded that this is the field the Lord wants me to work in."

When I saw him again he had settled the matter and was under appointment of the Board to go to China.

As I look back to-night over his life as I knew him these characteristics stand out pre-eminently:

1. Loyalty to conviction at every cost. From this he never swerved. Personal interests and safety must stand aside if they crossed the path in which he had prayerfully chosen to walk. His letters show that the storm in China was not unseen; on the other hand he foresaw its coming and measured its violence with accuracy. He might have escaped, but he settled the question that it was God's will he should stay at his post, and if necessary die with the flock over which the Master had made him under shepherd. And you know the result. He, wife and three children perished, and in their dying taught us in the home land how to be heroic for Christ.

2. Healthy spirituality. This was another prominent characteristic of Mr. Simcox's life. His inner life grasped in fullness the power of Christ. His surrender was complete, and in all these fifteen years of his spiritual life he had been living in the blessed communion of the Master, gathering strength for the decisive hour when the cause of missions would need a hero to die a modern martyr for Jesus.

3. Love for his work. His service was not that of a hireling doing an irksome task. He loved his work and his congregation of native Christians. He lived to do them good, to build them up in the cause of Christ. His supreme joy in his work was to see Christ manifest in them. In the hour of danger he would not leave them and died with them, pastor and people going together to the throne of God and the house of many mansions.

Rev. S. A. Kirkbride, the pastor of Mrs. Simcox, was the next speaker. He said:

They whom we honor to-night are not dead. Their mortal bodies may have given away under the hostile at-

tacks of fanatical frenzied heathen, but their real selves, all immortal, are more alive than we. They are no longer under the shadow of death. At the wedding seven years ago I could not but remark how their eyes, the windows of the soul, glowed with chastened joy, and in those liquid depths we read emotions of happiness and peace and noble purpose of mingled sadness and gladness, of victories over self, hard fought perhaps but fully won. Those eyes misty with tears distilled from the heavenly atmosphere which their spirits breathed were sad as they turned fondly to parents and dear friends, yet seemed lit up with longing for the soul-saving service yet to be as they faced the far-off fields of their labor in the Master's vineyard. Seven years, the number of completeness, has ended their life of joint devotion in China and given them the glory of a martyr's crown. Their eyes of flesh are closed with their last look set on scenes of horror; not among fond parents and true friends as at their marriage, but cruel, heartless enemies. Yet was it not a happier day than their wedding could afford? The scene has shifted from the old home to the new, from mortal associations to immortal, from faith to sight, from hope to fruition, from love struggling to love enthroned, and with life's work well done, life's race well run, life's crown well won in glorious martyrdom, they sit down with their little family all gathered

together at the marriage supper of the Lamb, far above principalities and powers and blood-thirsty minions of benighted and night-loving empires.

Our hearts revolted at the sad news of their death was flashed over the world. But think again, their end was glorious. True to their trust, faithful like their Master, the Good Shepherd, not fleeing when the wolf of persecution arose, but staying to feed their little flock of native Christians upon the bread of life, they stood their ground like the heroes they were. Undismayed, cheered constantly with the uplook of a living faith, this modest wife and mother could write of perfect peace while the portents of a violent death were gathering thick on every side. Such courage is the pride and admiration of the Christian world to-day. You and I may walk though ease and success to a nameless grave; they have been driven through violence and seeming defeat to immortal honor. Did they fall into the hands of the enemy? Ah! They were lifted triumphantly from those murderous hands into the everlasting arms and set among the white-robed throng of martyrs. They died together. Together they shared the last mutual anxieties. They were spared the heart ache of long separations common to every home in our community, where bereavements are scattered throughout the years. United in life, in death they were not divided.

The cause of Christian missions for which they gave their lives as truly when they volunteered in the Master's foreign service as when they laid them down upon the altar of devotion at Paotingfu is right, because God commended and commanded it. Dear friends bereaved, your hearts may have kept time to the dead march of defeated hopes and ambitions for them, but the cause in which they died is worthy of the sacrifice, and the Master for whom they did not hesitate to die is worthy of their costliest loyalty. They are in glorious company with Stephen and Paul and all the martyr band whose names we speak we sacred homage. And what is best of all they are worthy of the company in which God has honored them.

Speaking for himself and his young bride at their farewell reception in Center church, Brother Simcox cheered us who were left behind with the thought that distance only makes love chords draw the stronger as rubber is tensioned by stretching. And I tried to minimize the distance by showing how shorter than a straight line to China was the route via the throne of grace whither our prayers go up and from which our prayers by way of heaven would be handed down to them across the Pacific in answering blessings. They are only half that distance now, and the heartstrings, stretched almost to breaking, are pulling hard and helpfully toward the home where our treasure is. As I knew Brother Simcox they were both modest, consecrated, gentle in action yet strong in noble resolution, with a courage born of a trust in God and a faithfulness wrought through every fiber of their character. Their friends might well be proud of them in life, and prouder still in their heroic martyrdom.

And what of their life work? Is it buried in the wreckage of a Chinese rabble? Or is it a living factor in Chinese life? Is it a Jonah's gourd to wither away in the scorching heat of persecution and massacre, or is it a mustard plant in whose strong branches of continuing testimony many a heathen soul for whom Christ died may yet find the sheltering rest

of the gospel? Ah! God will take care of China and the fruits of their labor there will still more greatly abound. And God will take care of those in the old home country whose hearts ache for the touch of a vanished hand and the sound of a voice that is still, and I know that they have already found Him a very present help in trouble.

Rev. Jas. T. Ray, a classmate of Rev. Simcox, told of his life and work at college. He said:

Dear friends: I would not have you think that in a few minutes of extemporaneous speech we expect to do justice to the memory of our friends. A silent testimony to the worth of our martyred friends, stronger than any man's words, presents itself to-night. It is this great concourse of people, gathered in honor of their memories and of sympathy for their sorrowing friends, and as I look upon this audience, with the knowledge of similar meetings held in other places, I am wondering what service, through long years, our friends could possibly have rendered which could have won for them greater honor or more enduring fame, than the life they lived and the death they died.

As a member of their class I assure you all that we treasure in our hearts a memory, tender, beautiful and precious, which it will be a pleasure to lay at the feet of Jesus and say, this too belongs to Frank and May.

But I am to speak particularly of Mr. Simcox. After our long and intimate association as class and room mates, I feel that I knew him. And I knew him to be one of the sincerest of men. He had a beautiful and well rounded conception of life and its purposes, and his intuitions were of the purest character. Being sincere he was earnest. He laid hold upon life's problems with the energy which alone could solve them. He gave himself in all his strength to every task which he undertook. Out of these qualities grew his faithfulness. He was indeed faithful. He never refused and never shirked the greatest or the smallest duty. He was loyal. He was loyal to the truth as from time to time he learned it. He was loyal to his friends. I never knew him to turn his back upon a friend. I never knew him even in the slightest particular to deceive or defraud either friend or foe. And he was loyal to his God. Knowing him as I did, when I learned of his endangered situation, I felt I could predict his conduct. To me it was the most natural thing that he should stand by his frightened flock. Indeed had the report been that he had forsaken his post of duty, leaving others to their helplessness, I could have confidently denied it from what I knew of him.

It is a great pleasure to witness to the purity of his mind and heart. In all our intimate association I never heard from his lips an unclean word, an unclean story, an unclean suggestion. I would to God that all of our young men and young women were as clean and pure in mind and heart as was our friend. No wonder God used him for a great work for God dwelt in his heart. He surrendered his whole heart to Christ, and he never evidenced any desire to take it back. He was faithful to every form of religious devotion and his constant concern was for the salvation of those dear to him.

Having written him of my mother's death he reminded me "that we should not grieve for those who have entered into the joys of their Lord," and, dear friends, I bring his exhortation back to you. I well remember that farewell service held here seven years ago. I

then tried to present to them the thought that their going forth to foreign fields was both a privilege and an honor given them of God in that God had selected them from all their class and counted them worthy to undertake a special work for Him. I remember how he took up the thought and urged that it was indeed for them a privilege to go where God called, and I see no reason even now for changing that thought. God did privilege them in enabling them to live and die so nobly for him, and God did honor them in placing upon their heads the martyr's crown. In college days we eagerly scanned our returned examination papers anxious for an equality of standing. But, classmates, they have outdistanced us. We cannot hope so to enter into life as to receive such laurels at the hand of God.

Our consolation lies in remembering that the tie of faith must supercede the tie of kinship and friendship, and we do thank God that he saw fit to use even our friends so gloriously in carrying forward the purposes of His kingdom. Do you think of the probable death they died? We remember that He for whose name's sake they died was mocked, spat upon, crowned with cruel thorns, pierced in his hands and feet, thrust to the heart, and left upon the cross to die that death of agony. And whatsoever may have been the cruelty of their death, we do not doubt but that he who was touched with the feeling of our infirmities stood by encouraging them and when all was over graciously received them into the realms of bliss.

Rev. S. Arthur Stewart, a classmate of Rev. Simcox at the seminary, spoke briefly of his excellent work at the seminary, his Christian character and the high esteem in which he was held by his fellow-students. He deemed it a high honor to have been a classmate and friend of one who had sealed his devotion to his Master with his heart's blood. How his heart was saddened when he heard that his dear friend had suffered martyrdom, but that he now rejoiced that his brother's name was enrolled in the Lamb's Book of Life.

Miss Clara Snyder, a classmate of Miss Simcox, gave this beautiful tribute to her memory:

Dear Friends: Were you to ask me to-night what was the secret of the power of Mrs. Simcox's life, I could give you no better answer than by repeating the words that fell from her own lips. It was in the college chapel on the Thursday evening prayer-meeting that she rose and in her sweet, earnest way said: "In the cross of Christ I glory." Those words so beautifully expressive of the consistent life that she led made a lasting impression on all who heard them. When she dedicated her life to the service of God as a missionary it was but the expression of the same thought to glorify God, to tell the story of the cross, in which she gloried, to dying souls that their hope and trust might be in the living God.

As I learned the circumstances of her death, how she sealed the testimony she bore that night in the prayer meeting with her martyr blood, I seemed to hear that same sweet voice say again, but in a new and fuller meaning, a triumph over death, "O death, where is thy sting? O grave, where is thy victory? I glory in the cross of Christ."

In the lives of Mr. and Mrs. Simcox we have the highest types of manhood and womanhood. Mrs. Simcox

had a charming personality. Her life was the embodiment of all the Christian graces; her influence in the classroom, the prayer-meeting and social life was a benediction to all with whom she came in contact. It may be beautifully said of them, "They were lovely and pleasant in their lives and in death they were not divided." I would leave this thought with you, that "He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty." It was this abiding in Him that was the power in her life.

Mr. and Mrs. F. B. Reed, of Clearfield, Pa., representatives of the church which supported Mr. and Mrs. Simcox in the foreign field, were present. Mr. Reed spoke, and among other things, said that some eight years ago

a young man in the Presbyterian church of Clearfield proposed that some specific work be undertaken by the Christian Endeavorers of that church, that the Board be asked to give them the privilege of supporting a missionary in the Foreign field, believing that this would increase missionary interest and zeal in the church. Accordingly a request was made to the Board of Foreign Missions that they be given this opportunity, and whereas they had been contributing \$200 a year for this cause that after they had been given permission to support Mr. and Mrs. Simcox in the Foreign Field they found no difficulty in raising \$1,000 annually in this specific work. He said it had been a great opportunity to them and greatly blessed to the church. He said this might seem commonplace to many, but to them it had been a great opportunity for which they thanked God. Mr. Reed said he hoped his presence might convey more clearly and forcibly than his words the very sincere sympathy which they felt as a church for the bereaved friends and also might express their own deep sense of bereavement.

Mrs. Reed followed with a very beautiful and touching address. She read from the last letter received from Mrs. Simcox from any one in America, having been written under the date of May the 30th and 31st. We give here a few sentences from the letter:

"Oh, the rumors, rumors! I wish no one would tell me of any more. Do you wonder that I am growing tired of it all? The surmises and questions that come up! Should we take invoice of our belongings, so that if they are burned we will know how much to demand for them? If we should all leave, there is much more danger of this valuable property being burned. I have not noticed the strain very much until the last two or three days, but now I am beginning to feel so tired. When I look at some quiet pastoral picture I cannot help heaving a sigh and almost longing to be at home where there will be no wild rumors, just to rest awhile. Now, I fear this does not sound like a good, brave missionary's letter. * * * But they tell us there are enough Boxers in our city here to destroy us all and all the Catholics, too. We are constantly told of their practicing and planning. Sometimes at night when the wind blows across the plain (you know we are on a plain with no houses

very near us) and it is exceptionally dark I look out of a window and see a lantern moving here and there, a sense of utter helplessness comes over me. I feel how absolutely alone we are. The city gates are closed at night and cannot be opened. If a band should attack us we could not send word to the officials. Oh, so many things can come into one's mind if one gives way to it. But when the day comes I have no fears whatever. I trust in the Lord's goodness and isn't it wonderful how we are kept? We are so glad you always do remember us. A letter from Mrs. Waddell tells of a meeting held for prayer in our behalf. We are surely very grateful and I am sure your earnest prayers are answered. He keeps us very peaceful in the midst of all these troubles and allows nothing to come nigh our dwelling. I am so thankful to be kept from the fear of evil men. * * * I know it does lots of good to be here, for the Christians think we are running away, because we are afraid, if we leave."

Mrs. Wm. M. Taylor, of Mt. Jackson, Pa., formerly Miss Loring, a distinguished missionary to Syria, was present and read the address of Miss May Gilson, delivered before the Presbyterian Society of the Shenango Presbytery in June, 1893. Mrs. Taylor craved the manuscript from Miss Gilson and has preserved the address all these years. Mrs. Taylor read this address which we give in part:

MY OBLIGATIONS TO HEED THE COMMAND "GO YE."

"Ye are my friends if ye do whatsoever I command you."

When the subject of our obligations in mission work is brought before us, we, the Christian people, are very apt to say that we believe the obligation rests entirely upon the church. We expect the church to do the work, and we have only a visionary idea of how she shall do. We do not make the responsibility personal as we should do. We forget that when Christ gave the commission "Go ye" it was to the disciples personally. Does He not say to us personally, individually "Go ye."

The command is specific and so is the promise, "Lo, I am with you always." If the command is too general to apply to us so is the promise. We cannot claim the "Lo" if we cannot obey the "Go." "Preach the Gospel to every creature" does not mean to remain in a community where every one can hear the gospel.

Friends, we who are young have no right to stay, unless providentially hindered from going. Are we not under obligations to our Master to give up a little worldly pleasure, when He so willingly gave his life for us? I am under obligations to go even if I have no "special call." The great sculptor Angelo was once asked to go and see a figure of St. George, carved by a pupil of Donatello. Every limb was perfect, the face was lighted with almost human intelligence, the brow uplifted, the foot forward as if it would step into life. The great sculptor gazing at the statue slowly lifted his hand and exclaimed "Now march!" It was the grandest encomium of praise to the gifted pupil of Donatello.

My friends, that is God's word for us: I have given you knowledge, I have give you power, now march. Do not all these powers constitute a "call." Like Philip we should go where the unsaved are the most numerous, unless specially called to stay at home with the few. When

Christ said "Go ye" He was not ignorant of the need at home. He labored among his friends, but not all his life time. Capernaum could not monopolize him. He granted the Canaanitish woman's request. The Samaritans received the water of life.

The Greeks came to Him. He visited the coasts of Tyre and Sidon.

I find the need of the home field is urged as objection oftener than any other, but is not the need abroad greater? Think of it! In China alone 1,400 die every hour; a million of souls pass out every month into the darkness, hopeless and undone; men and women for whom Christ died, and can it be that no man careth? The need is vast, unspeakable in India and Africa. Christians in this land cannot realize the need. John Paton visiting one of the new Hebrides where there was a teacher but no missionary, says. As we landed near the teacher's house, we had a hearty welcome from an old chief, a crowd assembled, the chief seized my arm, saying, "We got no missionary; give me missionary, give me missionary; me no more fight, me be very good." I told him I had none to give, but would try to get one. He seemed dejected, and went away sadly saying, "No missionary for me, no missionary for me."

I am certain that if our young people could witness such a scene they could not rest until they had done all in their power, the love of Christ restraining them.

Yes, the need of home workers is great, and the claims of friends seem almost more than can be disregarded. O those ties that bind us! The father and mother, the brothers and sisters. (Here Miss Gilson broke down in her reading—S. L. Taylor). O, can we leave these loved ones? Yes, the answer comes, "He that loveth father or mother more than me is not worthy of me. God first, mother second. "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple." "Ye are not your own, ye are bought with a price." For nearly nineteen centuries Christ has cried, go, go, go, and yet the gospel has not been preached among all, for darkness still rests upon two-thirds of our world. Christ died for the whole world, and can we pray, Thy kingdom come and sit and enjoy the blessings of Christ's gospel and not try to take or send the glad tidings to our brothers and sisters in darkness.

If we could only realize that we cannot be His disciples unless we forsake all that we have. Have you not and have I not a call? One must feel the obligations when we hear the cry coming from those who have no hope. O, may his own spirit so possess and inspire our hearts that we may be enabled to esteem as the highest blessedness earth can give, the privilege of following Him, and bearing His cross and obeying His command, "Go ye."

The closing address was made by Dr. Robinson and owing to the lateness of the hour was necessarily brief. After paying a warm tribute to the Christian character of Rev. Simcox, in closing he urged renewed consecration and effort to send the gospel to the people of that dark land.

After singing "From Greenland's Icy Mountains" the audience was dismissed with prayer and benediction by Dr. Douglas.

EARL LI TALKS OUT

Commercial Advertiser
SEARCHING QUESTIONS PUT BY

THE CHINESE VICEROY.

Jan. 9, 1900

Inquisitive About Looting — Asks About Sales of Plunder by American Soldiers — Intimates That China May Present a Bill to Offset Indemnities — Sarcastic Allusions to Missionaries — Plans of the Court Depend on Movements of Allied Troops—Possible Change of Capital—No Leader Against the Manchus—Special Friendship for Japan and the United States—Grateful to Russia for Withdrawing Her Troops.

(From Our Own Correspondent.)

PEKIN, China, Nov. 5.—Li Hung Chang spent four hours yesterday interviewing me. I had gone to interview him. The conversation was conducted through George Marks, M. D., the great Chinaman's physician and interpreter. Three servants stood immediately behind his excellency dancing attendance on his immediate wants. Most of their time was occupied in keeping a pipe, with a stem three feet long, well filled and lighted, held up to the mouth of the viceroy without effort to himself.

After shaking hands according to the Chinese fashion, the man who is in Peking to get the Chinese imperial government out of its muddle and the great powers of the world out of theirs advanced and shook my hand after the hearty American way.

Said I: "Your excellency, the people of the United States know you better than any man of your race, living or dead, and look to you as the one man more than any other who can rise to the emergency and bring your own country and the great powers of the world out of this crisis, in a way that will serve the best interests of all the world. You know better than any other man of the middle kingdom how closely together the world is knit, in these days, in all its interests."

"I am too old; I am more than seventy," was his answer.

"But you are now here working on the matter?" To this he said something to the interpreter which the latter explained by saying: "His excellency meant to be modest when he said he was too old. That," added Dr. Mark, "is the way in China."

Li Hung Chang at once began firing questions at me, machine gun fashion.

QUESTIONS ABOUT LOOT.

"How long have you been in Peking?" he asked. "Six days," said I.

"Have you secured any loot?" "Not a bit."

"Where are you living?" "At Dr. —'s, a missionary. There is no hotel in Peking."

"How much loot did Dr. — secure?" "I don't know."

At this point he said something to the interpreter and laughed heartily. I asked what his excellency was saying, and Dr. Mark said he was feeling in excellent spirits to-day and had cracked a joke about the missionaries looting.

"Do you know Mr. —, one of the secretaries of the — legation?" "Yes."

"His wife is very wealthy, is she not?" "I have understood so."

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"Do you know that Mr. and Mrs. — have purchased at nominal prices tens of thousands of dollars' worth of loot from American soldiers and others?" "I know nothing about that."

"Do you know that Dr. — of the American Board Missionary Society and Dr. — of the Presbyterian Missionary Society have secured vast quantities of loot in the shape of silver, valuable furs, jade, etc., and have held frequent auction sales here in Peking and realized enormous sums of money from these sales?" "Yes, I have heard much about this and have seen some articles sold, but I do not know how the missionaries secured them."

"Do you not imagine China will know when the day of reckoning comes and the indemnities are demanded?" "Have you maintained a secret service, your excellency?" I asked. The aged diplomat made another joking remark in answer.

CHARGES AGAINST MISSIONARIES.

"Yours is a Christian nation. The nation that entered Pao-ting the other day, looted it, and murdered innocent and inoffensive Chinese citizens is also a Christian nation, I believe," said Li (meaning France). "Lately I have been looking at what you call your Ten Commandments. The eighth one says, 'Thou shalt not steal.' Now, I want to improve that one, in view of what I have seen practised by Christian people, including the missionaries who have come here to teach our people not to be heathens. As the easiest way out of the position in which the Christians, by their acts, have placed themselves, and to meet the immediate pressing needs, I suggest that the eighth commandment read, 'Thou shalt not steal, but thou mayest loot.'"

"But, your excellency," said I, "have you heard the missionary side of the question? The native converts are destitute; all mission property has been destroyed, and through no fault of the Christians, but on account of this Boxer uprising that the Chinese imperial government failed to put down. Hundreds of native and foreign Christians have been murdered by these outlaws."

Li asked: "Can you find any excuse in your Bible for systematically and deliberately stealing as the Christian people of the world have done and are now doing in China, both individually and as nations in most cases? The disciples of Christ did not steal or loot when He was crucified. Missionaries are looked upon as willing to be martyrs; when one cheek is struck to turn the other, and to meet death rather than turn the least from where duty calls. They were the first to seek cover of the gunboats last summer and leave the native Christians. It was not imagined for a moment by the missionaries' severest critics that some of them would become thieves when the opportunity came for it, but some of the most

prominent ones have simply been consumed by the disease or epidemic of looting that has taken possession of all classes here. The native Christians have been taught a new scriptural lesson. The London Missionary Society, like the American societies, has its native Christians out bringing in articles, as every one in Peking knows. These articles are sold at the mission houses.

"Have you purchased any articles from the missionaries?" added Li. "Yes, I bought a Chinese trunk from Miss — of the London Missionary Society."

"What did you want with a trunk more than you brought with you from Peking?"

"I have purchased a few little curios for myself and friends," said I, and the Chinaman cracked another joke and laughed.

THE MISSIONARIES' SIDE.

"Your excellency," said I, "the missionaries tell me, in explaining how they come into possession of large quantities of Chinese goods which they are converting into money, that there are many formerly well-to-do Chinamen who have lost their business, and while they have property it is tied up, and they must have immediate cash with which to buy food for their families. They sell their sable, otter, ermine and other valuable fur garments, as well as silver and jade ornaments at ridiculously low prices, of course. Native Christians go out looking for those people who need money in exchange for their household articles, and carry them to the Christian missions, where they are sold to visiting speculators and curio hunters."

"But," said Li, "this explains only a small portion of the goods carried to the Christian missions by the native Christians, and what about the large premises taken by Mr. — of the American Missionary Society?"

"Well, your excellency, that splendid property was really the headquarters of the Boxer movement and was occupied by one of the Manchu princes, a Boxer. It was filled with valuable goods and much wealth in silver, etc., but had been deserted by the owner, who fled when the allies came into Peking. The Rev. Dr. —, at the head of the — Mission, who had just come out of the siege with his assistant missionaries and native Christians, found his own mission and the homes of his people entirely destroyed. He had to have some place and took these premises, hoisting the United States flag over them. He moved in at once with the other missionaries and a large number of native converts. The goods he found stored there he sold at private sale and public auction and realized a large sum of money, it is true. But Dr. —'s mission has large claims for property destroyed, and he has credited the amount of money he secured from this sale, I understand, against that claim, and when the day for settlement comes this will be deducted from the amount to be paid."

Here Li cracked another joke, took several puffs from his pipe and laughed heartily.

NOT OPPOSED TO MISSIONS.

"Are you opposed to the Christian missions in the middle kingdom, your excellency?" I asked.

"I have never been against them. I think teachers and medical missionaries have done a great deal of good. But I see the missionary in a new light now. He has confronted a trying situation, where all restraint has been thrown off, where murder and theft have run riot, and the missionary has not been equal to the ordeal; his religion has not been proved here to be what it is held up to be by its advocates. Here was the opportunity for a crucial test of Christianity, but the chances for looting were too much for it. Our people have criticized the missionaries more for going to so much trouble in telling the people of the middle kingdom what heathens they are and what idolaters their officials are. It is most offensive to the humblest to have his government insulted in that manner. The middle kingdom is the oldest government the world has ever

known; it is thousands of years old. We have had troubles, but what Christian nations on earth, even the smaller ones, have had less strife than we have? While our population is the largest of any country, our domestic wars have been insignificant when compared with those of the great Christian powers. I hear very often of great discontent among the people in the prosperous Christian nations, America and England. The people of the middle kingdom are a contented and a patient people."

"Your excellency, in regard to the alleged conduct of the missionaries here in the matter of purchasing and otherwise securing loot, I believe the Christian people in the United States and Great Britain who are supporting them will demand a full investigation into these charges, because they have been given such great emphasis by every army and navy officer and soldier without exception, I believe. My opinion is that their conduct will be satisfactorily explained."

"Of course," said Li, "it will be satisfactorily explained. It will be the idea to vindicate when an investigation is ordered. Englishmen and Americans living here who are not missionaries have explained to me frequently what a power the missionary is at his home; the people believe the missionary can do no wrong. Your newspapers are afraid of them and the subject, and of course they will help 'vindicate' them. The exorbitant indemnities some of these missionaries are beginning to claim are almost as bad as their looting. During the last week or two they have begun helping themselves to vacant lots along Legation street that belong to Chinese people, and are actually building upon them, intending to hold this valuable property as their own."

A POSSIBLE CHANGE OF CAPITAL.

"Your excellency," said I, "what are the chances for some other city than Peking being the future capital?"

"A change is possible, if the foreign troops continue to remain here," said Li.

"Would the imperial family return here from Shensi if the allied troops all left Peking?"

"Not until spring. It is too late, for they are 3,600 li (nearly 1,200 miles) from here."

"Will the empress and emperor hesitate to occupy the imperial palace, now that it has been entered by foreigners?"

"If they are to have a palace at all, they

will have to occupy this one, for they are unable to build a new one."

"Why hasn't the opportunity presented itself for the Chinese people to throw off the yoke of the Manchu dynasty, which comprises but 5½ per cent. of the empire's population?"

"Impossible. There is no one to arise to take the leadership. Beyond this, I cannot discuss that matter with you," said Li.

"How early in the spring does your excellency think the empress and emperor will return to Peking?"

"Tell me how early in the spring the allied troops will leave Peking, except as strong a guard as they wish for the legations, and I can answer your question better."

AMERICA LEAST SELFISH.

"It is said that you are a great friend of Russia, your excellency."

"Russia withdrew her troops from Peking and I am grateful for that, but I am a friend of the United States, of Great Britain, and I want to say a great deal for

Japan. Of the other powers I do not care to say anything. Great Britain has wanted territory and concessions, but to her credit she opposes the partition of this empire. The United States and Japan have been our best friends. I look to America for much in the settlement of this trouble. She will be the least selfish of any of the powers.

"As Peking is districted now, with a section of the city under the military control of each of the powers, except Russia, which turned over her district to the French, it is plain which of the powers are treating with justice the people who are returning to the city to try and reëngage in their usual callings, and prepare as best they can for the severe winter just upon them. In the Japanese, the American and the British quarters the streets are swarming with people, but only in these sections. In other districts the streets are deserted and the few Chinese people who venture into them are looted of the smallest article that may be found in their possession by soldiers."

"Do you think there is any likelihood of trouble, not to say war, between any two or more of the powers over this question here?"

The cunning old diplomat puffed at his pipe and smiled as the interpreter repeated the words.

"I don't know," he answered.

RUSSIA AND CHINA.

"Has it not been the policy of the imperial government to rest easy for awhile and bring about this long delay, hoping thereby to gain some advantage in the entanglements expected between the allies?"

"I know of no such policy," said Li.

"Your excellency, to touch upon Russia again, is it not her desire to sidetrack all progress in China according to western standards? The middle kingdom abuts on Russia's southern border for thousands of miles, almost entirely across the continent of Asia. If the middle kingdom were to open wide to western civilization, gridiron its thickly populated province with railways, build transcontinental lines connecting your great cities with those of Europe, organize a great army and navy along modern lines, would not Russia naturally feel that her greatest danger was upon her; that the middle kingdom would soon become Russia's master? Therefore, would not Russia's interests be served best by the dismemberment of your empire?"

Said Li: "If my country were to quit being heathen and become civilized the great Christian and civilized nations of the world would have little employment for the diplomats; you Christian people would miss us if we turned from bad to good, for all the world would then be good. Your missionaries would have no work and the world would have no inferior people with which to contrast your perfect ones. We would be missed."

"In regard to Russia, it is true that she has more territory adjoining ours, probably, than all other countries combined, but I am not aware that her policy regarding the partition of the empire differs very materially from that of the other countries."

Said I: "It is claimed that Russia will hold Manchuria and has an understanding with you to become governor of that great country?"

"There is no such agreement. I am friendly with Russia, but no more so than with Great Britain or the United States," said Li, and the interview was closed.

J. MARTIN MILLER.

THURSDAY, DECEMBER

Sun
Dec 13 1900
AS TO LOOTING IN CHINA.

DR. MARTIN SAYS MISSIONARIES HAD NO GUILTY PART IN IT.

He Was in Peking During and After the Siege, and Describes the Circumstances Under Which Much of the Property of the Fugitive Chinese Was Appropriated.

Dr. W. A. P. Martin, who was in Peking during and for some weeks after the siege, said yesterday regarding stories that have come from China accusing missionaries of having taken part in the looting there:

"In the public mind, looting seems to be the synonym of stealing and such it is, and even worse, when accompanied by violence. But when a city has been taken by force of arms and the population have fled away leaving the goods in their houses exposed to the first comer, it puts on another phase.

"In the case of Peking, more than half the dwellings were abandoned. Goods of all descriptions were scattered over the floors of forsaken houses. For at least a fortnight after the arrival of the army of rescue the soldiers were, with the seeming connivance of their leaders, allowed to run riot in appropriating whatever they found fit to carry away.

"Many of them disdained anything less valuable than nuggets of silver. Under these circumstances it would not be strange if some native Christians and some missionaries did profit by their opportunities. I may as well begin with the confession that I myself perpetrated a very flagrant instance of looting. I happened to know of a grain shop, just opposite the new university, which had been abandoned and I proposed to two missionaries to accompany me with a view to securing any grain that was left behind.

"We carried away no less than two hundred bushels of wheat, which we stored up to supply the wants of our poor Christians in the coming winter. There was not even a dog on the ground to protect the property, and when I called aloud to the owner to come and receive payment for his goods he was the only answer. I left word with the missionaries that should the owner ever come forward with his claims I would be responsible for their payment.

"Now, to my certain knowledge the looting charged on many missionaries is not a crime of deeper dye than that of which I confess myself to be guilty. Some of them, with the consent of our authorities, took possession of abandoned houses, where they found shelter for their unhappy converts, whose dwellings had been reduced to ashes. Some of them collected quantities of furs and silks and sold them at auction in order to provide a fund for the maintenance of destitute Christians.

"Unhesitatingly do I say that any missionary convicted of enriching himself from the spoils of the defeated enemy would be a fit subject for investigation and reprimand. As for a native Christian who might appropriate such goods left without an owner the case would be entirely different. He violates no law, and ought therefore to suffer no penalty. Should he carry away such articles from an inhabited house, his act takes on a new complexion and becomes robbery. For that he deserves punishment, though, to confess the truth, many soldiers of all nationalities in the army of rescue were guilty of that very act.

"Those of whose violence I heard most complaints before leaving Peking were the disciplined Chinese under British leadership; and next after them in the black list come the names of Russians and French. I myself detected one American soldier in attempting to loot a house which he supposed to be occupied only by Chinese, but where some American missionaries had found refuge.

"Now, suppose among many thousands of converts some few have been able to profit by the vast quantities of abandoned goods exposed before their eyes. Suppose even that two or three have been tempted, partly by revenge for the destruction of their own property, to seize that of their enemies. Is it just that on account of these exceptional cases, the far greater multitude, who have been left without house or home or means of livelihood, should be refused compensation for their losses?

"One morning at the beginning of the siege I saw a forlorn party of native Christians pass the gate of the United States legation en route for a place of asylum, which had been secured for them. They had been literally raked up out of the ashes of their burned dwellings, and one of their number

The German and British commanders in China evidently believe that they are justified in looting and destroying temples and tombs as a punishment for the murder of Christian missionaries. It is a significant fact that the missionaries almost unanimously approve of and encourage this policy. They consider the destruction of a heathen temple or heathen tomb a righteous act. This was the theory of the crusaders in the middle ages. They have no consideration

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for the temples and the tombs as works of art and architecture, but regard them only as the scenes of idolatry and the unholy worship of demons, dragons and the spirits of ancestors.

Among other things destroyed at Peking was the temple containing the ancestral tablets of the Manchu dynasty, dedicated to the eight emperors who have reigned during the last 256 years, since the great Shun Chin took his seat upon the throne. The contents of these temples, which are said to have been of remarkable interest and value, were carefully preserved by the army officers and have been shipped to the British museum in London. Whole shiploads of plunder from the forbidden city and the temples and tombs around the Chinese capital have gone to that institution, and the missionaries have assisted the military forces in making the collections and shipping them. The imperial cemetery near Peking is said to have been despoiled of every monument of interest and value. This is justified by the missionaries and the military authorities in reprisal for acts of sacrilege committed by the Boxers in the foreign cemeteries at Peking, Tientsin, Tung Chow and other places.

From the Chinese point of view the greatest calamity that has happened is the seizure and removal of the ancestral tablets from the imperial temple of heaven, for that makes it impossible for the present emperor and his successors to worship their ancestors—the most sacred duty and the highest rite of their religion. At least four times a year the emperor himself proceeded to this temple with great ceremony and a magnificent retinue and performed certain rites required by the imperial ritual. Frequently on other occasions, anniversaries and events of importance, special ceremonies were arranged by the board of rites, which consisted of several of the highest princes in the empire, and frequently when it was necessary to propitiate some dragon or demon or express the national gratitude for fine weather or good harvests the emperor would appoint committees to make sacrifices, thank offerings and burn incense in his behalf. The descriptions of these ceremonies read like those in the old testament, and they have been going on in China ever since the time of Abraham. Now they have got to stop. The tablets of the emperor's ancestors, which are the objects of his worship, have been stolen by the "foreign devils" and shipped to England. The altars and temples have been destroyed and the holy place has been polluted beyond regeneration.

The Christian missionaries justify and encourage this devastation—first, because it is the severest punishment that can be inflicted upon the Chinese nation. It is equivalent to the destruction of St. Peter's at Rome or Westminster abbey in London, or the holy sepulcher at Jerusalem. To carry off the ancestral tablets is as bad as to rob the churches of the relics of Christ, and by that comparison one can appreciate the effect upon the priesthood and the teachers of demonology and other heathen rites. In the second place, by plundering and destroying these temples and tombs the "foreign devils" have demonstrated that the dragons and demons and other creatures worshiped by the Taoists are impotent. A Taoist priest would have confidently predicted the utter destruction of any person or army that invaded these sanctuaries, but the vengeance of heaven has been withheld, and the missionaries argue that these incidents will convince the people of the uselessness of their religion.

So far as heard from the Ming tombs have not been destroyed, but have only been defiled, although the expedition sent out for that purpose has not returned.

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frugging along primarily on foot, the poorest sisters, was an aged woman whose son two years ago was Minister Plenipotentiary in France, H. E. Ching Chang, for ten years one of my own students. Her house had been burned and many of her family killed. Her ancestors and all of her relatives had been Christians for seven generations.

"Now is it reasonable that this lady should be refused indemnity for her losses, even if it should be found that some native Christians have taken care to indemnify themselves? Any diplomacy worthy of the name ought to provide for due investigation prior to the award of indemnity. Claims ought in all cases to be duly attested. Christian communities should be again placed in possession of their paternal acres. They should be provided with the means wherewith to rebuild their ruined houses. Otherwise, any so-called settlement that may be arrived at will prove to be a farce and a delusion."

FAMINE STRIKES CHINA.

PEOPLE OF TWO PROVINCES DRIVEN TO CANNIBALISM BY HUNGER.

Li Hung Chang Admits This in a Conversation With Minister Conger—Children Killed by Parents Who Have No Food to Give Them—Women Sold by Husbands or Sell Themselves for Food—Shensi, to Which the Chinese Court Fled, One of the Stricken Provinces—Crops Have Failed for Three Years.

Special Cable Despatch to THE SUN.

From a Staff Correspondent Feb 4, 1901

PEKIN, Feb. 3.—Reports received here from Singan-fu all agree that the famine in the provinces of Shansi and Shensi is one of the worst in the history of China. All information on the subject is necessarily from Chinese sources and is fragmentary, but the stories are all to the same effect, picturing a condition of affairs that is calculated to arouse the sympathy of the world for the stricken people.

It is estimated that two-thirds of the people are without sufficient food or the means of obtaining it. The weather is bitterly cold and this adds to the misery of starvation. There is little fuel in either province, and the people are tearing out the woodwork of their houses to build fires to keep themselves warm. Oxen, horses, dogs and other animals used by the farmers to aid them in their work in ordinary times have practically all been sacrificed to satisfy hunger.

For three years the crops have been failures in both provinces. There was more or less famine in previous seasons, and the people were in poverty when the winter began. Their condition has since been growing steadily worse. Letters state that cannibalism is practised now to a considerable extent.

Li Hung Chang, in conversation with Mr. Conger, the American minister, stated that the people were reduced to eating human flesh. Many of them were selling their women and children to obtain money with which to buy food for the remaining members of their families. Infanticide is alarmingly common. Parents, driven insane by want and the appeals of their children for food, which they are unable to provide, kill the little ones rather than listen to their cries of distress and see their sufferings.

One letter received here says: "In the towns men have become like ravenous kites. They snatch from your hand whatever you may be eating. Besides those who are every day thrown into the common pit I observe in the crowds invading the town many of

those whose days are numbered already. The complexion of the people has turned dark. Blood no longer animates their yellow skins. Chinese children, ordinarily round and plump, resembling stuffed dolls, display their under structure of bone. I have seen such skeletons that I wondered how breath still lingers in them. Their feet dangle and turn in any direction, so loose have become the tendons and muscles. With the best of care it would only be possible to fan for a time the spark of life, to see it finally extinguished. Women and children are being sold or given away. Infanticide is increasing on a terrible scale. The ordinary food of the wolves will be living babies, which, as in the last famine, will turn them into fierce man-eaters."

The same writer says that the pagans at the present moment are developing their worst traits. It is a common thing to hear such appeals as "Buy my land or I will kill myself," "Give me a morsel of bread or I will destroy myself at your door. "Appease my hunger," says a feminine voice, "and I will follow you." A mother says: "Take my child for paltry aims," or a husband will say: "My wife is yours forever for a few strings of copper."

These statements are corroborated by other writers. Men and women hunt for food in savage bands. Nothing that might appease their hunger escapes them. Fierce fights among themselves frequently follow when they overtake prey.

While the famine is said to be worst in Shansi, it is almost as bad in Shensi, which is particularly interesting now because it is in that province that the court has taken refuge. The court is literally surrounded by these horrors. It is little wonder that the Emperor and Empress Dowager are ready to sacrifice almost everything to bring about conditions that will enable them to return to Peking.

The presence of the court at Shensi aggravates matters. This is owing to the fact that at a conservative estimate 25,000 extra mouths have to be filled. There are 20,000 soldiers alone in the neighborhood of Singan-fu, and 5,000 is a small estimate of the number of official retainers who are with the court. Of course, great quantities of provisions have been sent from other provinces for the use of the court, but these have been insufficient for 25,000 persons, all of whom get full rations at the expense of the starving people.

The Government has been doing what it could to relieve the sufferings, but its efforts have been marked by very little success because food in sufficient quantities for distribution cannot be obtained.

The population of Shansi is 12,000,000 and of Shensi 9,000,000.

It is interesting to know that the Empress Dowager, the Emperor and the high State officials are living in Chinese houses, which at the best are miserable apologies for residences for the royal family. The yamen of the Governor of the province will be moved to Kansu, where it will be fitted up for the court. This, however, will be a poor substitute for the buildings in the Forbidden city.

LI HUNG CHANG PROTESTS.

Seizure of Official Yamens for Legation Quarters Not Approved.

Special Cable Despatch to THE SUN.
From THE SUN Correspondent at Peking.

PEKIN, March 4.—Li Hung Chang will submit to-day to the Ministers a formal protest against the Powers retaining the office of the Board of War and other yamens for the new legation quarter. The protest declares that these buildings are used for the transaction of important affairs of state.

NO. 21.

MISSIONS TO WAIVE INDEMNITY?

English Correspondent at Peking Says They Have Decided to Do So.

Special Cable Despatch to THE SUN.

LONDON, March 5.—A despatch to the *Morning Post* from Peking says that the China Inland and the North China Anglican Missions refuse to accept any indemnity for losses incurred by them and the American missionary societies decline to accept indemnity for murdered missionaries. The correspondent, remarking upon the generosity of this attitude and the probability of its favorably impressing the missionary supporters in Great Britain and the United States, declares that, nevertheless, the Chinese are incapable of understanding it.

Under an arrangement with the Chinese Peace Commissioners the missions have already collected considerable money from villages and officials. It may be that they have waived any share in the general indemnity claim to be presented by the Powers.

Missionaries and Looting

THE people who can see no good in missionaries in China are ventilating a new grievance. Statements have been freely made that "their conduct during and since the Peking siege has not been creditable. They have exhibited anything but a Christian spirit and have the reputation of being the biggest looters in Peking." We do not know whether Minister Conger's letter, to which we referred last month, thanking the missionaries for their faithfulness during the siege and acknowledging that it was due chiefly to them and their native converts that the foreign troops found anything but desolation and death in Legation Street, was intended to answer these new detractors. It was sufficiently conclusive for any one who is not hopelessly prejudiced; but there will be no harm in reinforcing it with the very definite statements of Mr. R. E. Bredon. During the siege he was a

Spiny American. Dec. 1900

member of the General Purposes Committee, and had the best possible opportunity of knowing what was going on. Writing to *The North China Daily News* in reply to such statements as we have quoted, Mr. Bredon says: "The conduct of the missionaries was not only creditable, but admirable. All that went to make our life moderately comfortable and safe was done by missionaries or under their auspices. The bakery, the butchery, the laundry, the carpentering, the cobbling were all in missionary and native Christian hands. The defence work done by Mr. Gamewell has already made his name known everywhere. The

helpfulness and unselfishness shown by the missionary ladies, many of whom had the burdens of heavy family cares of their own to bear, were beyond praise. As to the native Christians, many of whom were men of a class far superior to that from which they are generally supposed to be drawn, they supplied willingly all the labor we had and without which we could never have held out. Their missionary teachers led them in every work and in many positions of danger.

"I heard in the Legation before we were able to leave it that the missionaries had taken quantities of loot. I took special pains as a committee man to investigate the truth of this assertion, and I found absolutely nothing to confirm it. In fact, during the siege it was quite impossible. All the loot then collected—if it was properly loot at all—was the Chinese property, clothing, furniture and ornaments found in those houses which for purposes of defence we were obliged to bring into our lines, and in some instances destroy, or in the abandoned foreign stores. That loot was all handed over to the committee, the control of it being in the hands of one missionary and myself as a sort of sub-committee. The key of the room in which the valuable part of it was locked up was kept by me, and in that room I slept. Of what was taken possession of, many of the comparatively worthless articles, such as worn Chinese clothing,

bedding, etc., were given to the poor Chinese Christians necessarily, because we had few but Christians among us; a few articles were given to foreign ladies to replace temporarily clothing they had been unable to save from their burned homes, and a very few common things were given to missionary ladies to provide material for urgently needed children's garments. The valuable loot was all stored in my care till the very end of the siege and was then handed over under an arrangement between Sir Claude MacDonald and myself to Colonel Scott Moncrieff, R.E., to be sold, and the proceeds divided among the men of the marine detachment—who formed the stiff backbone of our defence and worked unceasingly—and the native Christians who built our defences. The missionaries therefore did no looting during the siege, and I believe none after it, for they all had to make their arrangements to get out of the Legation as fast as they could, either to leave China or to find quarters for themselves and their flocks, and they had no time then, and the field was quickly occupied by others. I am only an individual and have no right to pose as a representative or leader of public opinion in missionary matters. I believe I know about as much or as little as the average man of missionaries and their work, and no more. I have always felt my knowledge of it was not sufficient to justify me either in scoffing at it, as is the fashion,

or in praising it, as is not. I have still my definite opinions to form when I have time to collect the data; in the meantime I feel that my experience of the Legation siege has raised very considerably my opinion of the missionary, Anglican and non-Anglican, English and American, his capacity and his work; and the native Christian and the influence of his religion on him."

LONDON.

James 05 10 1900
CHINA AND THE MISSIONARIES.

That is a very "large order" that the American missionaries remaining in China have given to their own Government and incidentally to the Governments of all the allied powers. The order is (1) that "those who are found to have been leaders in this anti-foreign movement be adequately punished," to which there can be no theoretical objection whatever, but only the practical objection that to execute it would apparently be to depopulate the Chinese Empire; (2) that the native Christians be indemnified for their losses, which is open to grave objections, both theoretical and practical. As soon as we begin to intervene, not for the protection of foreigners in China, but for the protection of one class of Chinamen against another class, we are transcending the "sphere of influence" which we are entitled to assert without reducing China to the condition of dependence in which the Government of these missionaries has all along insisted that it should not, by any act of that Government, be reduced. And these two propositions, though the main propositions, by no means exhaust all the wisdom of the missionaries applicable to the situation. They have no hesitation in further demanding that the Chinese civil service shall be reformed "by the abolition of the present literary test of merit" and by "the introduction in its place of branches of Western learning," as well as by the discontinuance of "the worship of CONFUCIUS as a compulsory educational rite" and by the placing of all religious beliefs upon the same footing in matters of education. These cheerful missionaries further demand that all Chinamen, irrespective of religious belief, shall be placed upon the same footing in the courts, that all religious tests, such as prevail, for example, in some matters in England, but amiably described by the missionaries as "temple rites, worship and idolatrous rites," shall be discontinued "as conditions of holding civil or military office."

This summary will doubtless satisfy educated readers upon two points. It will show such readers, in the first place, how, in spite of having lived in China for as long, in two cases, as fifty and thirty-six years respectively, these missionaries have carefully guarded themselves against learning anything about China and are at once as ignorant and as conceited and intolerant as they were on the first day. It will also explain to any intelligent reader who is able and willing to put himself in the place of a Chinaman

how the missionaries have got themselves disliked. It goes further than that. It shows how the Scriptural injunction to go forth into all the world and preach the Gospel to every creature has been perverted by the very persons who pretend to be acting upon it. It is of the essence of Christianity that its propagators "shall not strive nor cry." Certainly they must not invoke the secular arm to retrieve the results of their own tactlessness. And here are these promulgators of the Gospel of Peace demanding that their respective Governments shall back them up with fleets and armies when they get into the exact scrapes that their ignorance and conceit have invited.

The influence of the missionaries upon secular relations has been unmixedly bad. Lord SALISBURY has frankly said that they were loathed by Foreign Offices on account of their involving those offices in indefensible controversies. The

German Government has taken an even more cynical and less flattering view of them in holding that, though a living missionary might be nothing but a national nuisance, a dead missionary, provided he was dead through violence or treachery, might be converted from a national liability to a national asset, and might be "good" for a valuable concession of mining or railways or exclusive trade. But the conclusion of the ordinary observer from this extraordinary deliverance of the missionaries, at once following upon and explaining why they are so loathed in China, must be that they are, by their own perversion of the Scriptural injunction, as harmless as serpents and as wise as doves. Their memorial irresistibly recalls the remark of the learned CLARENDON about clergymen—"Clergymen, who know the least and take the worst measure of human affairs of all mankind that can write and read." Evidently the very worst advice our Government can take, at this juncture, concerning Chinese affairs, is that of the American missionaries in China.

MISSIONARIES IN CHINA.

To the Editor of The New York Times:
During the twenty years that I have been a daily reader of THE TIMES, I have not often dissented so strongly from any of its utterances as from your leading article today on "China and the Missionaries." It seems to me that it is open to the same criticism that THE TIMES passes on the American allies of Aguinaldo, whom it regards as discredited by the testimony of one public man who knew the Filipinos by contact with them, as the Anti-Imperialist League does not.

The charges made by THE TIMES against the ignorance, folly, and conceit of the missionaries are discredited by the testimony of a number of American diplomats, whose knowledge of the facts is unimpeachable. Three solid pages of such testimony from the Hon. John W. Foster, the Hon. James B. Angell, the Hon. Charles Denby, the Hon. George F. Seward, and the Hon. John Barrett have been given by request of the American Board of Commissioners for Foreign Missions, and are printed in The Missionary Herald for October, procurable by any one at the Congregational Missionary Rooms, 287 Fourth Avenue. These gentlemen have been in China, know the facts at first hand, and take a diametrically opposite view of the missionaries' character and influence from that presented by THE TIMES.

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A second criticism, in which the facts justify me, is this: The writer of THE TIMES's article does not seem to be aware that we have a treaty with China which justifies the missionaries in making a demand that their converts shall be indemnified for their losses. This is not so unwarrantable as you represent. The same treaty which guarantees security to all American citizens in China guarantees immunity from molestation to all Chinese converts to Christianity. This gives the same right to demand indemnification for violated rights in the one case as in the other: It would be a singular inconsistency to demand indemnity for the burning of an American missionary's house, but not for the burning of his native helper's house, each being equally protected by international compact. Moreover, whether the missionary moves in the matter or does not move, our Government is bound to move, however humble the individual be in whose person it has been affronted by the violation of its treaty rights.

Finally, since THE TIMES has brought Lord Salisbury to the front as a witness for its allegation that "the missionaries' influence upon secular relations has been unmixedly bad," it is fair to cite ex-President Harrison's criticism upon the British Premier. Referring to Lord Salisbury's slurring charge, "First the missionary, then the convert, then the gunboat," Mr. Harrison remarked: "If the sequence suggested by Lord Salisbury were true, the reflection would not be upon the missionaries, but upon the Premiers."

JAMES M. WHITON.

New York, Oct. 10, 1900.

THE MISSIONARY.
CHINA AND THE MISSIONARIES.

To the Editor of The New York Times:
I have read with interest the editorial in your issue of the 10th inst. on "China and the Missionaries."

Undoubtedly the treatment of the causes and effects of the present disturbed conditions in China is a "large order" if the treatment by the Christian world is to be sufficiently effective to prevent the recurrence of such another uprising.

The missionaries are not only the only class of foreigners in the Chinese Empire who demand that the leaders of the Boxer uprising be punished. Every resident of China—the security of whose home in China is as dear to him as it would be if in America—makes the same demand, and he does not expect or foresee in the execution of such a demand any perceptible decrease in the population of that empire. Neither need one go far beyond the confines of the imperial Court to find the real instigators and abettors.

It is a well-known fact in China, that as are the officials so are the people. If it is the imperial will that the officials throughout China protect foreigners within prescribed treaty rights, in their commercial undertakings, and in their missionary labors, the people at large remain passive and indifferent; or, if they become restless through ignorant agitators in any section of the empire, order is quickly restored if the agitators are acting contrary to the will of those in power.

It became apparent many months ago to the missionaries in the interior that agitators were at work for the avowed purpose of arousing the masses against the presence, not only of missionaries, but of all foreigners in China. The pulsations of this movement were distinctly felt by the missionaries, who reported their fears through their respective Consuls to their representatives in Peking. Then was the time to have brought effective pressure to bear upon the governing force of China. But consular representatives are, as a rule, loath to bestir themselves, and it has been proved in the present instance that they failed to have an adequate realization of the crisis that was threatening until the crisis had become acute at their very doors. It was then too late. The seeds of dissension that had been sown and might have been eradicated from the minds of the people had become firmly rooted, and had grown into open revolt.

There is no question for doubting that the teachings of Christianity are in many respects incompatible and at variance with the fixed customs, and traditions of the Chinese people. (These teachings were also incompatible with the views of the Romans

under Nero and other pagan rulers.) But the fact remains that the missionaries are in China by the assent of the Governments of Christendom, and by the consent of the Chinese Government, which Government has pledged itself through treaties with the powers to allow the missionaries freedom of action under prescribed conditions.

Article XXIX. of the treaty between the United States of America and China, ratified at Peking on the 16th of August, 1859, states: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, and to do to others as they would have others to do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to those tenets, peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested."

If the Christian supporters of missionary work in China are henceforth to act according to the spirit of your editorial, the United States Government must expunge this article from the treaty; or, at least, that part of it which distinctly states that Chinese converts can look for protection against persecutions for their newly acquired faith.

The Chinese officials and literati have an innate dread of the widening influence of Christian teachings, and they avail themselves of every opportunity to harass the Chinese who have accepted the tenets of Christianity. It would be a sad reflection upon the moral courage of Christian teachers if they failed to intercede for the Chinese converts, who, on account of their newly acquired faith, are regarded as social outcasts and are so treated.

As a former United States Consul at Tien-Tsin, the writer had his attention called by missionaries who were neither "ignorant nor conceited" to many cases of persecution on the part of local officials, who were not acquainted with the fact that missionaries could not only convert, but had the right to protest against persecution.

In no single instance did the writer as Consul find any difficulty in obtaining redress for a wrong inflicted in the spirit of persecution. It was tedious, and frequently irksome, to give in each reported case of persecution a clear and concise statement of the facts to the Taotai, but, the trouble taken, the results were always satisfactory. In most cases the Viceroy, at the request of the Taotai, sent a special commissioner to investigate, who remedied matters at once.

If a case of overt persecution is allowed to stand without protest, the missionary is forced to acknowledge that his Government is weak or indifferent. Persecutions then become rife, misunderstandings grow more frequent, and the only way out for the missionary is to seek a new field of labor or to remain at his post under a cloud.

The writer of the editorial in question takes exception to the proposal that native Christians be indemnified for their losses, but such indemnification would be in accord with the spirit of the treaty, as these losses are due to the infraction of the treaty. The Chinese Government, however, will have no difficulty in evading payment for such losses. It is having no difficulty in involving the situation in such a manner as to escape most of the penalties which would be exacted from any civilized nation.

It looks now as though peace would be made only on such terms as are entirely agreeable to the Chinese idea of Chinese dignity, and that, although the foreigners be allowed to remain in China, they have been

effected as a result of these uprisings a tabula rasa of a half century of missionary labor. Thus, if the Chinese have not gained all that they expected to gain, they have at least taught the people at large the power of official hatred toward Christianity and Western learning.

SHERIDAN P. READ,
Formerly United States Consul at Tien-Tsin, China.
New York, Oct. 11, 1900.

IN DEFENSE OF MISSIONARIES.

To the Editor of The New York Times:

It is strange, yet true, that in this nineteenth century the missionary should be so frequently called upon to give reasons for his existence. The following conclusions have been reached after reading a few newspapers which have come under my notice in this and other countries during the past few months:

- 1.—That the unbiased mind naturally seeks evidence against and rejects evidence in favor of the missionary.
- 2.—That those who have never visited a foreign land or seen a mission station know most about the subject is self-evident.
- 3.—That to destroy the missionaries is the disinterested duty of the press.
- 4.—That all evidence commending missions and missionaries is precluded and unrepeatable. If,

however, a missionary lets fall words that, taken by themselves can be construed and quoted without their qualifying connections—the well-known integrity of the missionary, his long residence among the people, his knowledge of the language, &c., adding special weight to any words he may utter.

5.—Since all missionaries agree that to preach the Gospel is a necessity, it is clear that a large proportion of them are trying to prove too much.

6.—That heathenism is a blessing; it brings in its train great prosperity and joy, and the public press is lending its powerful aid by upholding this system which is bringing such blessings to the poor and ignorant in heathen nations.

Now, shall we cease to send missionaries to heathen lands? The whole Christian world answers No! Shall we exercise more caution in the selection of candidates for the foreign mission field so that missionary "cranks" may be conspicuous by their absence? I say Yes!

Men of "grace, grit, and gumption" are needed in China, and she has been well supplied. There are exceptions to all rules, of course.

At this juncture the missionary is a convenient scapegoat, but surely, since so many are at this moment lying mutilated and unburied where the allied forces have not yet investigated, it is unseemly to

criticise, thus adding pain to the sorrows of bereaved friends.

Some say the missionaries are responsible for the Boxer outbreak. This is wrong, and though many missionaries will have been killed early by reason of their residence in the interior, the Belgian engineers were the first men murdered, and the railroad was the first property destroyed. Tao-tai Huang, late Customs Superintendent at Tien-Tsin, and at present acting Paymaster General of the Chinese Army, disliked missionaries so much that last March he sent me a check for \$100 toward our mission school, and a letter wishing us every success. Last year eight high officials in Tien-Tsin sent subscriptions. Chang-yen-Mao, probably the wealthiest official in Chili, and the head of all mining in the province, has for years supported twenty boys through a four years' scholarship in the Tien-Tsin Intermediate School for Chinese Boys, which has been under my care. This does not look as though we were hated as you try to make out in your editorial of Wednesday.

The Chinese language is supposed to be sufficient to tax the strongest brain, and such men as Dr. W. A. P. Martin, who at the present moment holds the office of President of the Imperial University; Dr. Goodrich, Dr. Wherry, and a score of others who have excelled in the language have given to China a literature of which she was ignorant. From their long residence they have been able to understand the people, and are prepared to give their lives in devoted service to the Chinese. They have prepared what they believed to be a plan for the settlement of all grievances, religious, educational, and political. This was done while they were smarting under the hardships of the siege, two or three days after the allied forces arrived in Peking. Mr. Conger, the highest official representative of our country in China, and Sir Claude Macdonald, the British Ambassador, each gave letters to the missionary body before they left the city, and both state "the missionaries and native Christians, we believe, saved the situation."

Dr. Morrison, The London Times's correspondent who was in Peking during the siege and who some years ago said severe things about missionaries in his book, "An Australian in China," from what he saw of missionaries and their converts, changed his opinion and expressed himself as wishful of withdrawing the statements made while he was ignorant of the facts. If missionaries are such "ignorant" persons, why was one intrusted with the safety of the legations in Peking by being made chief of fortification staff? The Rev. Frank Gamewell, a member of the Methodist Mission and a New York man, was given this duty even in the presence of British and American military men. Col. Scott, the commanding officer of the Royal Engineers, who marched with us to the relief, said of the same in my hearing: "Mr. Gamewell, I think you did just the right thing. I could not suggest stronger works than yours, but might have added a little finish."

How strange that when the forces needed an intelligence officer for the march to Peking, which was one of peculiar danger, they should have passed by all the Consuls and chosen a missionary for this task!

Having lived so long in China, I may be dense, but shall be glad to know why missionaries are such an annoyance to the friends of freedom and liberty in Christian lands.

Time forbids more, and the cause of missions will stand without any defense from me.

FREDERICK BROWN.
New York, Oct. 11, 1900.

THE MISSIONARY IN CHINA.

To the Editor of The New York Times:

You strike heavy, cruel, and unwarranted blows at the missionaries in China and at hundreds of thousands of their relatives and friends in this country by your editorial of Oct. 10. You say of the missionaries:

"In spite of having lived in China for as long in two cases as fifty and thirty-six years, respectively, these missionaries have carefully guarded themselves against learning anything about China, and are at once as ignorant and as conceited and intolerant as they were on the first day."

That does not read like the real NEW YORK TIMES. Such a statement is wholly indefensible, and only a blot upon your fair columns.

American Protestant missionaries were not "ignorant, conceited, and intolerant" "on the first day," or on any day. The churches of this country have never paid their money for the support of ignorance, conceit, and intolerance in missionaries sent to China or any other land.

By such a slaughtering charge you impeach the wisdom, the sense, and the piety of multitudes of your fellow-citizens. It is a position worthy only of the "yellowest" journalism.

You will perhaps pardon my plain language when I give you some unimpeachable testimony as to these same missionaries. The Hon. J. W. Foster, ex-United States Secretary of State and counselor of the Chinese Government, says:

"The presence of missionaries in China had little to do with these troubles. The mass of Chinese do not object to missionaries and their work."

Dr. Angell, ex-Minister to China, says: "The missionaries have made many friends among Chinese who have not adopted Christianity. My opinion is that missionary activities alone would not have involved foreign powers in any serious trouble with China."

The Hon. Charles Denby, United States Minister to China for thirteen years, says he went on a man-of-war to various ports to study missionary work. He visited schools, hospitals, churches, and missionary homes. Among other commendatory words he says: "I unqualifiedly and in the strongest language that tongue can utter give to these men and women who are living and dying in China and in the Far East my full and unadulterated commendation."

The Hon. George F. Seward, Consul General, and afterward Minister to China, was twenty years in China. He says: "For every enemy a missionary makes he makes fifty friends. The one enemy may arouse an ignorant rabble to attack him. I always congratulate myself on the fact that the missionaries were there. I have profound admiration for the missionary as I have known him in China."

The Hon. John Barrett, a United States Minister to Siam, says: "The King of Siam told me that the American missionaries had done more to advance the welfare of his country and people than any other foreign influence." This King is one of the ablest statesmen in Asia, and rules over 10,000,000 of Asia's most progressive people.

Now, Mr. Editor, the above-named men have no motive for misrepresentation, and their statements certainly make it impossible that the missionaries are, as you assert, "so loathed in China."

HENRY E. BARNES.
North Andover, Mass., Oct. 12, 1900.

October 15th, 1900

COLD SHOULDER FOR CHING

HIS CALLS ON FOREIGN MINISTERS— LOOTING IN PEKING.

Peking, Sept. 7.—Prince Ching, who visited the foreign Ministers yesterday, did not receive that cordial reception he seemed to expect. At the British Legation, the first one he visited, the demeanor of Sir Claude Macdonald was chilly in the extreme, and the visit occupied no longer than five minutes.

Prince Ching was in his sedan chair, borne on the shoulders of eight gorgeously appressed servants, preceded by four Chinese officials of high rank, each wearing the insignia of the peacock's feather. A troop of Japanese cavalry acted as escort and guard. From the British Legation the cavalcade went to the German Legation, but was refused admission to the grounds, being informed by the Chinese interpreter of the Legation that the representatives of His Imperial Majesty, the Emperor of Germany, were not receiving social calls at present from Chinese officials. At the Spanish Legation, where also the French Minister lives, as his residence was destroyed, the call only lasted twelve minutes, and at the Austrian Legation hardly as long. At the Russian Legation over an hour was spent. From there the American Legation was visited. Here the Prince was received by Mr. Conger and the members of the Legation. The Prince told Mr. Conger that he felt ashamed to look him in the face, but that personally he had done all in his power to prevent the catastrophe that had occurred, but the force of events had proved too much for him. Ching said that he had merely come to pay a visit of respect to an old friend.

It is stated on trustworthy authority that at the Japanese Legation Ching was informed that Japan was utterly opposed to any division of China by the Powers, and that both England and America would stand by her in this demand; that China would have to pay heavily for the trouble she had caused, but it would not be in loss of territory.

It is now believed here that the settlement of the situation will be made by an international commission, either at The Hague or Washington, at which China will not be represented. If the opinion of high officials here can be taken as a guide, Russia, Germany, France and possibly Italy are in favor of a division of China, with a merely nominal Chinese Empire, while England, America and Japan will demand the open door policy, a heavy indemnity and a long period of policing of the country by an international force.

The general consensus of opinion of the American and British Ministers and generals is that seldom, if ever, in the history of the world has any city been more completely looted and gutted than Peking, and it is mainly due to the influence of General Chaffee and the British General Gaselee that the Sacred City itself has not suffered the same fate. In fact, most of the members of the embassies, their families and even the missionaries think that a great mistake was made in not looting it and burning it to the ground. They argue that if all the property of the merchants, bankers, pawnbrokers and even the houses of the very poor have been looted and burned, why should the property of those mainly responsible be saved and held sacred for their future use?

It is an everyday sight to see soldiers, camp followers and members of the riff raff that is following the army, selling all sorts of things, particularly the silver shoes, which were used as cash, valued at \$7, \$13, \$30 and \$50, according to weight. Hundred dollar watches were selling for \$5. But now prices have gone up, and silver shoes are selling for two-thirds of their value, and other things accordingly.

The proprietor of a Peking hotel has bought, it is stated, silver worth over \$250,000, at a cost of less than \$50,000.

The Sikh soldiers have done a lot of trading in silver, buying from Russians cheaply and selling at a profit. A former street arab from New-York has made a clear \$2,000 with a capital of nothing except unlimited "cheek" and no scruples whatever on the subject of his right to loot.

Auction sales take place at the British Legation every afternoon of looted goods turned in by the troops, but the prices are high, fetching some times more than the things are usually sold for in the stores in normal times.

Major Waller has in his possession a vast amount of stuff, a large portion of which has been taken from looters. General Chaffee has not yet decided with regard to its disposition, but it will probably be sold at auction.

American soldiers have not been officially allowed to loot, but only to forage, which means that parties have gone out daily over the American quarter and collected the things most needed by the troops, such as bedding, furniture for camp use, etc. Most of the soldiers on the march to Peking threw away their blankets and other impediments which rendered the march under a burning sun unbearable. At night now they would suffer from cold if they had not been allowed to "commandeer" the necessary covering. It is only human nature if the soldier boys in that duty should pick robes of ermine, gray fox skins and other warm furs rather than those of a coarser and uglier appearance. Some of the most persistent looters have been the missionaries. Recently meeting one with five cartloads of furs and antique furniture Major Waller asked the missionary by what right he had taken the things, and to his astonishment was told that they had been taken by permission of Major Waller. He informed the missionary that he was mistaken, as he himself was Major Waller, and that he should confiscate every bit of it.

THE FRENCH PROPOSAL.

Lord Salisbury Has Not Replied to It Nor to the German Note.

Special Cable Despatch to THE SUN

LONDON, Oct. 9.—A Paris despatch to the Post says all the Powers except Great Britain have replied favorably to the proposals made by M. Delcassé, the French Minister of Foreign Affairs, in regard to a settlement of the Chinese trouble. [The Cabinet meets in Washington to-day to discuss the plan, so our reply has not been sent.] Lord Salisbury has as yet made no reply either to the French or German notes on this subject except to acknowledge their receipt and state that before making any answer he desires to receive certain information from Sir Claude Macdonald, the British Minister at Peking.

A St. Petersburg despatch says that according to advices from Japan the removal of the Chinese Court to the interior has destroyed all belief in the sincerity of the Chinese promises of reform. It is therefore considered in Japan that it would be impracticable to withdraw any more Japanese troops from China at present.

A news agency despatch from Peking says: "Gen. Yamu Yamaguchi, the Japanese commander, is organizing a new brigade of 10,000 Japanese troops. Of this number 2,000 will remain at Peking. The remainder will be distributed between Taku and the lines of communication."

The Japanese legation received a telegram from Tokio to-day, stating that the Chinese Emperor has issued two edicts under dates of Sept. 12 and 20. The former appoints Ching Sing to the Governorship of Kiangsi province, transferring Sung Shon, the viceroy of the latter, to Kiangsu province. The two Tartar Generals Ching Chang and Shou Shang, commanding at Sing Ching and in the Amur provinces, respectively, are dismissed and ordered to await an official investigation of their conduct. Generals Neching and Yeunao are appointed to succeed them. The other edict announces that Prince Tuan and others have been impeached by unanimous vote of all the Cabinet Ministers as having caused the recent disturbances.

REVIEW OF OUR TROOPS IN PEKING.

Men Made a Splendid Appearance—Russians Have Corralled Li Hung Chang.

Special Cable Despatch to THE SUN.

From a Staff Correspondent.

PEKING, Oct. 3, via Tientsin, Oct. 6, and Shanghai, Oct. 3.—The review of the American troops by Minister Conger and Gens. Chaffee and Wilson was an auspicious affair. The men made a splendid appearance. Among the spectators was a large number of foreign officers. After

the review there was a reception at Gen. Wilson's headquarters. Both Gen. Chaffee and Gen. Wilson are to remain here.

Gen. Chaffee says he is satisfied that Li Hung Chang will not come to Peking. He believes that the Russians have corralled him. Count von Waldersee is of the same opinion.

The Russians refuse to complete the work of restoring the railway line to Tientsin. Gen. Chaffee has suggested to Count von Waldersee that the road be returned to its owners. He will guarantee the United States' share of the expense of repairing the line.

The British will occupy the Summer palace, which the Russians vacated on Monday. The Germans had intended to establish themselves there, but were anticipated. The Russians yesterday vacated the ground of the Emperor's palace outside of the Forbidden City. The Germans have taken up their quarters there.

Li Hung Chang has transmitted to Prince Ching Count von Waldersee's demand for the punishment of the leaders of the Boxer movement, but the latter says that he can do nothing in regard to this until Li Hung Chang arrives.

It is reported that Imperial troops, acting under Li Hung Chang's instructions, are punishing the Boxer forces in the Chochan district. Four leaders have been beheaded and eighteen villages are to be destroyed.

Private letters from Singan-fu state that the Emperor is enjoying perfect health. The Empress seems badly worried and is anxious for a settlement of the troubles.

The reduction of the Japanese forces has commenced. The contingent which the Mikado is to keep here will consist of two regiments of infantry and detachments of artillery and cavalry.

FRENCH FORCE STARTS FROM PEKING.

Will Move Toward Pao-ting-fu and Visit the Catholic Villages.

Special Cable Despatch to THE SUN.

From a Staff Correspondent.

PEKING, Oct. 4, via Tientsin, Oct. 7, and Shanghai, Oct. 8.—A French expedition, consisting of 1,000 men and sixteen guns, will leave here on Saturday. It will go in the direction of Pao-ting-fu, for the purpose of visiting the Catholic villages. M. Pichon, the French Minister, says that the expedition will not attack the Imperial troops, should they be encountered. He says that the Imperial soldiery is engaged in the work of exterminating the Boxers.

Two edicts have been issued by the Emperor. One decrees the degradation of Prince Tuan, Prince Chwang and seven others. In the other edict, Kung kang, the Grand Councillor, is ordered to prostrate himself before the coffin of the murdered German Minister, Baron von Ketteler, and to offer obeisances and sacrifices. The Viceroy at Tientsin is commanded to facilitate the shipment of the body to Germany and the Minister at Berlin is instructed to apologize. Both edicts are considered to be weak efforts at placation.

PLAN OF REFORM IN CHINA.

AMERICANS IN PEKING TELL WHAT THEY THINK IS NEEDED.

Punishment of Boxer Leaders, Indemnity for Native Christians, Educational Reform and Revision of Court Processes—Memorandum Signed and Sent to Minister Conger.

VICTORIA, B. C., Oct. 8.—The North China Daily News, received by the steamer Duke of Fife this afternoon, contains a copy of resolutions adopted by practically all the Americans who were besieged in Peking, the matter having been taken up at the suggestion of E. H. Conger, United States Minister. All the points were carefully considered in several meetings and the final action was unanimous. The paper as presented to Mr. Conger is signed by nearly all Americans, some being absent at the time, in the order of their length of residence in China. The first name is that of Dr. W. A. Martin, President of the Imperial University, who has been 50 years in China. It is followed by that of the Rev. John Wheerry,

D. D., 36 years in China; the Rev. Chauncey Goodrich, D. D., 34 years, the Rev. J. L. Whiting, 32 years; the Rev. Arthur E. Smith, 28 years; the Rev. W. S. Amont, 23 years; the Rev. F. H. Chapin, 20 years, and many others of shorter terms of service. The paper reads:

"In view of the fact that the allied troops have occupied Peking, we, the undersigned, deeply interested in the reformation of China and impressed with the imperative need of changes in the coming reorganization of the Empire, would submit the following memorandum:

"Although foreign enterprise and missionary work have enjoyed treaty recognition for forty years, yet there has recently occurred a long-planned, widespread and violent attack upon them under imperial sanction with the avowed object of extirpating Christianity, expelling foreigners and destroying all foreign interests. The movement has forced all native Christians into a false position, unpatriotic and disloyal with the ultimate alternative of massacre or apostasy. The Christians as a body are both patriotic and thoroughly loyal and by all treaties and by many edicts are entitled to protection and now especially to be set right before the Chinese Government and before the world. To this end we ask:

"(1.) That those who are found to have been leaders in this anti-foreign movement be adequately punished.

"(2.) That the native Christians be indemnified for the losses of life and property with which they have suffered in this persecution.

"We urge the necessity of insisting upon educational reform in China:

"(1.) By the abolition of the present literary test of merit in the civil service.

"(2.) By the introduction in its place of branches of Western learning.

"(3.) By the discontinuance of the worship of Confucius as a compulsory educational rite.

"(4.) By placing all Chinese, irrespective of religious beliefs, upon the same footing in matters of educational privileges.

"We ask for a radical revision of the civil and criminal processes in China, with a view to securing justice and equal rights for Christians by such readjustments as shall secure:

"(1.) That all Chinese, irrespective of religious belief, shall be placed upon the same footing in all proceedings in the courts.

"(2.) That officials shall receive such salaries for service and such punishment for bribery as shall tend to do away with the present corruption of courts.

"(3.) That all temple rites, worship and idolatrous rites as a condition of holding civil and military office be abolished.

"If these reforms can be accomplished we believe that the welfare of Chinese people will be promoted and that better relations will be established between Chinese and foreigners.

"We are also of the opinion that in claiming indemnity from the Chinese Government adequate allowance shall be made:

"(1.) For loss of time caused by the Boxer disturbances.

"(2.) For all travelling expenses, including those to and from foreign lands, which have been incurred through these disturbances, and the order of the Government to missionaries to leave China.

"(3.) For future rise in prices in building material and labor.

"(4.) For rent of premises until new ones can be built.

"(5.) For literary work destroyed."

WANT TROOPS TO LEAVE PEKIN.

The Reason the Chinese Court Does Not Return to the Capital.

WASHINGTON, Oct. 8.—What amounts to an appeal of the Chinese Government that the allied forces be withdrawn from Peking was delivered to the State Department this morning by Minister Wu Ting-fang, in the form of a telegram from Viceroy Lii Kun-yih and Chang Chih-tung, who are to assist Li Hung Chang and Prince Ching in the conduct of the peace negotiations. The telegram was sent on Oct. 4 by the two Viceroy to the Chinese Minister at St. Petersburg, from whom it was received from Minister Wu last evening. It is as follows:

"The departure of their Imperial Majesties for Shensi (province) was due to distressing conditions at Taiyuen-fu. There is a scarcity of food supplies in the Province of Shensi, on account of long continued drought, and the provincial capital (Taiyuen) is almost deserted, the tradespeople having left on account of the disturbances caused and continued for months by the Boxer rebels, who had invaded that province with the encouragement of Governor Yu. Their Majesties, therefore, were obliged to proceed to Shensi, where telegraphic communi-

cation with Shanghai and other parts of the empire is opened and rapid communication with their Majesties may, therefore, be carried on. Thus court and official business may be transacted more expeditiously by their presence in Shensi rather than in Shansi. "The reasons for the temporary postponement of their Majesties' return to Peking are the presence of the allied forces there, on account of which solicitous fear is doubtless entertained, besides a dread of the outbreak of epidemic diseases which usually follow after great disturbances, destruction of property and military operations. It is hoped the Powers will be considerate in their judgment in this matter."

This Government May Demand the Punishment of Gen. Tung Fu Hsiang.

WASHINGTON, Oct. 8.—It is evident that this Government is anxious to have Gen. Tung Fu Hsiang severely punished for his participation in the Boxer disturbances. The report that he was raising a large army in the interior of China brought out the suggestion to-day that Tung Fu Hsiang was preparing for his own protection and not to assist the Chinese Government. From what was said to-day in official circles, it is apparent that the United States will demand that an example be made of Tung Fu Hsiang, if he is caught. "He has lived long enough," said one officer.

COLLECTION OF INDEMNITIES.

Missionary Plan Has Worked Well—The Rev. Mr. Ament's Collections.

Special Cable Despatch to THE SUN.
From a Staff Correspondent.

PEKIN, Feb. 19.—The Ministers will hold a meeting to-morrow at which they will discuss the question of indemnities. The approval by the Chinese commissioners of the missionary plan of collecting indemnities for native Christians from the localities where damages were inflicted has relieved this question of one of its most difficult features. The plan has operated so successfully thus far that the commissioners have had notices posted in the districts where Christians were killed or their property destroyed urging the local magistrates to settle all claims in the same way, and authorizing them to pay 100 taels for each Christian killed.

Owing to a cable blunder THE SUN's despatch of Dec. 22 was made to say that the Rev. Mr. Ament of the American Board of Foreign Missions had collected fines from the Chinese in various places to the amount of thirteen times the damages collected by him for the murder of converts and the destruction of their property. The despatch should have read that the fines were one-third in excess of the indemnities, making a difference of something over a million dollars in the amount said to have been collected.

Dresbyterian
Church of the Sea and Land
Market and Henry Sts.
New York

Dec 1, 1900

Mr. R. E. Spear
Dear Sir:

The N. Y. Staats-Zeitung has been systematically giving such "missionaries' revenge" news as enclosed, which seems to be an answer to a protest I made to them.

Can what they say be so in view of the agreement of the various boards?

Sincerely yours
J. Brickbauer

Das unser Gesandter in Peking, Edwin S. Conger, sich den radikalen Forderungen des dortigen Gesandten-Konzerts angegeschlossen, ist, wenn auch ungeschickt, so doch vom rein menschlichen Standpunkt aus verständlich. Die furchtbare Zeit, welche das diplomatische Korps während der Belagerung durch wilde Horden zu überstehen gehabt hat, mag ihm die vorurtheilslose Objektivität genommen haben, und wenn er gegen die ihm aus Washington erteilten Instruktionen gefehlt hat, so wird er das büßen müssen. Daß er die Anstifter der Greuel scharf bestrafen will, ist nach dem, was er erlebt und erlitten hat, erklärlich.

Nun aber gehen dem Präsidenten eine Reihe Zuschriften zu, in welchen die schrecklichsten Strafen für die Greuelthäter gefordert werden, und dies aus Kreisen, welchen das schöne Wort: „Mein ist die Rache“ am nächsten am Herzen liegen sollte. Der Kaiser und die Kaiserin-Wittwe von China sollten abgemurrt, Peking mit Schwert und Feuer zerstört und auf der Stätte der Greuel Salz gesät werden, so wird verlangt, und es sind Missionäre, welche diese Forderungen stellen, Männer, welche dazu berufen sich fühlen, hinauszugehen in alle Welt und allen Heiden das Evangelium der Liebe zu predigen. Der chinesische Gesandte Fu in Washington, welcher in der letzten Zeit zu verschiedenen Malen das Vorgehen der Fremden in China und das Verhalten auch der Ver. Staaten mit der Lauge seines ähnden Spottes überzogen hat, fällt auch über die Missionäre ein wenig günstiges Urtheil, und er wird gewiß dafür sorgen, daß auch dieses Racheschnauben in den weitesten Kreisen China's gehört wird. Daß sich die Missionäre möglichst schnell, wo es eben möglich war, vor dem kommenden Sturm geflüchtet haben, das verdient ihnen Niemand. Kein fragendes „Quo Vadis?“ hat sie zur Umkehr veranlaßt. Daß sie aber jetzt gegen China hezen und schüren, wie sie der Türkei gegenüber zum Loßschlagen und Bombardiren hezen und schüren wollten, das steht in grellem Widerspruch mit der Lehre von der Feindesliebe, welche die Bergpredigt festgesetzt hat.

Die auswärtige Politik der Ver. Staaten bewegt sich augenblicklich in zu vorsichtigen Bahnen, als daß ein derartiger Hezversuch Erfolge haben könnte. Diese Hezbeziehung steht aber nur im Einklang mit der gesammten modernen Richtung unserer Politik. Der Weltmachtsdusel hat eine neue Begleit-Erscheinung erstehen lassen: den China-Roller.

Writes That His Collection of Indemnities Has Not Hurt the Christian Cause.

BOSTON, April 8.—The American board has received a letter from the Rev. William S. Ament, D. D., of Pekin, in response to charges made against him in this country concerning the collection of indemnities and looting in Pekin.

“Nothing has been done except after consultation with colleagues and the full approval of the United States Minister. I will secure a certificate from Mr. Conger to that effect. As to leaving ‘an unpleasant memory,’ if indemnities were collected by missionaries in person, I am more than convinced that this was the best way for all concerned. Always we had the full support and approval of the local officials, who acted with the knowledge of Li Hung Chang and Chang Yen Lao, Li's right-hand man, who settled as to amounts and methods of collecting. In fact, by doing it in person, the missionaries saved the guilty villages from any amount of squeezing from underlings and unauthorized bullies, who have been doing a vast amount of injury.

“I have been first in the field, had the largest field of any one man, have unfortunately had more contact (being between Pekin and Paoting-fu) with the military, and hence have been made the scapegoat for all the mistakes and rascalities that have happened in regions that I have never entered.

“I welcome the closest investigation. No correspondent who has called upon us has taken the views adverse to our methods. We have left no disgruntled people behind us, and there is no Christian even dissatisfied with the arrangements. I found myself most happy in the conclusion of matters in this way and feel that our field is ready for the preacher, and he need have no fear of interference, as the officials and gentry in our eight districts are our friends.

“I paid a visit to Cho Chou, inviting two young Englishmen to accompany me. My object was to dedicate our new chapel and perform the marriage ceremony for a young man who had been acting as interpreter for the French. He was living on our premises at the time. The French had been out on a looting expedition, and the young man became implicated, through the charge of extorting 3,000 taels from a pawn shop. Of this whole affair we knew nothing on entering the city, as it happened some days before our arrival. However, on the following day French and German soldiers came and took us all away to the south suburb, where we were told to give an account of things.

“A few sentences sufficed to make things clear. A young boy Christian was condemned to a court martial. It was a very formal affair, very French. Kid-gloved prosecutor and priest tried for four hours to convict the boy whom they allowed to have no advocate. The 3,000 taels finally melted to fifteen, which had been put in the boy's bag by the proprietor, hoping that the boy would secure for the pawnshop a passport, which would protect them from the soldiers in the future.

“I thought that the boy would be sacrificed in the process, but they graciously only condemned him to five years' imprisonment with hard labor. He was handed over to the local magistrate, who told me that he would release the boy as soon as he could, as the whole matter was a travesty of justice.

“I will be accused without doubt of collecting indemnity from unwilling people, whereas no indemnity has been mentioned for two months, when the whole matter had been settled. Myself and the young Englishman were as innocent as lambs of anything which Christians ought not to do.”

MARK TWAIN SAYS NOT I.

Feb 15, 1901

THE HUMORIST INSISTS THAT THE REV. DR. AMENT ARRAIGNED HIMSELF.

In the February number of “The North American Review” Mark Twain made a caustic attack on the Rev. William S. Ament, a missionary in China. The Rev. Dr. Judson Smith, secretary of the American Board of Foreign Missions, wrote to the great humorist defending Mr. Ament, and Mark Twain has responded through The Tribune. The letters follow:

My Dear Mr. Clemens: In common with multitudes in this country and elsewhere, I have a great admiration for your genius, and read whatever comes from your pen with delight. Your brilliant article entitled “To the Person Sitting in Darkness” in the February “North American” will attract wide attention and exert a strong influence. Its keen, lightly veiled sarcasm is well adapted to its purpose, and will produce an effect quite beyond the reach of plain argument.

I observe that in commenting on affairs in China you select the Rev. W. S. Ament, D. D., one of our missionaries in Peking, to give point to your views, and that you base all you say of him on a single press dispatch printed in “The Evening Sun” of December 24, and that you assume the accuracy of this dispatch, as though it were Dr. Ament's frank and full confession of deeds and motives. The arraignment is severe, the effect on Dr. Ament's name and reputation must be very damaging, the prejudice thus awakened against missionaries, mission work and the American Board is serious and likely to be of long consequence. Dr. Ament's wife and family friends in this country will be distressed, all the friends of the American Board and of foreign missions will be deeply shocked and grieved; for, if Dr. Ament has done the deeds and acted under the motives which you ascribe to him, he has evidently thrown his Christian character to the winds, has become a thief and extortioner and hypocrite of the first order.

It should require, as you will see, the ample warrant of unquestioned facts to justify a public arraignment of so wide scope and far reaching influence as you have made against this man—a man of hitherto unblemished character, of singular Christian devotion, of heroic courage and of splendid deeds. He shared in the siege at Peking with other missionaries and in the encomiums Minister Conger pronounced upon them. By an act of rare personal bravery he saved the lives of eighteen of his fellow missionaries with eight children, and brought them into Peking just before the Boxers fell on their premises and destroyed their homes. In doing this, he risked his own life, and went in spite of the fears and remonstrances of Mr. Conger and the soldiers at Peking.

You are too experienced an author to rest so terrible an impeachment against a man whose reputation is as dear to him as yours is to you, and who is engaged in missionary work on the other side of the globe, upon a single newspaper dispatch. I wonder what other information you possessed, what inquiries you made concerning Dr. Ament's record and of whom these inquiries were made.

Dr. Ament has been a missionary for twenty-three years and my correspondent above sixteen years, and I have heard from him frequently during these last months since he escaped from the siege in Peking. The last letter from Dr. Ament was written on November 13, and gives a full account of the events to which presumably “The Sun's” dispatch refers. This letter was given to The Associated Press soon after its arrival, on January 7. In it he says: “I have been in Cho-Chow. This time I proposed to settle affairs without the aid of soldiers or legations. The visit was a complete success. Every one of our dispossessed church members in that region has been reinstated and a money compensation made for his losses. This has been done by appealing to the sense of justice among the villages, where our people lived and where they were respected by all decent people. The villagers were extremely grateful because I brought no foreign soldiers, and were glad to settle on the terms proposed. After our conditions were known, many villagers came of their own accord and brought their money with them.”

Nothing is said of securing the amount of the losses. There is not a word about using this indemnity "for the propagation of the Gospel." The whole procedure is in accordance with a custom among the Chinese of holding a village responsible for wrongs suffered in that village, and especially making the head men of the village accountable for wrongs committed there. Not a cash has gone to Dr. Ament or his associates, or for mission purposes of any kind; all has been used for the relief of those hundreds of refugees whom the Boxers and their fellow villagers dispossessed of home and property in the wild fury of last June, who shared the siege in Peking with the legations and the missionaries, and won Mr. Conger's unstinted praise, and who, homeless and helpless, are dependent on the missionaries for food, raiment, shelter and all things. This is Dr. Ament's own explanation, and you will note that it lacks all those features on which your arraignment rests. We give unhesitating credence to Dr. Ament's narrative; we find it confirmed by what his associates write; we have not one intimation from authoritative sources that it is not true. Dr. D. Z. Sheffield, president of North China College, and Arthur H. Smith, author of "Chinese Characteristics," are associates of Dr. Ament, and are now in China with him. The former writes from Peking, under date of December 14, as follows: "Dr. Ament and Mr. Tewksbury have done and are still doing admirable work for the Christians to bring order out of confusion and deliver them from their manifold troubles. The mission and Board owe much to Mr. Tewksbury and Dr. Ament for what they have accomplished for the native Church this autumn. They are most devoted workers." Dr. Sheffield is not accustomed to speak thus in praise of thieves, or extortioners, or braggarts.

I have known Dr. Ament thirty years, first as a pupil in Oberlin College, then as a divinity student at Andover Seminary, after this as a pastor in Ohio, and lately as a first class missionary in China. I have entire confidence in his character and good sense. I should as soon think of any pastor here in Boston becoming an extortioner and robber as of Dr. Ament.

But I do not need to say more. I know that you would not willingly do any man an injustice, and I have therefore written freely and at once, that you might have the facts in the case, which are known to me and all of us at these rooms, and be able duly to amend what has been written.

Assured of your sense of fair play, and with highest regards, I am, very truly yours,

JUDSON SMITH.

No. 14 Beacon-st., Boston, Feb. 8, 1901.

MARK TWAIN'S ANSWER.

To the Editor of The Tribune.

Sir: This is Rev. Mr. Ament's arraignment of himself—not my arraignment of him, as charitably suggested by Rev. Dr. Smith. It was cabled from China, and appeared in "The Sun" December 24:

The Rev. Mr. Ament, of the American Board of Foreign Missions, has returned from a trip which he made for the purpose of collecting indemnities for damages done by Boxers. "Everywhere he went he compelled the Chinese to pay." He says that all his native Christians are now provided for. He had seven hundred of them under his charge, and three hundred were killed. He has "collected 300 taels for each" of these murders, and has "compelled full payment for all the property belonging to Christians" that was destroyed. He also assessed "fines" amounting to "thirteen times" the amount of the indemnity. "This money will be used for the propagation of the Gospel."

Mr. Ament declares that the compensation he has collected is "moderate," when compared with the amount secured by the Catholics, who demand, in addition to money, "head for head." They collect 500 taels for each murder of a Catholic. In the Wenchiu country, 680 Catholics were killed, and for this the European Catholics here demand 750,000 strings of cash and 680 "heads."

In the course of a conversation, Mr. Ament referred to the attitude of the missionaries toward the Chinese. He said:

"I deny emphatically that the missionaries are vindictive, that they generally looted, or that they have done anything since the siege that the circumstances did not demand. I criticise the Americans. The soft hand of the Americans is not as good as the mailed fist of the Germans. If you deal with the Chinese with a soft hand they will take advantage of it."

If required by the circumstances, I will respond to Dr. Smith's letter at some length in "The North American Review," but at present I will limit myself to a few words. Whenever he can produce from Rev. Mr. Ament an assertion that "The Sun's" character-blasting dispatch was not authorized by him; and whenever Dr. Smith can buttress Mr. Ament's disclaimer with a confession from Mr. Chamberlain, the head of the Laffan news service in China, that that dispatch was a false invention and unauthorized, the case against Mr. Ament will fall at once to the ground. There has been time—51 days—to get these absolutely essential documents, by cable. Why not get them now? Does Dr. Smith believe that with loose and wandering arguments and irrelevant excursions all around outside of the real matter in hand he can pull Mr. Ament out of the unspeakable scrape he is in?

MARK TWAIN.

New-York, Feb. 13, 1901.

THE CRISIS IN CHINA.

AMERICAN TROOPS SHOULD REMAIN IN PEKING UNTIL REFORM GOVERNMENT IS ESTABLISHED.

To the Editor of The Tribune.

25 17. 1900
Sir: Shall the troops be withdrawn from Peking? is the all absorbing question at the present time. To those who are or have been resident in the East long enough to know the conditions and to understand the working of the Chinese mind there can be but one answer. The American Association, composed of business men and missionaries, has spoken. Most of them are men of experience, men in touch with existing conditions, men whose success is related to these varying conditions and is affected by every breeze that veers public sentiment, whose interests are bound up in the same bundle with those of the natives of the land and who are anxious for reform and progress for the natives as well as for themselves; not infrequently men of statesmanship and insight, whose opinions have not always been estimated at their true value by the home governments. Attention is called to the following considerations:

Such withdrawal, as all similar acts of leniency in the past, will be misunderstood and misinterpreted by the Chinese and attributed to fear or some other base motive. The Government cannot understand an act done from motives of mercy, pity or sympathetic desire to be helpful. Only measures should now be adopted which accord with simple justice.

Withdrawal will furnish encouragement and hope to the usurping Dowager and her party. The Boxer movement, as is abundantly evidenced, was organized and supported by the Government. Prince Tuan is its acknowledged head. It is "the wings (or militia) of the body (or army)" which was "to drive the foreigner into the sea." Any action which gives comfort or encouragement to her and her friends is inimical to the best interests of the Chinese people. It will retard the suppression of this anti-foreign outbreak. It will continue the murder of foreigners and native Christians. It will encourage rebellion, for the whole country was in a state of unrest and uncertainty verging on revolt because of the Empress Dowager's course. The continuance of these conditions will promote the "breakup" policy and endanger war between the foreign Powers. China needs reform and a stable government; encouragement to the Empress Dowager is opposition to reform, to the highest desire of the best men of the land, a desire that is more general than is imagined by those not intimate with the Chinese by residence and familiar intercourse.

Peking is the proper place for negotiations and for the establishment of the reform government, and hence for the troops till conditions are made secure. Sacred obligations were violated in Peking. The subjects and representatives of foreign Powers were besieged in Peking. The usurping Court has fled its post to escape the recognized just consequences of its deeds and to gain time, and forcibly abducted the de jure Emperor. He should be returned there; he should be reinstated there; he belongs there—all this for the present at least. And now this quasi Government puts forward as its Commissioner its most astute supporter for wily craft and subterfuge, a past master at sowing and manipulating discord, and a paid agent and supple tool of that Government whose interests are withdrawal at the present moment.

America's position may be thus stated: The integrity of China, a stable government on reform lines, and equal opportunity for commerce and Christian civilization and reform. She wants no territory. She cannot afford to sacrifice her self-respect by acceding to the plans of any Power whose past course has been as unscrupulous as has Russia's. Without going too far back, witness her attempt on Port Lazareff, Corea; later, on Corean finance and paramount influence; her "friendly act" to China in warning off Japan, only to occupy Liaotung promontory herself; and the "Cassini (secret) Convention." The United States must not jeopard-

ize the highest interests of herself and of humanity as relates to the Far East by agreement with such a Power. The interests of the United States, England, Japan and Germany are the same.

To withdraw from Peking to that extent weakens the influence of the United States to protest against partition, "spheres of influence" and other ambitious and infamous designs. She now holds the key to the situation. She has done wisely so far. Continuance in well-doing will hold England and Japan (and probably Germany) and control the future. She cannot afford to sacrifice the immense interests at stake for any such agreement as that mentioned. The Empress Dowager, her representative, Earl Li, and "friendly" Russia all face toward the darkness, the old seclusion of the past. America faces the light—reform, development, progress. May her face never be turned aside!

A prophetic utterance and warning of one of England's best Consuls in the East, Thomas Taylor Meadows, deserves attention at this time. In 1850 he wrote: "China will not be conquered by any Western Power until she becomes the Persia of some future Alexander the Great of Russia—the Macedon of Europe. England, America and France will, if wise, wage severally or collectively a war of extermination with Russia, rather than allow her to conquer China, for when she has done that she is mistress of the world." Some said: "The danger is too remote to be a practical subject for this generation." He replied: "The subject is most practical at the present time, for as the English, Americans and French deal with China in her relations with Russia, so the event will be." Again in 1856: "The greatest, though not the nearest, danger of a weak China lies in those territorial aggressions of Russia which she began to attempt two centuries ago. . . . Let England, America and" (shall we substitute Japan?) "beware how they create a sick giant in the Far East. . . . China is a world necessity." These are significant words. Withdrawal endangers integrity; a broken China endangers Korea and Japan; it becomes a menace to all beyond; a menace to reform, progress, Western commerce and Christian civilization.

C. A. STANLEY.

Marietta, Ohio, Sept. 11, 1900.

Many of them demand that Peking shall be burned to the ground and the site sown with salt. It is the spirit of those who hewed Agag in pieces before the Lord.

The files of the department of state are being rapidly filled with such communications, and the writers often threaten the president and the secretary of state with vengeance if they do not abandon their pacific policy and join Germany in the work of murder and destruction. The merchant class, whose communications are almost as numerous, take an opposite view of the situation, and ask for an early settlement of the difficulty on the most practical terms. The department has received a great deal of interesting and valuable advice from merchants who have lived in China and who understand the character of the people.

WOULD BURN AND SLAY

Chicago Record Dec 4, 1900
MISSIONARIES ARE ALL SEVERE.

Advice of Clergy Representing This Government in China Is to Destroy Cities and Take the Lives of High Officials.

Special Dispatch to The Chicago Record.
By William E. Curtis.

Washington, D. C., Nov. 30.—No further information has been received from Minister Conger concerning the agreement of the envoys on the demands to be made of China, and the department of state is still in the dark as to his action, although he has been fully advised as to the attitude and desire of the president. Ncr has anything been done by any other nation, so far as we know. The agreement, whatever it is, seems to be in a state of arrested development. Germany still insists on making the demands in the form of an ultimatum; all the other nations object to so radical a move. England reluctantly. The activity of the English press is having an influence upon the foreign office, and the tendency of Lord Salisbury is to rejoin Germauy in advocating extreme measures. This inclination is encouraged by persistent rumors that Russia is secretly aiding the Chinese.

The news from China, both through the consuls and the press, indicates that Gen. Tung and Prince Tuan have both left the Imperial army and are now several hundred miles distant from Saignan with an army of 10,000 or 12,000 men, so that it would be impossible for the emperor to carry out the demand of the envoys and behead them. He would have to catch them first.

It is a singular fact that the only blood-thirsty communications received at the white house and the department of state on the Chinese question come from ministers of the gospel, especially from missionaries. Forgetting the gentler teachings of Christ, they insist upon the application of the old Mosaic law in the punishment of the Chinese—an eye for an eye and a tooth for a tooth—and the utter destruction of the cities in which the wickedness has been committed. They demand the lives of the emperor and empress dowager, and all the members of the court and the wholesale slaughter of the officials of the government.

167 Locust St, Chicago

RECEIVED.
December 4, 1900
MR. SPEER.

Rev Robert Speer D.D
Secretary Presb Foreign M. Soc

Dear Sir:

Will you kindly tell me if from your knowledge the facts are as stated in the enclosed clipping from the Correspondence from Washington in "The Chicago Record" of last Saturday. A word from you will be of value. out the favor of it will be appreciated.

Yours truly
Simon Gilbert

CABLE ADDRESS
"INCULCATE," NEW YORK.
A. B. C. CODE, 4TH EDITION.

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE.

OFFICE OF SECRETARY.

New York, 189
December 10th, 1900.

Mr. Simeon Gilbert,
157 Locust Street,
Chicago, Ills.

Dear Sir:-

I have read with much interest the clipping from the Chicago Record enclosed in your note of December 4th. What the missionaries of other Churches may have written to the Government, or what irresponsible individuals may have sent, I do not know, but I do not believe that any of our Presbyterian missionaries have written letters justifying any such statements as are made in the Washington dispatch to the Record.

It is true, I think, that many of the missionaries in North China feel that a policy of blind leniency at this time, while apparently more kind, would only perpetuate the present troubles and lead in the future to disasters even greater and more dreadful. I do not believe that the missionaries desire any course of vengeance pursued, or that any opinions that they have rest upon their eagerness for the punishment of the Chinese. They are guided by their desire for the best things for China, and their hope that these present troubles may issue in the end of the old order of iron and reactionary conservatism, and the beginning of the new day of progress and development for China. I believe the great majority of the missionaries desire the preservation of the integrity of China, and ask for nothing better than the reestablishment of the order which existed two years ago, when the

the ... 155
Government committed itself to reform, and the Emperor was in power with advisors who, while undoubtedly excessive and over-progressive, were yet working in the right direction.

I have not heard of a single missionary who demanded "lives of the Emperor and all the members of the Court and the wholesale slaughter of the officials of the Government." It is possible that some have believed that the Empress Dowager should be punished, but I have not heard of any demand for her life. Nor have I heard that Peking should be burned to the ground and the site sown with salt." It is possible that letters making such demands may have been sent to the State Department, but it is grossly unfair to imply that they represent the spirit of the missionaries as a whole, or any large number of them.

I do not think it is true either, that the views of the merchant class at this present time differ greatly from the views of the missionaries. Foreign papers published in the East, and all that one can learn of the opinions of others than missionaries, indicate that it is unjust to set the missionaries by themselves and charge them with a blood-thirsty spirit and a desire for the use of force. One of the strongest letters we have received in its condemnation of the mild policy in China, was from an American merchant in Shanghai.

Very truly yours,

MISSIONARIES DEFENDED.

Sun *Wed. 24 '01*
THE REV. DR. AMENT OF PEKIN ANSWERS CRITICS OF THEM.

An Interview in Which He Goes Over the Situation in China Before and Since the Boxer Outbreak—Accusations Against Missionaries Denied—The So-Called Looting Explained—Demands for the Punishment of Chinese Defended—Progress of Christianity in China and the Prospect.

PEKIN, Feb. 1.—THE SUN presents herewith an interview had by its correspondent in Pekin with the Rev. Dr. W. S. Ament of the American Board Mission, who is stationed in Pekin.

From the beginning of the Chinese trouble the most prominent figure in the picture has been the missionary. Next to him came the native Christian. Each has been criticised by everybody, from the Generals commanding the foreign soldiers and the Ministers representing the great Governments of the world down to the humblest citizen.

This was due, in the case of the missionary, largely, perhaps, to the fact that his calling as a teacher of morals to men made the average layman expect more of him than of his fellow laymen. The missionary was put on a higher moral plane than the ordinary citizen and was expected to live upon it.

In the same way, a higher grade of morality was expected of the native Christian than of the heathen Chinaman, and more was expected of him perhaps than of the ordinary citizen of any other country. Particularly has the charge been made that the native Christians were Christians for material rather than spiritual benefit.

Like as such criticism has been in Europe and America, here in China has been the hotbed. Of the criticism that the correspondent has heard in China, some emanated from persons who were ignorant of the subject in hand, but other critics were men of intelligence, of long residence in the East, who had had superior opportunities for observation if they had cared to use them.

The correspondent was told that the missionaries, many of them, were incompetent and inferior men. He was told that their work was not a success from any point of view, that they were generally hated by the people among whom they lived, that they ran roughly against the inherited prejudices of the Chinese. In Shanghai their personal character was assailed, and the correspondent's interviews with one or two led him to believe that they were vindictive and practically bloodthirsty in their desire for vengeance.

To a large extent the criticism has been accepted by the missionaries in silence. While, whenever accused individually, they have resented the criticism and defended themselves and their native Christians, they have had little chance to place their case before that part of the public that supports them, or that other and larger part whose attitude is merely one of toleration.

A one-sided fight is never interesting, and the correspondent of THE SUN offered to Dr. Ament the columns of THE SUN for the presentation of the missionary case. Dr. Ament, of all the missionaries who passed through the siege, was probably the most active in looking after his fellow missionaries and his native Christians, and he is the most competent now to present the missionary side of the case. Dr. Ament was not restricted in any way; he was asked to deal with every phase of the case, and the promise was made only that nothing he said should be altered or interfered with in any way. Here is the interview:

THE MISSIONARIES IN GENERAL.

"How do you account for this hostile criticism and this universally adverse impression among the whole non-missionary community throughout the East?"

"The reply to that question would involve a careful discussion of all missionary opera-

tions and relations for many years past. As to the quality of missionaries, various classes of people are sent out for work in the foreign field. The older societies are more careful in their selection of candidates, and only men and women of tried character and first-class credentials, who have been through the usual course of education, who have good physical health, are allowed to enter the field. They will average well with professional men in foreign countries and have justified their choice by the work they have done.

"In most countries where missionaries reside, Turkey, Persia, India, Japan and China, works of scientific and literary value have been prepared by the missionaries, and learned societies of all nations recognize their obligation to these first-hand investigators. They are not men who cannot make their living at home, for many of them have had flattering calls to churches or educational institutions before they left their own country.

PIONEERS IN MISSIONS.

"In recent years there have been organized several societies in America and Europe which have sent to the field persons less intellectually equipped than those first mentioned. They have sent out men and women from the common walks of life, mechanics, farmers, and even servant girls. But they are always persons of tried Christian experience who have been successful workers among people of their own class.

"You may not think they would be very successful among the acute minds of the Orient, but even here they have not failed to make themselves felt. They have been pioneers in the darkest portion of the Empire; have borne hardship and exposure with patience and have died like heroes in the recent outbreak.

"Missionaries, like the rest of mankind, are only human, and have their defects and possibly lapses take place among them which all deplore, but they do object to having the standard and quality of their work passed upon by people who have had no relations, social or religious, with them, and who have never taken the trouble to investigate their work. They do object to having traditional ideas of the missionary pressed upon them at the present time: that he must be long haired, cadaverous in appearance, spindle-shanked, able to live upon air and with none of the practical ideas of life and work which are abroad at the beginning of the twentieth century.

"They do not represent a social class which is inferior to that from which any peoples in the East come from in the home land; they do not bend to social inferiority though they may not care to take the time and trouble of keeping up formal social obligations in the communities here in the Far East. They resent being called bigots and narrow, because they do not smoke and drink after dinner; whereas the illiberalism may be all on the other side.

"As to the success of their work, I am fully convinced that it will stand the test of honest investigation. In a humanitarian way every missionary doctor is doing more for the good of humanity than he could in any other place. In an educational way every instructor is doing an immense work for the enlightenment of the empire. And the missionary schools have already a generation of thousands of men and women who are enlightened as to their duties as citizens and Christians.

CHINESE PREJUDICES RESPECTED.

"We try not to educate them out of touch with their people, nor to break with the best things in the life and history of China. As to cramming dogma down their throats that is the last thing a missionary seeks to do. As to harsh attacks upon the worship of ancestors as practiced by the Chinese, I know nothing about them nor have I known of any from other missionaries during a residence of more than twenty years here.

"An occasional missionary may be rough in his treatment of Chinese prejudices, but that it is characteristic of our work and the body of Christian workers, I totally deny. Considering the number of people that work in China and the amount of money spent, I still consider that Christian work in China is a grand success. It all depends upon the point of view.

"There is reason in all things. If you go into a pioneer station recently founded and manned by young missionaries, it is not reasonable to look for large and flourishing congregations, neither is it reasonable necessarily to expect that the work is prosperous where the missionary immediately resides. Chinese society is stratified, and a missionary may find a very hard stratum at his residence, but a malleable class of people sixty or 100 miles away.

"I believe it is true that Dr. Nevius at his residence in Chefoo did not have a work which much impressed the casual visitor, but the knowledge of his successful work in the country has gone out to all the world. Given a proper length of time, and a fair degree of energy and consecration, there will be found in a station twenty-five years

old more people gathered into the church than would be gathered in by the same effort in a Christian land."

"Are not many of these Christians animated by sordid motives? Are they not what you would call Rico Christians?"

"I know this is a statement recently made by Lo Fen Lu, Chinese Minister in London. It is strange that a man of his age should bring up fallacies as old as mission work itself. Our Christians will average very well with the average of the community in which they live.

CHURCHES SUPPORTED BY CONVERTS.

"We indignantly deny that they are the scourging of society, or people of inferior intellect, or people animated only by greed of gain. If there is any person whom the missionaries would head off from entering the Church, it would be the men seeking place and profit. There is no person more ready than the missionary to discover the motives of men and make the proper estimate of their characters.

"The absurdity of the statement would be apparent when one considers the small amount of money used by those who are most successful in evangelistic work. On the contrary, instead of paying people for entering the Church, we expect that the larger number of converts the greater will be the contributions. And this is true in fact.

"By going into the country districts you will find in all missions that every group of Christians averaging from fifty to seventy-five in number will prove to be nearly self-supporting, receiving little or no aid from the missionary society. It is expected of every convert and probationer as well that he will begin to contribute according to his means for the support of the work from the day when his name was entered. This is a universal practice throughout all of China, so far as I know.

"There is no mission within my knowledge where country chapels especially are not more or less purchased or donated by the country members. It is hardly to be expected that in a large centre like Pekin, Tientsin and provincial capitals and fu cities where missionaries usually reside, the first chapels which may be comparatively fine buildings should be built by the native members. In the beginning of things the plant must be furnished by foreign funds.

"My experience is that a fair generosity in the beginning on the part of foreigners in no wise interferes with the generosity of the converts as they grow and develop in character and intelligence. So that in many centres fine churches built by foreign money are run and supported by the contributions of the native Christians.

"The Chinaman is naturally liberal and is pleased to give as far as his means will permit. He is also grateful for favors received, and as he grows in Christian character he is more and more inclined to get the point of view of the missionary, and work for his own people with the same enthusiasm and self-denying effort of his foreign teacher."

CRITICS REPLIED TO.

"Then how is it that men of great intelligence, like Henry Norman, Mr. Curzon, Alexander Michie and other recent writers, who have spent time in North China, take such adverse views? Mr. Norman even goes so far as to say that the missionaries have done more hurt than good. Mr. Curzon writes of the vexed "missionary problem."

"As a missionary, one of the phenomena of the age has been to me that men who wrote with such surpassing ability on the politics, commerce and customs of the people of the Far East, should be so weak and illogical when they touch missionary topics. They seem to lose their grip here, and must fail to carry their intelligent readers with them.

"Mr. Norman spent a winter in China, making his headquarters at the British legation, but so far as I know, and I have inquired of English missionaries, he never entered a missionary compound. When he wrote on commerce he visited the leading commercial agents of the East, but when he wrote on the missionary topic he thought himself wise enough to draw on his imagination for facts.

"He seemed able after passing a winter here, conversing with no missionaries and visiting no missionary people, to instruct the world on missionary work. He has done us great injury with a certain class of readers, and by this time I hope he is aware of the errors into which he fell.

GEN. FOSTER'S INQUIRY.

"Mr. Curzon spent about a fortnight in Pekin, but interviewed no missionary; but after talking with interpreters and secretaries of the legations he felt competent to instruct the world on subjects of which he did not know the alphabet. Missionaries cannot but feel that they have not had fair treatment from the peripatetic literary gentlemen who have visited this part of China; on the contrary, they cannot but respect opinions of such an investigator as the the American, Gen. Foster, who was counsel for the Chinese Government during the peace negotiations succeeding the Japanese war. "He had heard of these adverse statements of missionary work and wished to investigate them fully and fairly. Though he was a Christian gentleman, he did not

wish to be biased in his judgment for or against them. On reaching Pekin he visited the various missionary compounds, saw the people gathered for Sunday service, saw the pupils in the schools and colleges. He then called the missionaries together at the residence of Dr. Martin, and for one long evening he fired straight questions, for which he demanded straight answers.

"He asked, among other questions, Does it pay? And he himself from his own investigations answered the question in the affirmative. He brought up every objection to missionary work which he had heard or could think of and gave the missionaries an opportunity to reply. But he left China more thoroughly convinced of the value and necessity of missionary work than when he came. Missionaries court investigation and welcome sympathetic criticism, but they want it to be intelligent and honest."

THE SOCIAL PROBLEM.

"Why are the missionaries not more social with the people at the ports where they reside?"

"There are various reasons. Among the first would be lack of time. They are usually very busy in their various duties, and nearly every evening is occupied with some meeting. It would be impossible for them to attend many dinners at half past 7, just when their meetings are beginning, or to attend social functions which do not begin until 9 or 10 o'clock.

"The missionary has not the strength to put into that sort of social intercourse. Then, too, the missionary feels slightly ill at ease in that society, for if he does not smoke or drink he is naturally left somewhat to himself. On coming to Pekin as a young man I made special effort to become friendly to the young men in the country, and was sincerely desirous of being on friendly terms with the people in the community. But it is a hopeless undertaking.

"A missionary who gives himself to this form of social life more or less enervates himself for his special forms of work. Furthermore, he is not really wanted by these people. A missionary is not *persona grata* in the secular community in China. If he is eager for this form of social life he is called a toady and is duly snubbed; if he avoids it and attends to his own business he is called a bigot and again criticised. After long experiences many missionaries have agreed that the best thing is to attend to their own affairs and let the gulf between them and the rest of the community broaden or narrow, as newspaper correspondents may make it."

MISSIONARIES AND CHINA.

"In regard to the question about missionaries being responsible for the outbreak, how far do you consider them implicated?"

"Just how far no one can state. But good missionaries in any country in course of time will have large influence on public sentiment. In process of time this sentiment will crystallize for or against them and their teachings. If for them, it will take the form of a national movement toward Christianity, as in the case of England in the early centuries. If against them, it will take the form of severe persecution, as in the early centuries of the Roman Empire.

"But Christianity is essentially a militant religion, and in course of time will create more or less disturbance in unevangelized countries. We would not give much for Christianity if it did not do so. But, after all, in my judgment the cause of the recent Boxer movement was in a very small degree due to opposition to missionaries and their teachings. The soul of the movement seems to have been lost sight of by many writers.

THE BOXER OUTBREAK.

"The movement was a spasm of fanaticism based upon supposed intercourse with departed spirits, who communicated to its followers a panacea for human ills. The Boxers were all spiritualists. Many of the phenomena were not unlike those seen in Christian lands among those who practice the rites and secrets of spiritualism; but in a heathen land given the so-called certainties of such faith, it was bound to find an outlet in some direction or another.

"It would naturally take the course of least resistance, and what weaker thing could you find than the nascent Christian Church in China? Socially the Christians were esteemed below par; and as they entirely repudiated the teachings and idol worship of the Boxers they were esteemed fair objects of prey. But the movement would have been just as likely to occur if there had been no Christianity in the land. In that case it would still have taken the course of least resistance, for the root of the movement was superstition and the object personal gain.

"There was executed in the city of Pekin a few weeks ago a Buddhist priest upon whose person were found documents proving him to have been one of the originators of the Boxer movement four years ago. He produced the charms and incantations by which the Boxers considered themselves invulnerable to bullets. He was a hypnotist of great power. He organized societies all the way from Shantung to Pekin. He had the names of over 500 people, whom he had personally taught the secrets of this new society.

"To be sure this movement as in Paoting-fu and Tung Chou came in contact with those who were on principle opposed to foreigners

and foreign innovators, for the business of thousands of boatmen and carters had been destroyed by the railroads and the telegraph. These people ignorantly supposed that by destroying the modern improvements, killing the few foreigners in China and killing all who sympathized with foreigners and their ideas, they could restore the old régime of past centuries.

"Granting that there was more or less hatred of missionaries and their teachings because they opposed idols and idol worship and the association with the spirits of departed heroes, this only proves that missionaries had made themselves felt and their teachings were a real power in the community. Opposition is sometimes the greatest praise which can be given to the work which we are endeavoring to do. We are thankful that Christianity is not a negative force in the community, but is a positive lever which is lifting society to better things."

THIRST FOR BLOOD DENIED.

"How is it that after this movement has passed by and the Boxers are totally defeated the missionaries demand excessive punishment for the crimes that have been committed? They do not seem to have the spirit of forgiveness which ought to be the characteristic of Christians?"

"The burden of proof for such assertions would seem to lie with those who make them. I know very well that missionaries have been accused of being bloodthirsty and vindictive and very keen on the search for Boxers. Even Dr. Arthur Smith, the author of 'Chinese Characteristics,' was said by Webb C. Hayes in Shanghai to be positively bloodthirsty, and he is reported to have said that he preferred the Russians to the English because he could get a Boxer executed by the former.

"To those of us who know Dr. Smith such a charge is perfectly absurd. No man has done less for the arrest of Boxers, and no man would be more reluctant to secure the punishment of any criminal over and above what he justly deserves. I am not willing to take the trouble to ask Dr. Smith whether he ever said such a thing or not, but on my own responsibility I am glad to deny it.

"No pen could describe the tortures and horrible sufferings to which the native Christians and foreigners have been subjected by the Boxers, and it is only fair to the surviving Christian community and to all decent people who live in China that such bloody-handed murderers, at least the leaders among them, should be brought to justice. From my knowledge of the case that is all the missionaries have expected, that representative men among the Boxers should meet the punishment which they deserve for the crimes that they have committed.

"Experience in China proves that seeming weakness in dealing with the Chinese only increases their spirit of distrust and their desire to continue in crime. Excessive kindness they will attribute to fear; the spirit of altruism is entirely alien to their natures. Let me give you one or two illustrations.

CALLS IT UNWISE LENIENCY.

"Not long after the relief of the legations by the allied forces an American expedition was authorized to go to the east of Pekin and rescue certain families of Christians who were surrounded by Boxers. Orders given by Gen. Wilson were that no soldier was to fire his gun unless fired upon. And no Boxers were to be punished. It was not in any sense a punitive expedition.

"The Chinese could not understand such leniency. A well equipped body of 265 cavalrymen, under able officers, passed through a region filled with bloodthirsty Boxers, whose hands were red with the blood of more than a hundred Christians, where thousands of dollars' worth of property had been destroyed and many chapels burned, and not one man was called to account for this terrible lawlessness. Only in one place, where the soldiers were fired upon, were there any offensive operations on the part of the troops.

"A missionary has been reported to have been called down because he desired the punishment of leading Boxers, he having thought that was the object of the expedition. The officers seemed loath to believe that he was not in favor of indiscriminate destruction of Boxer property and Boxer lives. This preconceived notion of theirs was entirely wrong.

"This leniency on the part of the soldiers eventuated in a fresh uprising of Boxers so soon as the soldiers had returned to Pekin. Twenty-one Christians were foully murdered three months, at least, after the troops had arrived in North China, whose lives might have been saved by a proper manifestation of just severity by that first expedition.

THE MISSIONARY DEFENDED.

"As a result three or four different expeditions, German, French, American and Italian, have been obliged to pass through the same region, and the jails at the German headquarters in Pekin have been filled with Boxers who have been arrested and brought to Pekin for punishment. Was the missionary wrong? Or were the American authorities imperfectly acquainted with the situation?"

"It is quite natural that persons who have lived in North China for a quarter of a century, knowing the situation and the Chinese, should be more able to appreciate the needs of the situation than those recently arrived in the Celestial Empire. But the opinions of such people were not courted, and when

they ventured to express an opinion, unprejudiced so far as they were able to make it, they were called vindictive and bloodthirsty.

"One gun fired at a troop of foreign soldiers would easily result in the destruction of a village or villages and the loss of many lives. That was considered justice or the necessities of warfare. But in a village where scores of native Christians have perished by the hands of the Boxers and missionaries have been driven out and vilified, for the latter to demand the punishment of a few notorious leaders, is considered by some contrary to the professions which they make. We cannot see the justice of such an accusation, and we wish that correspondents and others who have thrown out so many slurs and innuendoes as to the spirit of missionaries would reconstruct their opinions and thoroughly consider the reason therefore before they make any more such statements."

DAMAGES FOR NATIVE CHRISTIANS.

"How about indemnities for native Christians? Do you think that missionaries should take it upon themselves to collect money from heathen natives and refund the native Christians for their losses? Is not that properly the business of the Government?"

"There seems very little hope of native Christians receiving anything through the instrumentality of their officials, nor did the foreign Powers think they were called upon to provide indemnity for them. They were even very reluctant to undertake their protection at the beginning of the outbreak.

"All the survivors of our churches were reduced to absolute poverty. They were harmless, inoffensive people who had no feuds with their neighbors and had not intruded their religion upon any one. This was at least true of the Protestant Christians.

"If a missionary by means of his personal influence and by the assistance of the local official who might be friendly to him, could bring the neighbors of his persecuted people to see the error of their ways, and persuade them to contribute money for the rebuilding of destroyed houses, and for the support of the survivors of the families, I think he is justified in so doing. It seems to me he would be hard hearted to do otherwise. For him to take indemnity for the loss of his goods from the Chinese or any other Government and not do anything for the reimbursement of his followers would indicate a selfish spirit.

THE COLLECTION OF INDEMNITIES.

"In several cases I have known of native Christians taking the matter into their own hands, and collecting more than the circumstances would seem to justify, but in no case have I known of a Protestant missionary doing so. In general the process has been as follows: To demand the rebuilding of houses, or an equivalent in money, to demand payment for tools and grains carried off or for animals stolen; in case the head of a family had been murdered, or one who was the provider, the sum of 500 taels is demanded for the support of the survivors.

"In most cases, a sum equal to about one-third of the above mentioned indemnity was demanded for the church, which sum was used more or less entirely to provide for the present needs of distressed people. If money was left over it was made a fund for the support of widows and orphans who have no other visible means of support. We have connected with our church in Pekin, largely as a result of the recent outbreak twenty-one widows, sixteen orphans and thirty-nine half orphans, who are practically thrown upon the resources of the church.

"In no case have harsh measures been resorted to to secure this fund which is not large, and the justice of the claims would seem to be clear to all. Not to have taken some such measures would have indicated to the Boxer sympathizers an abnormal weakness and indifference to the sufferings of our native Christians that would have tended to increase the latter's troubles by raising the courage of their enemies.

"We might say here, that though the sum of 500 taels was expected for the murder of each head of a family, in very few cases was the full sum realized. In all cases, so far as I know, the missionaries have yielded on the side of generosity and charity in the collection of this indemnity. It seems hardly charitable on the part of those who have in no wise suffered during the outbreak and who are not interested in the welfare of native Christians or even concerned for the progress of Christianity to criticize missionaries for doing what seems to me to be only a just and humanitarian thing."

ALLEGED LOOTING BY MISSIONARIES.

"Did not the missionaries at the conclusion of the siege manifest an extraordinary eagerness to make gain out of the defeat of the Chinese, even to looting property of rich natives in their neighborhood?"

"It is well known that for a few weeks after the siege there was a carnival of looting. Most foreigners were engaged in it. Not behind the most ardent looters were the correspondents of foreign newspapers, one of whom for some time carried an injured hand caused by striking a Chinaman who was looting some rich stuffs that he desired for himself. Many of these correspondents,

army officers and soldiers secured thousands of dollars in silver bullion.

"It is only true to say that much of this bullion belonged to the Chinese Government and was a fair subject for confiscation if done under the authority of foreign commanders. Some of it, however, was found in abandoned shops or buried in yards where there were then no people. All this money would have been speedily gathered in by Chinese looters if not taken by the foreigners.

"In explanation of anything that missionaries may have done in the line of looting it is only right to say that a famine was predicted for the coming winter, that they had hundreds of people in their charge who were in immediate need of food, clothing and shelter and who looked to the missionary for assistance. It is but justice to them to say that if in the ardor of their desire to provide for their people they did some things that attracted criticism they did it with the best of intentions and honest desire to provide for the people for whom they felt more or less responsible.

"For any one to affirm that one or more missionaries joined the great army of looters here in Peking, is to affirm what is not true. Most of the charges against missionaries were proclaimed in Cheefoo and Shanghai by three men."

"You mean Mr. Hayes, Dr. Coltman and Mr. Miller?"

REPLY TO WEBB C. HAYES.

"They are the three men who made most of the charges against missionaries, whom they did not dare to face in Peking to learn the truth of falsity of the statements which they made. Mr. Hayes came to the place where one of the missionaries had taken up his residence to purchase curios and clothing. He objected to the prices asked, although a mere part of their actual value, but probably a little higher than those asked by Sikhs and Russians in the streets.

"When prices were not reduced at his dictation he grew angry and asked the missionary, 'Did he expect to grow rich off his transactions?' No explanations would satisfy him and although he took away a large quantity of stuff for a very small sum of money, he takes it out on the missionary by slandering him behind his back. No missionary will ever get rich from the prices paid to him by Mr. Hayes.

"As to Mr. Miller, the report was abroad that he was in Peking for the expressed purpose of sniping missionaries. An interview was sought with Mr. Miller, which he refused, and after a brief stay in Peking, he was willing to retire to Shanghai and begin the process of vilification at that safe distance.

"The question may be asked as to the right or propriety of the missionary selling off the stuff which he found in the place he took as a residence. At the close of the siege missionaries in common with all other foreigners in Peking had to hasten and gather in what grain they could from various sources for their own and their people's consumption. As they had no money with which to purchase clothing and other necessities for themselves and their people, it was suggested by the United States Minister, Mr. Conger, that the missionaries sell the stuff found on the premises which they had occupied.

DR. AMENT IN A PRINCE'S HOUSE.

"In my own case, having been severely criticised, I would say that the premises we took had been a Boxer headquarters. From this place they issued forth to burn our chapel, but a hundred yards distant, and to murder our people, eighteen or nineteen of whom were killed by them in one compound. Some of my people were brought in to be inspected by the Mongol Prince, who formerly resided here, and from whom they begged for mercy, but he sent them one and all to the palace of Prince Chuang, where they were certain to be decapitated or subjected to the horrible process of slicing.

"On those premises were found all the paraphernalia of a Boxer camp—guns, banners, flags, swords, trumpets, tablets with the names of individual Boxers and the account books with the lists of names of those who had contributed and sums expended. There was also a statement found of the number of foreigners who had been killed by them and the sums of money paid as rewards therefor.

"On the grounds belonging to this Prince were found large quantities of brick which had been carried from the destroyed mission buildings. This Prince was allowed to escape unharmed to Jehol, where he now resides, and it would seem but the mildest form of punishment that the clothing and curios found on his premises should be sold for the benefit of those who had survived his murderous attacks.

"If there is anything wrong in this I should be pleased to have our critics point it out. Furthermore, if a proper indemnity is paid by the Chinese Government for the support during those few months of the people who had been rendered homeless by the Boxers, the sum of money received for the sale of his goods could be restored to this Mongol Prince. His buildings and the furniture in them remain in as good condition as when we arrived.

"The same statement would practically apply in the case of Mr. Tewksbury of the Tung Chou mission, who sold some of the moveable property of Prince Yu, whose place

is now occupied by the Tartar headquarters. It is only fair to say right here that the missionaries, myself and Mr. Tewksbury included, protected many of our neighbors' premises from being looted by Russian, Italian and German soldiers, and have secured thereby the lasting gratitude of hundreds of Chinese, Christians and heathen alike. The numerous umbrellas and honorary tablets given are abundant proof of their gratitude.

MISS SMITH AND THE BOXER'S PROPERTY.

"There are several reports making the rounds of the ports to the effect that Miss Smith of the London mission expelled several families of wealthy Boxers from their homes and then used the proceeds of the sales of their goods for the Christian people in her charge. It is reported that when some of these expelled people wished to have some clothing to protect them from the severity of the weather, Miss Smith would only furnish them a few old garments.

"In reply it is only necessary to say that these statements are contrary to facts. Miss Smith, like all the other missionaries, having no place of her own left standing, took possession of the place of one wealthy Boxer and sold the stuff therein for the benefit of the mission. When this Boxer requested clothing for his parents and his own family Miss Smith sent over more than 100 taels' worth of garments for the old people, but she did not feel called upon to do anything for the Boxer who had led the attacks on her chapel and murdered her people.

"The fine, large premises at present occupied by the members of the Tung Chou mission were given to them by the Italian authorities in exchange for Prince Yu's palace, which they use now for their own headquarters.

THE QUESTION OF RIGHT OR WRONG.

"Do you think you were justified in taking possession of any of these places? They did not belong to you, and the civil authorities of the American legation had no authority to give them to you."

"The missionaries had no higher authority to consult than their own Minister. They had to go somewhere; they were obliged to leave the British legation for the accommodation of the officers of the British army. They could not squat upon the streets; they had no money to buy premises; there were no open doors for them except the homes of the people who burned their houses for them over their heads a few months before. If there was any moral obliquity of vision in looking toward those places as their rightful abodes we fail to discern it and ask our critics to point out how we could have done differently in times of such special stress and necessity. While believing that right is always right and wrong is always wrong, yet there are many actions that are relatively so. While one year ago it would have been a moral wrong to walk into these premises and take our abode there, we contend that we were fully justified in what we have done under the circumstances above explained."

"What do you think of the references to missionaries in the article of Frederick Palmer in the December Century?"

"I should consider Mr. Palmer a very superficial observer and one who thoroughly failed to take in the situation on the arrival of the troops. He takes the pains to retail the old statement concerning the coldness which was said to exist between the troops and the people who were rescued. That has been thoroughly explained and the soldiers now seem to understand it fully.

RECEPTION OF OUR TROOPS.

"There was no coldness in the reception of the American troops. The rescued people had shouted themselves hoarse over the arrival of the Indian troops, the first to enter the legations. Most of the people rescued were Europeans. Most of the Americans consisted of the missionary party which numbered about seventy people. When the United States Infantry arrived, some hours later than the British, very hot and very tired, they remained but a few minutes before they were ordered on to other quarters. 'The Star-Spangled Banner' was started by some enthusiastic lady; the American ladies met the troops at the very entrance to the legation with pails of cold water. They had nothing else to offer. Nearly everything had been eaten in the legation and only horse flesh, rice and coarse flour remained.

"The soldiers in their haversacks had better food than the missionaries could offer them or had eaten themselves in many days. In this connection allow me to nail another slander current in Peking as having taken place in the boat going down to Tientsin. It was said that while a missionary family of a husband, wife and two little girls were being conveyed to Tientsin, the mother discovered her little girl playing with soldiers, and called to her to come away, because 'the soldiers were lousy and dirty'; that the officer hearing of this remark, very angrily said to the lady that the soldiers were as clean as other people and were protecting her and her children and that if he heard any more such remarks as that he would put her off the boat.

"The cruelty and meanness of spreading such reports as this are beyond language to express. We know this lady, gentle, retiring, most friendly to soldiers and glad to do anything for them, is absolutely incapable of

making any such remarks as reported. Any man who spreads such a report deserves the severe punishment of the law.

"Mr. Palmer seems to have put the missionaries in a class by themselves, speaking of 'women and children and missionaries,' and 'missionaries and others,' as though missionaries were hardly to be classed with intelligent members of a civilized community. Again, he says 'Missionaries held services of thanksgiving for their deliverance and have sold at auction the valuables which were taken out of adjoining buildings before the siege began.' It is true they held a service of deliverance which others besides missionaries attended, and all ought to have attended, but that they sold at auction any valuables taken from adjoining buildings is not true.

AUCTION SALES OF LOOT.

"During the siege I had been appointed chairman of the Committee on Confiscated Goods, and following the orders of Sir Claude MacDonald I had charge of the auctions at which were sold the porcelain, garments, curios, furniture and odds and ends of things taken from adjoining buildings during the siege, but none were taken before the siege, as Mr. Palmer states. What was done was done under the authority and by order of Sir Claude MacDonald, and the proceeds were supposed to be divided between the British marines.

"Only the poorer articles were disposed of under the direction of missionaries, the better articles being reserved to be sold under the direction of a British Colonel. As it was by the hard labor of the missionaries that a large amount of stuff had been saved from destruction and thousands of dollars thereby divided among the British soldiers, such efforts are certainly worthy of something more than a sneer.

"Just in line with the unfounded statements of Mr. Palmer is the statement of another correspondent by the name of Lynch, who bought some things at the clothing sale at the residence of the Mongol Prince above referred to. In one of his letters printed in the Shanghai papers he charges that the stock running low, the missionary sent out his native Christians to loot more garments, and bring them in for sale at high prices.

"The fact is not one looted garment was sold. The Christians brought in garments they had bought from soldiers or from reduced rich families who wished to dispose of their furs for a fair remuneration. The Christians made their gain on these sales, which was legitimate speculation.

"Mr. Lynch mentions a purchase he made of a sable garment for \$125, as though he were aggrieved at the price, although the garment was worth twice that sum. He was asked \$150, but he beat down the price \$25.

"It hardly seems worth while to take notice of such statements, but they have gone abroad under the imprimatur of literary men and are having an injurious influence against the work and character of missionaries. These statements are gathered up by ship officers and retailed to travellers, and are collected by the residents of ports, who are inimical to missionaries; and though untrue they have a wonderful tenacity of life. Missionaries have suffered by the rehearsal of old stories that were gray-headed twenty-five years ago. No one has replied to them; and they have been accepted by many unsuspecting persons as true. They get into the home papers and do a vast amount of injury. It is for this reason that I take any notice of them at all."

OUTLOOK FOR CHRISTIANITY IN CHINA.

"What do you think of the outlook for missionary work in North China?"

"In very many regions it will be difficult to reconstruct the work as it existed before the siege. But in general I think I may say the outlook was never more hopeful than at the present time. The Boxer outbreak has exploded many of the slanders against missionaries and against Christianity among the Chinese people. The whole movement has been a vast advertisement for Christian missions. Thousands of people know the truths of Christianity through this convulsion to whose notice it would otherwise never have been brought.

"I find the people in the country, where they dare express themselves, as friendly as before the outbreak, if not more so. Some of this friendliness may be superficial owing to fear of the foreigner, but it is safe to say that not a few of the literati of the country are fully awake to the defects of Chinese civilization. Some have even told me, almost with tears in their eyes, that there was no force in Chinese ethics to reconstruct society.

"The history of this dynasty is the history of all the dynasties of China. Starting in with a large degree of virility and intellectual strength, they gradually decline until the dynasty dies of inanition. I should think that now would be one of the best times for preaching of the gospel ever known in China. I feel confident that this is true of regions in which it is my privilege to work."

"This outbreak has given the missionaries great opportunities to come in contact with many officials in their various fields of labor. Some of these men have been most pleased to come in contact with missionaries, having themselves never met foreigners before. I have found these men agreeable and friendly."

most ready to do what they could to settle up the affairs of the Church. They seem to have no objection to Christianity as such, and their chief grievances seem to come from the interference of some people with the lawsuits in the yamen.

"It is not boasting to say that in the various regions where we go they have had very little to complain of from Protestants. Missions should start out upon the new era with a firm determination to correct the evils of the past, and confine themselves to the spiritual features of their work."

"What do you think of the character of the converts? Have they really brought upon themselves this persecution which has fallen so heavily upon them?"

"I think the Christians will average well with the Christians of any land. In conversation to-day with a German officer, he remarked that missionaries should be more careful in the acceptance of members. He said he knew of an instance in Canton where a missionary received a whole family into the Church after he had been acquainted with them two days. The head of the family was actuated by mercenary motives and trouble resulted therefrom."

"I told him I did not think that such a thing could happen in north China and doubtless there was some mistake about this. So far as I know all the missionaries are exceedingly careful as to the reception of members. Many of us know from sad experience what it means to receive into the Church men who are seeking place and pelf. The almost universal custom is to hold men on probation anywhere from two months to two years. They must become more or less acquainted with the elements of Christian truth and show by their lives that they are in earnest."

SOME CHINESE MARTYRS.

"But I do not believe that there is any plan which would be absolutely successful in keeping hypocrites from the Church. Hypocrites have been in the Church from Judas's time to the present, and will continue to be in spite of all that earnest people can do to keep them out. It is true that many of our people recanted under the stress of persecution. It was a severe trial for the man, a head of family, perhaps, who was offered his life if he would burn a little incense and knock his head in front of an idol. Some people who have done this are in great distress of mind over it, although they affirm it was only an outward form with them."

"But we glory in the fact that hundreds of them met their death like heroes. Some of our people refused to run away, even when flight might have saved their lives. One man put on his best clothing and went out to meet the Boxers, asked them who they were searching for, and then said:

"If you want me here I am."

"He preached to the Boxers all the way to Prince Chuang's palace, and the Boxers dug out his heart to find the secret of his strange courage."

"A country woman went to her death singing 'Jesus loves me, this I know.' A young woman smiled when they told her she was to be decapitated, and on being asked why she smiled, said, 'I shall soon be with my Jesus.'"

"A deacon of the South Church, Peking, wandered around the city and suburbs with his wife and three little children and finally hid in an abandoned graveyard. Having no food, it became apparent that they must go out upon the roads again. The deacon called up his two little boys and said:

"Now the time has come when we must decide what we are going to do. Doubtless the first people we shall meet will be Boxers, who will ask us whether or not we are Christians. What are you going to say?"

"Both little boys replied very promptly, 'We shall say that we are Christians and that we love Christians.'"

"The deacon and his family then made up their minds that they would all perish or live together, that not one would take the vow of recantation even to save their lives. By a series of wonderful deliverances they were enabled to find their way to the British Legation and went through the siege with the rest of the people."

"There were recantations in the early Church. It was a great question in the time of Cyprian what to do with the *lapsi* or people who had burned incense to idols."

FIRM STAND OF CATHOLICS.

"It is but fair to the Roman Catholic Christians that they should have their just meed of commendation for the firm stand they took about recanting. I knew many Catholics whose general religious life was away below par, but who, when the terrible hour of stress came, refused to recant and died like heroes. The Catholic Christians were butchered in a most barbarous manner, but they have left behind them a record of endurance which is an honor to the Church which trained them."

"In many cases the Boxers refused to allow Catholics to recant, because these were so hated that the Boxers wanted all should be. In some districts some of our Protestant Christians were so well liked in their own village that not only were their lives preserved, but their neighbors even prevented them from being fined a sum of money by the Boxers. I consider this a matter of

great credit to the Church, that men who were loyal to Christianity were at the same time in favor with their heathen neighbors.

"It is only in comparatively rare instances that Protestant Christians were unpopular in their native villages. The Chinese are not naturally an intolerant people. Buddhism was welcomed into the Empire 1800 years ago. Though there have been occasional outbreaks of fanaticism against it, on the whole, the religion has been tolerated. Mohammedanism has never been persecuted in China so far as I know."

"Nestorians were welcome in China 1,200 years ago and were received in the palace of the Emperor, and doubtless would have remained until the present time if they had not been unduly exalted by the favors shown them. In many of the temples of China, you will see on one pedestal images of Lao Tzu, Buddha and Confucius, and over the wall will doubtless be written on a tablet the words, 'The three religions have become one.'"

"At New Year's the Chinese have a chart called the chart of all the gods, and like the Roman Pantheon they are only glad to add one more god to it. All Christianity asks, in China is an open field and fair play. If all the extraneous causes were removed Christians and Christianity would no more be persecuted than have other religions of the past centuries. The question of the missionaries would not be a 'vexed problem' if they were only regarded as foreigners engaged in a legitimate occupation under treaty rights. They ask no special legislation for themselves as missionaries, only equally fair treatment with all other foreigners of respectable character engaged in legitimate occupations."

AS TO EDUCATION AND RELIGION.

"Do you not think it would be better if the missionaries taught less doctrine and more science? Should the people not be taught the arts and occupations of civilized nations? Should not education precede indoctrination?"

"I know this is a question frequently asked, but it is no longer asked by any one who has gone deeply into missionary problems. Knowledge does not necessarily change character. A Chinaman may be well acquainted with foreign civilization, history, art and science, and yet his real inner life untouched, his heart as bad as or worse than before. While it is true that industrial education should accompany or go hand in hand with religious instruction, yet that alone in no way necessarily prepares the way for Christianity."

"There seems to be no educational avenue to the door of the Church of Christ. Education to be of value must be induced by an appetite which Christianity creates. Mere knowledge alone does not open the spiritual eyes and appreciation of the works of God. Some of the worst lapses in China have been of men who have received the highest education, often in foreign countries, but who on returning to China have had no moral stamina to withstand the temptations of their heathen surroundings."

"On the other hand, there are instances, not a few, especially in connection with the Methodist Church, of men who, being Christians before, have been sent to the United States for education and have returned to China, have refused large salaries which have been offered them because of their ability in the use of the English language, and have settled down to teaching the Gospel on a very small monthly stipend."

"Missionaries would be very glad if any one could suggest to them improvements in their methods, but most of these methods have a history. And most of the methods suggested by superficial observers have a history. It would be an exceedingly shrewd man who would suggest a method which the missionaries have not tried, but if one thing has been proved more than another during the past 100 years of missions it is that all our methods should begin with the religious end first; that unless the heart is first touched, it is a waste of time to instruct the intellect."

ONLY TOLERATION ASKED.

"Have you any suggestion to make regarding the revision of the treaties so far as missionary work is concerned?"

"All the missionaries wish is absolute toleration. They wish the privilege of preaching Christianity when or where they desire, and they wish the people to be free to accept. As the treaties read, people are free to accept Christianity, but officials are not. We would ask in addition to the rights under the existing treaties that officials, as well as people, might have the privilege of accepting Christianity or any other religion which they might desire. So far as toleration is concerned, we desire only to be put on a footing with Buddhism and Mohammedanism as they are regarded in this Empire. Give Christianity an open field and it asks no help of the State, nor desires any."

DR. AMENT DEFENDS HIMSELF.

Tells a New Haven Congregation That He Didn't Do Wrong in China.

NEW HAVEN, May 9.—The Rev. William S. Ament, the American Board missionary who was in Peking during the Chinese war, spoke to-night in the Dwight Place Congregational Church in this city in answer to some of the criticisms that have been made on his conduct as a missionary during the Chinese war. The reason he delivered his address in this church was that the church recently voted to stand by him in his position on the controversy that has arisen over his administration of missionary affairs in China, and to help him financially.

The Rev. Dr. Ament denied specifically that the money he had raised in China was wrongfully or illegally taken from the Chinese. The money which he had secured from the Chinese for the widows and orphans was raised, he said, with the approval of Li Hung Chang. With regard to the charge that he had occupied private property contrary to the customs of the country he said that the property was not occupied at the time he took possession of it, that it belonged to a Chinese Prince who had been prominent in the Boxer movement and that the occupation was perfectly justifiable under the circumstances. He said that the Catholics had a very heavy score to settle eventually with this same Boxer Prince.

One of Dr. Ament's auditors asked him this question:

"Is it true that the foreign soldiers outraged and abused the women and that the soldiers' conduct was so outrageous that women rushed into the river to escape?"

"That story is not true," he replied. "I saw but very little of that kind of conduct. What little came under my observation prompted me to complain to the Russian officers whose soldiers seemed to be the guilty ones in this affair, and the officers immediately put a stop to it. The Russian officers are gentlemen. I rescued some of the women from the Russian soldiers myself."

The missionary said the time was ripe for a great Christian revival in China and that within one year from the end of the Chinese war there would be a wonderful change worked in behalf of Christianity in that country. He said the Christians should at once take advantage of this encouraging situation and they would find the Chinese open to new ideas and new religion. He added that a good many more Catholics among the Chinese had held to their religion than among the other denominations.

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CONGRER BACKED UP AMENT?

San May 14 '01
THE MISSIONARY SAYS THE MINISTER ADVISED CONFISCATING GOODS.

He Himself Was Chairman of Committee of Confiscation—He Denounces Thomas F. Millard of the "London Daily Mail."—He Wanted "Judicious" Punishment.

CHICAGO, May 13.—Defence of missionaries in China and condemnation of newspaper correspondents, especially Thomas F. Millard of the *London Daily Mail*, who recently addressed the Twentieth Century Club of Boston on the Boxer situation, were included in an address delivered by the Rev. Dr. F. S. Ament in the Y. M. C. A. auditorium at noon to-day. Dr. Ament, who is the returned missionary recently involved in a controversy with Mark Twain, discussed modern missionary work and the situation in north China.

Many of Mr. Millard's statements before the Boston club were denied in toto and with emphasis.

"I am sorry, extremely so," said Dr. Ament, "that we find newspaper men and correspondents who are responsible for much that has been written about us in China. Right at our doors we had two editors who were against the work the missionaries have done and are doing in China. Those two editors live in Japan and are atheists of a pronounced type. Their work against the missionary has been detrimental to the Christian cause.

"Had I read the attack of Mark Twain in the *North American Review* before I preached my last sermon it would have humiliated me. But when I arrived on this side of the water I did not expect to find that some of our own papers and correspondents took similar attitude.

"It is needless to say that those papers are the same that are printing, day after day, matter that is derogatory to our soldiers. When I learned that this correspondent, Thomas F. Millard, had spoken before the Twentieth Century Club of Boston I procured an accurate copy of his address and some time will answer his charges more fully than I can now. He attacked me for organizing one of the punitive 'tribute' expeditions, as he styled them, to go to the relief of a number of Christians.

"He declared before the Bostonians that after October there had been no need of another punitive expedition, and that while I was with Capt. Forsythe and his 260 brave American cavalymen I had demanded that an entire Boxer village be destroyed. That statement was false. We did destroy one hut, but not a village. The place was the home of one of the worst murderers, and its burning had a good effect on the others. In Capt. Forsythe I felt that we had a man not deeply in sympathy with the missionaries, but he did not permit his feelings to interfere with his work.

"But the stipulations agreed upon were not carried out. Such were easily broken by the soldiers when they had been made with a missionary. But the work they have done cannot be commended or spoken of too highly. Millard said the expedition rescued no one, not one Christian. Again he told what was not true. We rescued sixteen Christians.

"Missionaries are the forerunners of a new civilization in China. They have more friends—yes, five to one—than they had before this last terrible uprising. The Chinese take leniency for weakness and fear. The punitive expeditions were the

only things that could show them that no weakness or fear existed. What we missionaries wanted was a judicious punishment spread over the entire affected district."

Dr. Ament also defended himself in a lecture at the First Congregational Church last night. He referred principally to the charges of looting made by Mark Twain. The charges of Mr. Clemens were vigorously resented and the actions of the missionaries defended, on the ground that the missionaries were acting for the good of the Chinese Christians, for whose welfare they were responsible. Dr. Ament further asserted that the alleged "looting" was not only countenanced but even advised by Minister Conger and by representatives of the Chinese Government.

"After the siege there were about 3,000 native Christians under our protection," said the missionary, "and with only a few exceptions they were without food and clothing. They were emaciated with fasting, their clothing was in rags, and the situation called for immediate relief.

"We were notified when the troops came that our native charges must vacate the British legation, as the room was needed for the British soldiers. The mission houses had been burned. The homes of these people, who were in our charge, and for whom we were responsible, had been destroyed, and the situation was almost hopeless.

"In such straits what could we do? One of our number thought of the abandoned home of a ruined Prince, who had lived near by, and it was there we decided to establish a settlement for our charges. The buildings were roomy, which settled for the most part the question of quarters. Still our converts were without food and clothing.

"We appealed to Minister Conger. He advised us to take the furniture on the premises and sell it at auction. I was appointed chairman of the 'Committee on Confiscated Goods,' appointed by the Ministers. Goods in charge of this committee were brought in by soldiers from abandoned houses. They were sold under the supervision of a British military officer and part of the proceeds was used for the benefit of soldiers who had lost their clothing. The remainder was applied for the benefit of the converts."

San Mr. Conger on Looting May 10 '01

In an article which he contributes to *Leslie's Weekly*, the American Minister to China makes this downright statement with regard to a matter of considerable contemporaneous human interest:

"As for the stories of missionary looting, they are undisguisedly false. The missionaries did not loot."

The Rev. Dr. AMENT has said that the missionaries did loot:

"In explanation of anything the missionaries may have done in the line of looting, it is only right to say that a famine was predicted, &c. . . . It is but justice to them to say that if in their ardor to provide for their people they did some things that attracted criticism, they did it with the best of intentions."

Possibly Minister CONGER and his friend the Rev. Dr. AMENT have a different understanding of the word loot.

Mr. CONGER adds a little to our knowledge of the business. He says that the missionaries took and used not only the food and clothing which they found in the palaces, but also the money that was discovered there. He says that the food,

clothing and cash "seized" by the missionaries were by them employed, on his own advice, "to feed and clothe themselves and the many destitute Christian Chinese converts which they had gathered about them. This," he continues, "was done and the Boxer money and stores devoted to this purpose. It was what would have been done by any Government or army under the circumstances, and the necessity justified the means."

But it was not done by any Government or army. It was done by private individuals, professed apostles of the religion of CHRIST, whose mission in China it was to teach the heathen the Ten Commandments. It was done, as the missionaries say and Mr. CONGER admits, upon the un-

official advice of the American Minister. But who gave him the power to order confiscations of Chinese property after the siege had been raised by the arrival of the troops? Certainly not the State Department. Certainly not the law of nations.

If the Rev. Dr. AMENT had been well supplied with funds by the American Board, that is to say, the Congregationalist missionary organization, would he nevertheless have considered himself justified, even with the permission and approval of the Hon. EDWIN H. CONGER, in proceeding to appropriate the property and money of others, even of his persecutors? Suppose he had been in the position of his Presbyterian brethren, as described by himself in the notable interview at Kobe from which we have more than once quoted:

"The Presbyterians had their wants supplied by the prompt receipt of money from home. Our remittances had been interrupted by the siege and we hadn't a dollar."

Does the circumstance of interrupted remittances render moral a transaction that would be immoral otherwise? Is it a part of the American Board's creed that necessity knows no moral law?

The Missionary in China (From Harper's Weekly.)

A good many people are afraid that the criticism of the acts of certain missionaries in China after the Boxer outbreak will injure the missionary cause in that quarter by alienating its support. Their anxieties seem not to be well founded, whatever may be the opinions of observers about the conduct of Dr. Ament and other missionary leaders in seizing property, holding sales of loot, and exacting indemnities, the people who have supported the missions in the past believe as much as ever that missionaries are a great and useful force for civilization in China, and that the work they do helps the Chinese, helps humanity in general, and is amply worth supporting. Missionary methods may be amended in some particulars as the result of recent criticism, and if that happens, the discussion which induced change will have been useful. Some of Dr. Ament's acts, though done in a most unusual emergency, may be disapproved. But missionary effort, as a whole, in China, will not be disapproved, nor be suffered to languish for lack of backing. The current discussion will do good in the long run to the work which it concerns. China has a vast deal to learn, and there is no single class of foreigners in her borders from whom she seems likely to learn more than she needs to know, at less cost, than from the American missionaries. Criticism is by no means condemnation. The American missionaries in China have been much criticised, and not without much appa-

rent reason. But they have by no means been condemned even by their most zealous critics.

A MISSIONARY'S CONFESSION OF

LOOTING. May 13, 1901

A letter written by the Rev. Gilbert Reid to the North China Herald, and published by that journal on March 27, contains a remarkable confession of looting and describes the circumstances with minuteness of detail: The missionary says:

A few days after the relief, while the American troops were encamped in mud and on the city wall, I carried a note from the American Minister, and conducted some American officers, especially deputed, to a certain palace as possible future headquarters for the American army. The palace was that of Prince Li, head of the Cabinet which had decided to support the Boxers and fight foreigners. Not to our surprise, Prince Li and attendants had fled, but much to our surprise we found French soldiers and a French priest surrounded with vast wealth—iron safes containing nearly 300,000 taels of silver, trunks laden with magnificent furs, silk, and satin and rooms adorned with the finest of Chinese art. For a moment I forgot the tenth commandment. I had no house, no art, no books, no silver, no clothes except a suit made for me by missionary ladies while I had been lying in the hospital. The only trouble was, the French were there, and were not kind enough to leave. The French General came in and told us that on that morning that section of the city had been voted to the French. Seeing our downcast countenances he magnanimously said, "I am very sorry, gentlemen, but each one may take a memento." I selected two elegant furs and moved on.

Having lived in Peking, I was able, better than foreign soldiers or war correspondents, to discriminate real friend and foe, those whose places should be looted and those not. For weeks I was busy in seeking protection for the friendly disposed, and in encouraging shops to reopen their doors with proper passports. Now and then I branched out to loot from those who were our enemies, and I only regret I didn't have more time to loot from such despicable wretches, instead of leaving so much to others, including not a few loot critics. If, however, those from whom I have looted want their things back, let them meet me face to face, and I will take the matter into consideration. It has also grieved me that so many really good people think that my loot is good enough for them to want. The friends of looters are beyond my calculation. At this late date it should be known that looting under all circumstances is wrong, and therefore "none need apply"—for loot, on sale or donated.

After narrating several other cases in which he possessed himself of the property of other men, the Rev. GILBERT REID proceeds to say:

"Having lived in Peking, I was able, better than foreign soldiers or war correspondents, to discriminate real friend and foe, those whose places should be looted and those not. For weeks I was busy in seeking protection for the friendly disposed, and in encouraging shops to reopen their doors with proper passports. Now and then I branched out to loot from those who were our enemies, and I only regret I didn't have more time to loot from such despicable wretches, instead of leaving so much to others, including not a few loot critics. If, however, those from whom I have looted want their things back, let them meet me face to face, and I will take the matter into consideration."

"It has also grieved me that so many really good people think that my loot is good enough for them to want. The friends of looters are beyond my calculation. At this late date it should be known that looting under all circumstances is wrong, and therefore 'none need apply'—for loot, on sale or donated."

Barring the final touch of irony, with which the Rev. Mr. REID apparently intends to rebuke the hypocrites who condemn looting yet want to profit by his enterprise in that direction, this is a straightforward and circumstantial confession that at least one missionary besides the Rev. Dr. AMENT did loot at Peking.

"I confess I looted," writes the Rev. GILBERT REID, "and in good company." And this particular missionary is so far honest in his confession that he does not, like some of his brethren, attempt to justify the looting upon the plea of absolute necessity and strictly altruistic motives.

acknowledge.

John G. 16/01
A Suffering American in China.

In "The Siege in Peking," by the Rev. Dr. W. A. P. Martin (Fleming H. Revell Company), we have an account of what is declared on the cover to be "the most unique event in history." An event of this extraordinary character would naturally need to be told well, and we may be sure from the frontispiece, which shows to us "Dr. Martin in siege costume, as he arrived in New York city Oct. 23, 1900," that we have the correct book by the right historian. The Statue of Liberty, ample and not particularly graceful lady that she is, may have looked with some apprehension upon the doctor as he sailed up the harbor still accoutred as the need was, of course, when he was a pent-up and threatened inhabitant of the mad Chinese capital. Robbin's Reef and the Swash Channel may have thought it a little singular that he should sail into a peaceful and friendly harbor with a rifle resembling the "elephant express" that Mr. Rider Haggard used to tell about swung in a peculiarly provocative and villainous manner across his square American shoulders. When the American nears home it would seem that the right was his to disarm himself; and we can account for the continued precaution of Dr. Martin upon no other theory than that he was heroically enduring until such a time as he should arrive in the presence of a photographer. A certain air embodied in the frontispiece

leads us to believe that Dr. Martin was firm in his impressions of Peking, long after Peking was left behind him.

It is a gratifying circumstance in connection with this book that we have in the beginning of it a duplex map which shows to us not only what must be the fact as regards the directions of north and south in China, but also a fair outline of the city of Peking, including some reasonable exposition of its involuted parts. We had always wondered under the limitations of the published accounts at first what point it was that the Japanese attacked and the Americans swarmed over the wall. Here it is made plain. The Japanese went in at the north, and the Americans pretty nearly at the south-east. In looking at this map of Peking it is

gratifying to an American, within the measure which seems to him to be appropriate, to see his name printed about the edge as large as the Russian name or the name of the British. Perhaps his name has a right to be printed as large as the names of the others. Modestly he may be pleased to see that here he is printed in letters which anybody may read.

But from China to New York is a long way, and what particularly, and we think reasonably, disturbs us in the book is the frontispiece representation of the author, carrying his rifle strapped across his breast and in all his aspect very much and very terribly resembling John Brown of Ossawatimie, who more than once proved himself to be an exceedingly dangerous person. This formidable and handy weapon and this severe missionary countenance, it seems to us, ought to have been intercepted and modified at the Barge Office. We feel a natural disinclination to have them, in what Mr. Augustine Birrell and other distinguished English writers would not hesitate to call "our midst." It seems as though some Chinese wall of our own would be fairly reasonable when it comes to an intrusion upon us of the desperate sort here represented.

The text of "The Siege in Peking" is also informed with a spirit of considerable vigor. We find it said, for instance, on page 18: "In 1644 the city was invested by a horde of rebels led by a bloodthirsty wretch named Li Chuang. The Emperor, a Chinese of the House of Ming, knowing that resistance was hopeless, hanged himself on a hill overlooking his capital, after stabbing his daughter to the heart as a last proof of paternal affection. (How many fathers were prepared to give the same proof of affection in the extremity of our recent siege!)" That very gifted and charming gentleman, the Minister from China here, would hardly approve, we think, some of the conclusions drawn and some of the spirit manifested in this vigorous work. It is curious how differently individuals may regard the manifestations of a people; and we do not know that there shall ever come to be a coincidence of opinion between the Chinese and us regarding the treatment that we have experienced in China and our treatment of the Chinese. Perhaps it will some day be brought about that they shall love our ways and we theirs, and that they shall pay willingly in every corner of their great Empire the price that we set upon our numerous manufactures. We feel it reasonable to add, as we regard again this frontispiece picture of the Rev. Dr. Martin, that we are bound to get along in China, whatever may be the objections to us that the people there consider it proper to entertain.

Dr. Martin says in regard to the recent violence upon the foreign people established in Peking: "To find something akin in its savage barbarity you must go back to Lucknow, where a mixed multitude shut up in the Residency were holding out against fearful odds in expectation of relief by Havelock's Highlanders, resolved to perish of starvation rather than surrender, for the fate of Cawnpore stared them in the face. It adds to this parallel to remember that the Tartar rulers of China are cousin german to the Great Mogul who headed the Sepoy mutiny. It was some excuse for the King of Delhi that he was seeking to regain his throne. No such excuse can be offered for the Empress Dowager of China. She has made war not without provocation, but wholly unjustifiable, on all nations of the civilized world. Allying herself with the powers of darkness, she entered into a diabolical conspiracy, and sanctioned unheard-of atrocities in order to keep her people in ignorance and to shield her family from the competition of superior light and knowledge. It is one more exhibition of the conflict of Ahriman and Ormuz, the eternal war between the spirit of darkness and the God of Light."

We remember that Mr. Jeremiah Curtin has recorded that he once looked out in the night over the dark sweep of Lake Michigan and marked the sullen retreat of Lucifer, the Prince of Darkness, sometimes called the Morning Star, before the advance of

He Forgot Two of the Ten Commandments. May 15, 07

An astonishing letter written by the Rev. GILBERT REID to the North China Herald, and published by that journal on March 27, puts an entirely new aspect on the question of looting by the missionaries. The Rev. Mr. REID confesses that he has looted, and describes the circumstances with a candor and minuteness of detail that leave nothing to the imagination. For example:

"A few days after the relief, while the American troops were encamped in mud and on the city wall, I carried a note from the American Minister, and conducted some American officers, especially deputed, to a certain palace as possible future headquarters for the American army. The palace was that of Prince Li, head of the Cabinet which had decided to support the Boxers and fight foreigners. Not to our surprise Prince Li and attendants had fled, but much to our surprise we found French soldiers and a French priest surrounded with vast wealth—iron safes containing nearly 300,000 taels of silver, trunks laden with magnificent furs, silk and satin and rooms adorned with the finest of China art. For a moment I forgot the tenth commandment. I had no house, no art, no books, no silver, no clothes except a suit made for me by missionary ladies while I had been lying in the hospital. The only trouble was, the French were there, and were not kind enough to leave. The French General came in and told us that on that morning that section of the city had been voted to the French. Seeing our downcast countenances he magnanimously said, 'I am very sorry, gentlemen, but each one may take a memento.' I selected two elegant furs and moved on."

the sun in heaven. Lucifer has sometimes been called the Light Bringer, owing to a certain significance discovered in his name; but the American Indians know him as the chieftain of the forces of the night, and with satisfaction beheld him beaten back every twenty-four hours by the great inspiring force which makes the Indian corn grow. It is a pleasure in this book to come upon an approximation to the same strong figure of the human fancy, and to be made aware that the Empress of China was beaten inevitably back by Gen. Count von Waldersee.

There is a Japanese picture here illustrating the assault made upon the outer wall of Peking by the forces of the allies; and we must say that the Japanese artist has managed to make the scene exceedingly spirited and interesting. The bursting shells fill the landscape like puffballs, and the Japanese part of the relieving forces is marked by everything in the way of attitude that could possibly be desired. If ever a city was taken by two columns of dominoes, here it is; and the smoke of the allied fleet, as we suppose, has come up from the coast, a hundred miles and more away, and is hanging in a manner that may be described as a strong naval demonstration above the queer pagodas and the ridiculous walls.

Altogether this seems to us to be a desirable book, and we commend it cordially to all those who have the reasonable wish to be instructed and entertained.

AN INTERVIEW WITH LI HUNG-CHANG.

Kobe Chronicle, Feb. 1, 1901
SOME REMARKS ON MISSIONARIES.

A correspondent of the *Times of India* gives the following account of an interview with Li Hung-chang:—

By appointment at his palace in Peking I recently had the pleasure of an hour's conversation with the veteran Chinese statesman, the Grand Old Man of the long-lived Chinese Empire. After salutations in which he took hold of my hand between both of his, the frail old man requested me to be seated close beside him and puffed away at his Chinese pipe, to refill which seemed to be the undivided duty of two attendants. As usual in Chinese interviews, he fired off a string of questions as to my age, profession, pay, social position, aims in life, whether married, and how many children, etc. It took some adroitness to get him to divulge an opinion, and the throwing in of a joke or Irish bull occasionally helped him to unbend a little, when he talked freely and joked consumedly in turn, and laughed very heartily. He said he enjoyed good health, although looking worn and feeble. I ventured to advise him, as a medical man, to conserve his health and strength, in order the better to serve his country during the great crisis she is just passing through. Reports since then of his illness confirm the diagnosis casually arrived at that he was not very robust.

He asked what I thought of the international looting attributed to some missionaries, and particularised a number of the American Mission Board. I said in so far as the missionaries participated in looting they were departing from the true tenets of Christianity, and that such conduct could not be defended; but that the looting accompanying an invasion provoked by Chinese murderers must be submitted to as one of the fortunes of

war. He then said, "Yes; but I think the decalogue of Christianity in that case requires revision, beginning with, for example: 'Thou shalt not steal—but thou mayest loot,'" at which we both laughed very heartily. He hoped to settle matters before April, and wished to use all his influence to get the Emperor back and conclude peace as speedily as possible. The Chinese, he said, did not much relish the Manchu dynasty at heart, but from their ancestral system of worship could not overthrow it constitutionally. He was in favour of them adopting all the benefits of Western civilisation—electricity, railways, mining and all that ministers to luxury and ease—but gradually. The Chinese, he thought, would voluntarily adopt many of our inventions presently, but as they were a very conservative people, it would require great tact and judgement to introduce such desirable innovations and reforms. He said, in reply to a question, that he thought China would soon rally and completely recover from the reverse inflicted upon her; that the "open door" policy should be reciprocal.

"How," he asked, "can you justly put a poll-tax on Chinese emigrants entering Australia and America, and demand free admission for missionaries, traders, and undesirable characters, and people of easy virtue, into the Treaty ports in Chinese territory?" He strongly contended for the "open door" all round and reciprocally. Even the missionaries he is not personally opposed to; but discourages women coming. He pointedly asked, "How can a young lady of twenty-one years, however enthusiastic, gifted, or zealous, have any weight in converting a Chinese learned man of fifty years, with matured experience of the world? Her presence is an offence to Chinese ideas of propriety." He admitted that as lady doctors they had a legitimate sphere of work, which he could most cordially endorse by its results and gladly encourage for the future.

I then ventured some remarks on the value of life and the most desirable things in this world for the natural man. He agreed that money *per se* was not the object to live for. He concurred that the best things are the gift of a beneficent Creator, that the world was not a bad place to live in, provided we had a good ideal to live up to, and did not injure others or violate our own conscience. This led to a talk about his own *bona fides* in the present negotiations and the newspaper hints that he hoped to benefit by complications between the Powers, and possible secret understandings with Russia, both of which he very vehemently repudiated. Tea was then brought in and served by him with both hands; and he laughingly requested me to keep the cup as a memento of the interview, in which he said the pleasure had been all his own. He also presented me with his autograph and asked me for my photograph, and with mutual *salaams*, the interview was at an end.

HOW CHINA PLANS TO PAY

Sun *Mag.* *14* *61*
SCHEME TO RAISE \$11,000,000 ANNUALLY FOR THIRTY YEARS.

Salt Tax, Native Customs and Likin Tax to Provide the Indemnity Demanded by the Powers—Proposal Sent to the Court by the Peace Envoys—Nankin Viceroy Opposed.

Special Cable Despatches to THE SUN.
From THE SUN Correspondent at Peking.

PEKIN, May 11 (By post to Chefoo).—The Chinese plenipotentiaries have memorialized the Throne to approve a plan for the payment of foreign indemnities, which contemplates the payment of 15,000,000 taels annually for thirty years, making about the amount to be demanded by the Powers. Of this amount 10,000,000 taels are to be raised annually from the salt tax, 3,000,000 from native customs and 2,000,000 from the likin. Then in order to make good the loss in national revenue it is proposed to increase the tariff so as to produce 7,000,000 taels.

Liu Kun Yih, the Viceroy of Nankin, and one of the peace envoys without full powers, opposes the use of the salt revenue for this purpose, as that is an important industry in his jurisdiction.

Chang Chih Tung, the Viceroy of Wuchang, another envoy with the same powers as Liu Kun Yih, is in favor of imposing new taxes on opium and tobacco. When the reply comes it will be transmitted by the Chinese peace envoys to the foreign Ministers.

Chou Fu, the treasurer of Pao-ting-fu, who undertook to collect the mission claims, has abandoned the idea of indemnifying the missionaries independently and will only seek to recompense the native converts. This is satisfactory as the foreign Ministers are willing to demand indemnity for foreigners, but not for native converts.

PEKIN, May 10 (By post from Taku to Chefoo).—To-day the two American sections were transferred to control of other troops. The larger section of the Chinese city was transferred to the Germans, and the section controlled by the Americans in the Tartar city to the British. The American flags were lowered and those of the British and Germans hoisted over these two sections.

The people who had previously expressed regret at the removal of the American troops now express pleasure at other supervision. The chief Chinese Judges, the interpreters and assistants are retained in both sections controlled by the Germans. The British retain a portion of the native police. None desires complete Chinese control at present.

For several months the Japanese have been drilling a Chinese police force for future employment at the special request of Prince Ching, the acting Military Governor.

THROUGH FIRE AND SWORD.

An Interview with Rev. W. S. Ament, D. D., President of the North China Christian Endeavor Union.

HE is a sturdy specimen of American manhood,—this missionary whom Mark Twain has rendered so famous by that savage onslaught. His every motion is alert. He looks you squarely in the eye when he talks, and he says what he means without any round-abouts. A man of force, of spirit, and of courage—that is W. S. Ament.

Of course I had to begin with the miserable matter of Mark Twain's charges, and I apologized for doing so. "But you probably do not realize," I said, "how far they have gone, and what a stir they have made." "I am beginning to find out," he laughed. "You were not alone," I asked first, "in collecting indemnities from the Chinese villages on behalf of the native Christians?"

"No, indeed," Dr. Ament replied, quickly. "If I did wrong, every set of missionaries in North China did wrong also. They all adopted the same course—Presbyterians, London Missionary Society, and English Methodists."

"And with the assent of the Chinese officials?"

"With their hearty assent. Indeed, the first steps toward obtaining indemnities by this plan were taken by Li Hung Chang's lieutenant, that same Chang Yen Mao who is to bear to the Emperor of Germany China's expressions of sorrow for the murder of Von Ketteler. He called upon me with reference to this matter, and was the first to approve the plan of collecting money from the villages to which the massacred Christians had belonged, to restore what the Boxers had destroyed, and furnish support for the widows and orphans whom they had deprived of their support."

"And the villages themselves—what did they think of the plan?"

"They were pleased with it. Some of them even sent for me to come and adjust our claims on this basis. Thus they were saved from extortion. It is a well-known fact that Chinese officials are corrupt. If they had collected the indemnity, from ten to fifty per cent of it would have stuck in their hands, and would never have reached the suffering people. This plan saved the feuds among the Chinese that would have followed any attempt to collect indemnities by their own officials. It quieted the country, too, when we missionaries showed ourselves on such errands, for it proved that the foreign governments had not withdrawn their forces or their authority."

I inquired about the one-third additional indemnity about which Mark Twain has made so much ado.

"It should not be stated as one-third in addition to what was due," declared Dr. Ament, with emphasis. "We found out what property had been destroyed, and we added one-third to compensate in some degree for the killing of the heads of families who furnished the only support of the women and children. Our aim was to provide \$200 for each family, on which we thought they could live about as they would have lived if the father or husband had not been murdered. This, of course, took no account of their grief, or of the lifelong sorrow in-

flicted on their homes. It simply looked after the material support of these cruelly wronged Chinese. We were not going to wait and see the results of our years of labor dissipated, and the native Christians starved."

I could not help asking here why he did not bring a law-suit against Mark Twain for defamation of character.

"In the eyes of many persons that would make him a martyr, and it does not seem to me the right course for a Christian missionary to pursue. I am well satisfied to answer his charges, and to let him go."



DR. AMENT.

"Did you meet with opposition when you collected this indemnity?"

"With almost none."

"And you are sure that Christianity stood no lower in the eyes of the Chinese on account of it?"

"Absolutely sure; that is, Protestant Christianity. There were cases—not at all connected with any Protestant missionary—in which exorbitant demands were made upon the villages, and where they refused to pay until forced to do so by soldiers. In other cases I have in mind, the demands were sometimes made ten times as high as the sum to which they were afterwards scaled down. But the claims of the Protestant missionaries were always put at a fair and just figure at the start, and if—as happened occasionally—the Chinese insisted on scaling down the figures, the Christians stood the loss. Usually, however, the righteousness of our claims was acknowledged immediately. In one instance the official paid the demand at once out of his own pocket, though only the day before he had indignantly refused a demand from another source—not Protestant."

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"The newspapers of this afternoon state that the sum of \$325,000,000 has been fixed upon as the national indemnities. What do you think of that amount?"

"I think that it is too large, and that it will have to be lessened. China is practically unable to pay it."

"But the Chinese have not lost their regard for America on account of the conduct of her soldiers?"

"No, indeed. The stories of the evil deeds of the troops have been grossly exaggerated. To be sure, there was much bad conduct. You cannot get 40,000 soldiers together without it. I myself have been called in to attend to a case where seven American soldiers had committed the basest of crimes upon four Chinese women. But I am certain that the Chinese soldiers themselves, and the Boxers, were guilty of many of the outrages that were charged by the newspaper correspondents to the foreign troops."

"And you think the missionary cause can move on in China as prosperously as before?"

"I certainly do. The Christians are attending our meetings in large numbers, and with full hope and confidence. Of course their numbers are sadly diminished, however. In the five churches of our Peking mission we lost in the massacres more than one-third of our members, three hundred out of eight hundred. And the missions of other denominations suffered even more severely."

"And the chance for missionary work in the future is good?"

"Of course the work of the China Inland Mission in the interior provinces cannot be resumed now, but our work at Peking can go right on."

"What do you think of the prospect of another outbreak of the Boxers?"

"There is no prospect—that is, on any extended scale, and certainly not with government backing."

In all this, I was not by any means forgetting that Dr. Ament is the president of the North China Christian Endeavor Union, formed at Peking during Dr. Clark's visit just before the massacres. I made inquiry concerning that organization.

"Nothing has been done, nothing could have been done, since the massacres. We have all been too busy. Miss Patterson, the secretary, is still in Japan. Some of the societies were fairly annihilated. In one society, for instance, twenty-three out of its sixty-five members were murdered. All the societies lost many of their best members."

"Won't you tell me about some of them?"

"Well, there was Hsieh—a man past fifty years of age, and an opium devotee, when he was converted. He at once sold out his two opium dens and became a gospel preacher at his own expense. He was an Endeavorer. When he heard that the Boxers were coming for him, he dressed in his best. The Boxers arrived, hurried him away to the palace of Prince Chuang, who, ever since his uncle had been killed by mistake because he 'smelled like a Christian' (the Boxers pretending to distinguish the Christians by smell), had insisted on having all victims brought before him prior to their execution. 'Why did you put on your best clothes?' they asked him. 'Because I thought I would be taken to the palace of my King,' answered the stanch

Christian. They cut off his head, and then they tore out his heart, to find out, if they could, how he got so much courage. There were many more heroes and heroines as noble. I am going to tell the Endeavorers about them at Cincinnati."

For Dr. Ament, as all will be delighted to know, has promised to attend the Cincinnati Convention.

"But your societies are reorganized?" I asked.

"O, yes, those in Peking, and their membership is even larger than they ever were, because so many out-of-town fugitives are still in the city. And we do have such glorious meetings! Dr. Tewksbury tried three times one evening to get in a word, and he had no chance, they were so prompt in taking part. Then, too, I have actually got them trained to speaking and praying *briefly*. You know that long-windedness is a well-

marked characteristic of the Chinese convert. At first I had to be very explicit. 'Amen!' I would cry right in the middle of a brother's prayer; 'now *you*, brother, you pray.' Or I would interrupt a testimony: 'That is *one* thought, and a good one. One thought from each is enough. Now the brother over there.' They have got so that they do not need such reminders very often, and some of them even take upon themselves this task of abbreviating."

I said good-by to Dr. Ament with the feeling that I had met a Christian soldier, ready of action, fertile of expedient, and clear of insight. He was a tower of strength through the siege of the legations in Peking. He carries with him a letter from Minister Conger heartily testifying to his wisdom and consecrated ability, and upholding him in his entire course of conduct during and since the siege. He is an Endeavorer to be proud of, and when he comes before our assembly in Cincinnati we will give him an ovation that will make him think that he is back in the Flowery Kingdom, and that it is New Year's Day.

AMOS R. WELLS.

FOOCHOW. Oct 19, 00

(Foochow Echo.)

Saturday, October 13.

Missionary Persistency.

With all our best endeavours, the best individual endeavours of foreigner and native alike, to avoid doing anything that might cause trouble, it is irritating to learn that certain American missionaries have insisted on going up to Kucheng in the face of their Consul's orders that they should not go, and against the entreaties of the Provincial Authorities that no missionaries should return to their country stations until peace is assured, for fear of untoward consequences. It is scarcely too much to say that by their action these missionaries are courting danger, and running the risk of disturbing the peace of the port. All loyal people will be indignant at the Consul being disobeyed. And most of us, with the feeling that we are beholden to the Viceroy and Taotais for our freedom from anxiety during the late troublous times (anxiety from which no other port in China has been wholly exempt) would seek to help them now by carrying out their wishes instead of running counter to them. As these good Christians did not heed the Consul's orders any more than they seem to have cared to observe St. Paul's maxim to 'obey those who rule over you' they ought to be compelled to return, but they happen to be ladies and are consequently difficult to manage.



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Dear Sirs:
We enclose herewith from the China mail of 19-10-01
papers which indicate a disposition on the part of lady missionaries to take unwise
summarizing steps to break you may
well have seen
Amos R. Wells

Chung Hsien-tai Feb 16 '01
The Outbreak in China. Its Causes. By the Rev. F. L. Hawks Pott, D.D.,
President of St. John's College, Shanghai; President of the American Association
of China. New York: James Pott & Co.

We are very sorry indeed that such a book as the present should be published by the Rev. F. L. Hawks Pott, D.D., president of St. John's College, Shanghai, and president of the American Association of China. If all that Dr. Pott says were true, it is in the uttermost degree injudicious for any missionary to become the public advocate of a policy of revenge. No other name can be given to the policy of punishment which Dr. Pott advocates. He says:

"China must be once for all thoroughly humiliated. Upon the Empress Dowager, Prince Tuan, Kang Yi, Tung Fu-hsiang, and other leaders the heaviest punishment possible must fall. China must be taught finally the lesson that treaties cannot be openly and persistently violated, and must be so chastised that she will never offend again. Something more than the capture of Peking is necessary. Wherever there have been anti-foreign uprisings, punitive expeditions should penetrate, and the guilty, responsible for the massacre of innocent women and children, be made to pay the full penalty for their barbarous cruelty. The arrogance and self-conceit of ages must be trailed in the dust. Only thus can we insure it that the 'sun will never shine down again' upon such scenes as we have lately witnessed."

Is Dr. Pott's language the language of Christ? Is not his spirit more like that of the disciples who would have called down fire from heaven to punish their enemies?

Bishop Potter has lately said, publicly and emphatically, that if he must choose a brief in this controversy, he would take the brief for China, holding China to have been worse wronged by the Western Powers than the Western Powers have ever been by China. To a large extent Dr. Pott justifies that charge. The predisposing causes of the present trouble he declares to be the "poverty of the masses," which is pitiable indeed, and the official corruption under which the poor people labor. If he adds an innate spirit of exclusiveness and jealousy of foreign influence, what has the foreigner done to merit aught but jealousy and dislike from China? Dr. Pott next shows some immediate occasions of the outbreak. The general break-up after the war with Japan; the seizure of Kiao-Chiau by Germany; the lease of Port Arthur to Russia; the lease of Wei-hei-wei to the British Government; Italy's demand for Sanmen Bay; and the general extension of foreign settlements. In all this, what fault in China? Then, at length, we find the wholesale corruption of China by foreign Powers, the introduction of railways, concessions to foreign syndicates, the subsidizing of China by foreign capital, until the foreigner begins to look to the Chinese as if he were already master of China. Here also China is the victim; who is the aggressor? Then, at length, in this sorrowful condition of things, comes the coup d'etat of the Empress Dowager and the uprising of the Boxers. Is there anything astonishing in it? To the ordinary reader it would seem that the whole movement was perfectly natural, and perfectly inevitable. Dr. Pott argues, not quite convincingly, yet not without partial success, against the charge that missionaries have counted for a good deal in causing the Chinese irritation against the foreigner, (1) by antagonizing the people, acting in the spirit of iconoclasts; disparaging popular traditions: these counts Dr. Pott partly admits, partly denies. (2) That the missionary uses political influence, depends upon the strong secular arm. clamors for gunboats in time of danger. This charge, too, Dr. Pott partly admits, partly denies. (3) The third charge is that the missionary "arrogates to himself the airs and prerogatives of the officials of the Empire." This charge Dr. Pott admits of Roman Catholic missionaries, denies of others. (4) The last charge is that missionary teachings lead to rebellion. Dr. Pott pretty frankly admits that missionary teaching must result in rebellion, but affirms that "the Christian missionary never invites to active rebellion."

Just precisely how Dr. Pott can justify his invocation of the "punitive expeditions" let loose upon China by the Western Powers, and apically described by Mr. Dillon in this month's *Contemporary Review*, cannot conceive, unless it be that Dr. Pott does not know what he is talking about. When he has read Mr. Dillon's exposure of those awful acts, we cannot believe that Dr. Pott would dare to demand the repetition of those hideous enormities under the pretence of making "the guilty, responsible for the massacre of innocent women and children, pay full penalty for their barbarous cruelty." Unless Mr. Dillon's paper is one solid tissue of falsehood from beginning to end, the Christian workers in China have nothing to learn from Chinamen in the diabolical acts of "barbarous cruelty."

And, were it otherwise, we hold that it does not lie in the mouth of a Christian missionary like Dr. Pott to demand the bloody vengeance he wreaks upon the people he professes to be called to convert to Christianity. Were the writer of these lines a Chinaman, it is not from Dr. Pott that he would ever care to learn the doctrine of "barbarous cruelty."

TWAIN GETS AN ANSWER.

Rev. W. S. Ament Replies
to the Humorist's
Charges.

EXPLAINS THE STATE
OF AFFAIRS IN CHINA.

DECLARES THAT THERE WAS NO
EXTORTION IN INDEMNITY
COLLECTIONS.

"I have no resentment against Mr. Twain. He doubtless imagines himself the friend of oppressed humanity in China, whereas if he knew all the facts he would gladly withdraw his charges."

Rev. William S. Ament of the American Board of Foreign Missions reached this city from Peking yesterday, and the foregoing is what he said when asked what he thought of the attack made on himself and other missionaries by Mark Twain. The Nippon Maru, on which Dr. Ament returned from the Orient, stopped at Honolulu, and there he read Mark Twain's articles, so he was informed on the progress of the controversy. Dr. Ament laughed at the idea of suing Twain for libel. A fair investigation, he said, would vindicate the position taken by the missionaries, and he could see only benefit in the promised turning on of the light.

After the hardships of the siege, explained Dr. Ament, many of the missionaries went home broken down, but he and Dr. Tewksbury remained to gather up what remained of their broken-up churches. In the metropolitan province of Chi-li not a missionary house was left, except in Tien-tsin, nor was there a native Christian's house left standing. When the allies reached Peking refugees flocked in, and 800 of them came to Dr. Ament and Dr. Tewksbury. The missionaries were then at the British Legation, but they had to move to make room for headquarters for the British army. With this explanation Dr. Ament began his reply to the charge that he had seized and looted the residence of a Chinese Prince.

"We had to go somewhere," he said. "Near by was the residence of Prince Hsi Ling, a gambler and a Boxer leader, who had sent many Christians to Prince Chuang to be executed. Then, again, his place was Government property. With the approval of Minister Conger, we took possession of this worthless Prince's residence. Our people had nothing to eat and nothing to wear, and, acting on the advice of judicious friends, we concluded to sell the clothing and curios found on the premises. The sale realized about \$2500 in gold, and with this money we bought grain and clothing for our people. Many of the foreign officers were anxious to secure fine furs, and when the native Christians heard of this they went to rich men of their acquaintance and asked them if they did not want to dispose of their furs at a good rate and thus avert the possibility of their loss by the looting of the soldiers. Many of the rich men gladly agreed, and their furs, bought and paid for, were sold by us at an advance. It seemed to me a legitimate speculation, but if the same situation confronted me again I might do differently. It seemed an easy way for the Christians to get upon their feet. Russian and Sikh soldiers were selling furs on the streets, and some of these furs were bought by native Christians to be sold by us."

Dr. Ament next answered the charge by Mark Twain that the addition of one-third to the amount of damage was robbery and extortion. "This plan," he said, "was first broached by Chinese officials. Chang Yen Mao, who was appointed by Li Hung Chang a commissioner to settle claims of native Christians, decided that the people who committed crimes and the communities in which they were committed should recompense the victims so far as possible. The idea was to give the Christian just what he had lost with one-third more for widows and orphans who were left without visible means of support. The Boxers, usually irresponsible young men and boys, were always managed by the older men of the community. Hence, to look to the community for indemnity was thoroughly in accord with the Chinese idea of justice. The claims were not large, for we tried to equalize

The Rev. Dr. A. H. Smith Writes From Peking That He Collected Only \$5,000 in Cash.

BOSTON, May 5.—The executive officers of the American board have received from the Rev. Arthur H. Smith, D.D., now in Peking, a statement definitive of the missionaries against criticisms in this country. The board regards him as an authority on all Chinese affairs. He says:

"At the close of the siege Dr. Ament found himself with several hundred Chinese Christians on his hands houseless, moneyless and absolutely dependent upon their foreign pastor. These Christians had behaved nobly during the siege. With the permission of the Russian military authorities and with the aid of the United States legation, Mr. Ament took possession of a Mongol fu near the former mission premises, and, as it was the headquarters for the Boxers who destroyed those premises, it was judged right and proper by all the authority then existing that the contents of this fu should be regarded as confiscated, and should be sold for the benefit of the Christians, which was accordingly done. This is the basis of the oft-repeated charge of missionary looting, and it is a total misuse of terms so to term it.

"To any who criticize this proceeding let me ask: 'What would you have done in the same circumstances?' This policy of confiscation of Boxer premises and land is precisely that which the Chinese Government is itself adopting in many places, and, judged by any standard, appears entirely just, although not in all cases necessarily expedient. Mr. Ament went alone and unattended by a single soldier on the trip of which criticisms have been made. His only leverage was the presence in Peking of a force which would ultimately inquire into the merits of each case. The Chinese hastened to propose terms, and these are the terms which they not only accepted, but accepted gladly. The whole is in strict accord with Chinese law, as well as that of other lands, and of common sense.

"The total sum which he has obtained was not more than \$5,000 in money and perhaps as much more in land, for the support of widows and orphans, a sum entirely inadequate."

CHINESE TEMPLES LOOTED,
MAY 9, 1901
GOLD-PLATED TILING SUPPOSED TO BE SOLID GOLD.

A Great Scramble Until It Was Found Out That the Roofing Was Merely Plated—Ministers Direct That Decrees Be Made Stronger—Gold-Plated Gods for Sale.

Special Cable Despatch to THE SUN.
From a Staff Correspondent of THE SUN.
PEKIN, Feb. 8.—The Ministers at a meeting to-day directed that changes be made in the decrees issued in obedience to Article X. of the demand note. These decrees, which were prepared by the Chinese commissioners, were not regarded as half strong enough to fit the case. A note embodying the changes demanded was sent to the commissioners after the meeting. Though they are material it is not likely that there will be any serious objection to them. The Chinese "face" is now an unimportant factor compared with what it used to be in the conduct of negotiations.

In addition to the punishments heretofore set forth in these despatches the Ministers have demanded posthumous honors for the four members of the Tsung-li-Yamen who were decapitated during the siege for

memorializing the Throne, advising that the attacks on the legations be stopped and for other acts friendly to the foreigners.

Looting and the selling of loot have not yet been stopped here. The discovery was recently made that some of the Buddhist temples have gold-plated roofs.

Everybody at once went on a hunt to find them. The British discovered one containing a thousand feet of metallic tiles plated with gold. The tiles were believed to be solid gold until they were analyzed. When it was found they were plated and worth only \$7 Mexican a square foot there was, as may be imagined, great disappointment among the looters. They were sold to-day and brought \$10 a tile as souvenirs.

The Chinese report a race between the Japanese and French for six other temples. The Japanese won and captured twenty-one cartloads of tiles. The British now offer to sell three gods made of copper and gold plated, weighing two tons each. Smaller gods are sold daily.

MR. AMENT'S NEW COMPLAINT.

Missionary Says the French Kept \$600 of His Money—Wants Jesuits Expelled.

Special Cable Despatch to THE SUN.
From a Staff Correspondent of THE SUN.

PEKIN, Feb. 8.—The Rev. W. S. Ament, of the American Board of Foreign Missions, who asserts that he was arrested by the French and Germans the other day at Chouchou, writes that, while he has been released, \$600 of his money, which was confiscated when he was arrested, has not been returned. He demands that the French shall be forced to explain their conduct toward him. He makes the remarkable suggestion that he will be satisfied if the Jesuit priests, who are missionaries like himself, are forced to leave the town. He denounces these priests as wicked and treacherous. It is not likely that any further official steps will be taken in the case.

The formal demand of the Powers for the beheading of certain princes and high officials, which was made at the joint meeting of the Ministers and Chinese peace commissioners on Feb. 5 was sent in writing to-day to Li Hung Chang and Prince Ching.

There is some criticism here over the demand for the beheading of Kang Yi, Li Ping Heng and Hsu Tung. As these men are dead, they can no longer trouble foreigners or obstruct the reform of the government, and as the effect of the recording of the decree of decapitation will necessarily fall on innocent people it is looked upon by some as a matter of revenge pure and simple. It must be said, however, that it is the Chinese custom to visit this kind of punishment on the families of persons who have been beheaded. If the three men referred to were alive their deaths would certainly be insisted on by the Ministers and the consequences would fall on their families.

A decree ordering the decapitation of Prince Tuan would have far-reaching consequences, even though it were immediately commuted. It would, for one thing, settle definitely the question of the succession to the throne so far as the present heir, who is a son of Prince Tuan, is concerned. While it is true that Pu Tsing, the young man referred to, has renounced his family, and has been adopted by the Empress Dowager, if a decree ordering the beheading of his father is issued he can never succeed to the throne, because the Chinese law requires certain religious observances toward one's parents that would be impossible in case the disgraceful death of the father had ever been ordered.

Minister Conger

Since Mr. CONGER arrived in this country he has been interviewed on several occasions with regard to the conduct of the missionaries. It is to be observed that the reports of his remarks differ considerably. Some of them represent him as vouching without qualification for the "absolute propriety and honesty" of the proceedings of the Rev. Dr. AMENT and his associates. In another interview the Minister is reported as explaining substantially that the difficulty of the situation was such that the missionaries "ought not to be blamed too severely for any shortcomings."

It is not easy to reconcile these statements. If the conduct of the missionaries respecting the exaction of indemnity and the looting of property was absolutely proper and honest, Mr. CONGER does not need to ask the public to be lenient in its judgment concerning their acts. On the other hand, if the missionaries need lenity on account of "shortcomings," there must remain some doubt of the perfect correctness of their policy and deeds.

Mr. CONGER has not yet succeeded in contributing anything more than expressions of personal opinion and sympathy. Dr. AMENT had already defended his course in mulcting the villages for damages and an additional fine of one-third, on the ground that it was advised or approved by Mr. CONGER. That Mr. CONGER has sympathized rather with the missionary view of the desirability of a drastic retaliatory policy than with the view which the State Department has held, has been for months no secret. In the matter of the looting and sale of private property for the benefit of the native converts, the Minister furnishes no additional facts; and facts, not general opinions or apologies, are what is wanted.

The course of the United States Government during the troubles in China has been so humane, so considerate, so disinterested, so thoroughly imbued with the spirit of Christian civilization—if we may use the term with reference to an entirely secular policy—that the avowed acts and ideas of some of the missionaries suffer by contrast, as the case now stands.

A much more definite report from Mr. CONGER will be required before it is clearly apparent whether his attitude toward his friend Dr. AMENT's admitted proceedings is that of unqualified approval or modified regret. Such a report cannot be expected of him until it is called for by the Secretary of State.

The Mystery of the Missionary Assessment.

On Saturday we exhibited in contrast the Rev. Dr. JUDSON SMITH's shadowy euphemisms concerning the looting by missionaries in China with the bolder and sharper outlines of some of the Rev. Dr. AMENT's own avowals. It remains to apply the same treatment to the Rev. Dr. JUDSON SMITH's apology, in the *North American* for May, for the exaction of these-called indemnity, plus the one-third excess, from the villages wherein there had been Boxer outrages upon native Christians.

The corresponding secretary of the American Board of Foreign Missions dwells upon his personal facilities for knowing and reporting the exact truth about missionary doings in China. He even says:

"If any explicit reason were to be given for this utterance on a matter already well before the public, it would correspond closely to that with which the writer of the third Gospel introduces his narrative."

That is to say, in the language of St. LUKE:

"It seemed good to me also, having had a perfect understanding of all things from the very first, to write unto thee in order, most excellent THEOPHILUS,

"That thou mightest know the certainty of those things wherein thou hast been instructed."

But instead of showing a perfect understanding of the facts about the exaction and collection of the "indemnity" and the additional fine of thirty-three and one-third per cent. the Rev. Dr. JUDSON SMITH manifests either an astonishing ignorance of what Dr. AMENT and Mr. TEWKSBURY have

admitted that they did, or discreditable willingness to blur and obscure with unctuous generalities the specific facts. For example, he says:

"With great energy and good sense and patience which have won the commendation of the Ambassadors in Peking, of the Chinese Commissioners of Peace, LI HUNG CHANG and Prince CHING, and of the native authorities themselves in the several villages where they have gone, these gentlemen [Dr. AMENT and Mr. TEWKSBURY] have secured the indemnity that was justly due, not for themselves, not for the mission, let it be clearly understood, but wholly and solely for the Chinese who were dependent upon them."

The italics are the Rev. Dr. JUDSON SMITH's. Again he says:

"The indemnities secured were wholly for the Chinese whom the Boxers had robbed and outraged; not a penny has been asked or used for missionary losses of any kind."

But Mr. TEWKSBURY has stated—and with a singular unconsciousness of its bearing upon his own generalities Dr. SMITH quotes the statement—that the basis on which extra-judicial settlement was made with the head men of the villages was as follows, the italics here being ours, not his:

- "1. Cemetery and suitable burial for adherents murdered.
- "2. Pensions for the aged, for widows and orphans, and for others left by the Boxer outragers without adequate support or helpers.
- "3. Money compensation for property destroyed was reckoned, in general, about one-third above the value of the property, which may be called a primitive indemnity. We asked no indemnity for life except where there were individuals left without support. All money to be in care of the Church, and no payment to be made to individual Christians until claims for indemnity have been audited by committee of foreigners and natives appointed by the Church. Any balances after claims are paid to be used as designated by the Church.
- "4. If desired by us, in any village where disturbances have occurred, a suitable location shall be provided for a Christian chapel."

Article 4 is a new feature of the system of exaction—that is, new to us until Mr. TEWKSBURY disclosed it through the Rev. Dr. JUDSON SMITH. In addition to indemnity for life destroyed and damages for property up to its full value and one-third beyond, a grant of land for a mission

chapel was exacted, according to Mr. TEWKSBURY, wherever a site was "desired" by the missionaries.

When we bear in mind the fact that the assessment and collection of the damages for the sufferers, and the imposition of the additional thirty-three and one-third per cent. "to be used as designated by the Church," and the acquisition of chapel sites wherever desired by the missionaries, were all prosecuted under lynch law, we turn again with some confusion of mind to the Rev. Dr. JUDSON SMITH's conclusion that "the closer we investigate the clearer is their course, the nobler seem their deeds."

No statement yet from any source has explained satisfactorily the additional penalty which Mr. TEWKSBURY, as reported by Dr. JUDSON SMITH, describes as a "primitive indemnity," and of which Dr. AMENT says more candidly:

"In most cases a sum equal to about one-third of the above indemnity was demanded for the Church."

What is a "primitive indemnity?" What idea does that term, as applied to the thirty-three and a third per cent. in excess of claims, convey to the Rev. Dr. JUDSON SMITH's mind? Is he very sure that he has not misread and unwittingly misreported Mr. TEWKSBURY's language; that the word actually written by Mr. TEWKSBURY was not *punitive* instead of *primitive*?

The idea of a punitive indemnity is intelligible, if it is somewhat unpleasant from the point of view of Christian morals.

Moreover, this reading of the phrase seems to be justified by some extraordinary remarks attributed to Dr. AMENT by the reporter of the *Kobe Herald*, who interviewed him on his way back to the United States:

"There is much to be said for the collection of an indemnity. It tended to settle the country, inasmuch as it told the people of the presence of foreigners, that the foreigners had not all been killed as they firmly believed; and it told them also that they could not kill with impunity even native Christians. It told them that sin always has its punishment."

And yet the Rev. Dr. JUDSON SMITH, professing St. LUKE's "perfect understanding of all things from the very first," writes in the *North American*:

"Why was one-third additional to the actual damages included in the settlement? It was a part of the restitution which the villages owed to those of their own citizens who had suffered outrage and exile, as well as the loss of property, at their hands or by their fault. The property destroyed in such cases never covers all the loss. The missionaries are the only source of information on this point and they have not said enough about this feature of the case to make it altogether plain."

The last statement is quite true. Neither Dr. AMENT nor Minister CONGER, whom Dr. JUDSON SMITH represents as having approved the illegal descent upon the villages for the collection of a primitive or punitive indemnity, as the case may be, has thrown any light upon the character of the moral suasion or coercion or terrorism, or fear of the military which induced the Chinese of the villages to pay over their taels. Dr. AMENT says of these same Chinamen:

"Experience in China proves that seeming weakness in dealing with the Chinese only increases their spirit of distrust and their desire to continue in crime. Excessive kindness they will attribute to fear. The spirit of altruism is entirely alien to their natures."

But the Rev. Dr. JUDSON SMITH, writing in Boston, says:

"Those who had robbed and dispossessed these people [the mission converts] were the very ones to whom appeal was made by the missionary, not with military force to back him, but with his own personal influence and the justice of the case to sustain his plea that they make good the loss which they had inflicted, and provide for those whom they had made outcasts."

This is the mysterious part of the business. Perhaps Mr. CONGER could throw light on it, if authoritatively requested so to do.

Seen May 14 1901
The Missionary in the Market Place.

The corresponding secretary of the American Board of Foreign Missions adds nothing by his article in this month's *North American Review* to the material for forming an unprejudiced judgment of the conduct of the missionaries. The Rev. Dr. JUDSON SMITH's intentions are good, but his statements are unconsciously biased by the idea that the cause of foreign missions will suffer unless these particular missionaries are "vindicated." His account of their doings, therefore, is much less candid than the avowals of Dr. AMENT and Mr. TEWKSBURY themselves.

Where Dr. AMENT and Mr. TEWKSBURY, in China, have stated the facts squarely and defended the irregularity of their proceedings only on the ground of high emergency superseding the ordinary moral law, the Rev. Dr. JUDSON SMITH, at his desk in Boston, glosses over the questionable transactions with a series of euphemisms of which we shall give a few illustrations.

The unlawful occupation by the missionaries of Chinese establishments deserted by Boxers or alleged "Boxer sympathizers" and the unlawful conversion by the missionaries of objects of value

found in those houses are compared by Dr. SMITH—will it be believed?—to the occupation and use of the British Legation by the other legationers during the siege:

"In the absence of all native authority, with the knowledge and approval of Mr. CONGER and other Ambassadors, two colonies were established in different parts of Peking, in courts abandoned by their owners, and were supported from the resources found in those courts; just as the Ambassadors and all the rest in the siege had been kept alive by what they found within their reach in the British Legation."

What Dr. JUDSON SMITH describes as "support from the resources found in these courts," Dr. AMENT has already described, without mincing words, as "selling off the stuff found in the place he [the missionary] took as a residence."

Further phrases devised by the Rev. Dr. JUDSON SMITH to express the idea of the unlicensed appropriation of garments, utensils, curios and other articles belonging to an absent owner and the sale of the same at auction by the missionaries are here appended:

"Supplies used for the refugees immediately after the siege."

"Dr. AMENT and Mr. TEWKSBURY took their native protégés to abandoned courts of Boxers or Boxer sympathizers and sustained them by what they found there."

"Dr. AMENT used what he found for the temporary relief of himself and his dependents."

"Carrying through a necessary, but delicate and perplexing, undertaking in a large-hearted, high-minded way."

Dr. JUDSON SMITH says further that the missionaries have denied "the charge of looting." Mr. CONGER also has said, "The missionaries did not loot." But Dr. AMENT, in an article dictated and revised by himself for publication in *THE SUN*, has bluntly admitted the looting and even attempted to justify it. We quote his own words:

"In explanation of anything the missionaries may have done in the line of looting, it is only right to say that a famine was predicted for the coming winter, that they had hundreds of people in their charge who were in immediate need of food, clothing and shelter and who looked to the missionaries for assistance. It is but justice to them to say that if in the ardor of their desire to provide for their people they did some things that attracted criticism, they did it with the best of intentions."

And in an interview at Kobe, Dr. AMENT, while on his way home to this country in Mr. CONGER's company, gave an amazing picture of his experience in "selling stuff" that did not belong to him. We are now quoting from the *Kobe Herald* of April 6:

"The Tungchau mission, through Mr. TEWKSBURY, were selling things at Prince YU'S residence, and Miss SMITH of the London mission was selling off stuff from Boxer premises she had taken for her people. Mine was the last sale of the three. There were no especially valuable things on our premises—the owner was a broken-down Mongol Prince; one sable robe, numbers of fox and squirrel skin garments and a large number of garments of inferior quality. The sale lasted about two weeks."

"Did you have it at stated times of day, then?"

"No, at any time when the officers came. I had an experienced Chinaman put a value on the things, and I then charged about one-half or two-thirds of the value they would have brought in ordinary times. The officers were very glad to purchase at those rates."

"Then there was no regular sale?"

"No, the things were marked and the officers would come and go, prowling around the rooms and bringing to me what they wanted while I was going on with my work, and this, as I say, went on for about a fortnight. When they saw what things were wanted some of our Christians borrowed a little money and went out on the streets and purchased fur garments from Russian or Sikh soldiers and brought them in and sold them to the officers at a good profit."

Thus was the palace occupied in the absence of its proprietor by the Rev. Dr. AMENT turned into a receptacle and mart for stolen goods; not stolen, he asserts, by the "Christians" who brought the stuff

in, but by them purchased on speculation from the original looters and sold under Dr. AMENT's supervision at a good profit. We continue Dr. AMENT's narrative of his fortnight in the market place. The Kobe reporter asked:

"If I remember rightly one of the correspondents, Mr. LYNCH, put an entirely different construction on this. Is that not so?"

"Of course he did. That man came to me and wanted to buy a sable garment. He was very pleasant. There was only one sable garment in the place and the least it ought to have brought was \$200. I asked him \$150. He quibbled at the price and I finally as a favor allowed him to take it for \$125. He makes a great thing out of this as though he had

been defrauded, but the sable was worth five times what he gave for it. I say literally five times. Then he wrote to the papers that he saw the missionary in the midst of his loot and took a picture of him which he was going to reproduce in a London paper.

"He also said that when the missionary's stock ran low he sent out his converts to gather more loot. The statement is a damnable libel. Doubtless the stuff was in the first place loot, but my people bought it from the troops."

If the Rev. Dr. JUDSON SMITH blinks the word loot, the Rev. Dr. W. S. AMENT doesn't. We wonder whether the first-named divine has really read all the evidence afforded by his own chief witness. For the Rev. Dr. JUDSON SMITH says of the missionaries, "The more we hear from them, the closer we investigate, the clearer is their course, the nobler seem their deeds. Their vindication, if not already complete, is sure to come."

who are most ahead.

In the Rev. Dr. AMENT's candid narrative to the reporter of the *Kobe Herald* concerning his experience as manager of an emporium of looted articles at Peking, the missionary incidentally paid a tribute to the scrupulous honesty of Minister CONGER. Mr. CONGER had been one of his customers. Referring to the replenishment of the stock originally found in the Mongol Prince's palace and sold by Dr. AMENT, he said:

"Doubtless the stuff was in the first place loot, but my people bought it from the troops. I was very particular about the matter and warned my people to bring no garment that they could not give a satisfactory account of. Mr. CONGER bought two sables and was very particular in wanting to know whom they had belonged to. I was able to tell him the name of the original proprietor, and his place of residence, from whom the garments had been purchased by my Chinese, and he seemed satisfied with the explanation. The rich Chinese who were still in the city were very glad to get a reasonable sum for their things, as they were in fear of being looted by the soldiers and preferred to have money in hand."

It appears therefore that the stock of curios, fur garments and so forth, sold off by the Rev. Dr. AMENT, was divided into three classes, as follows:

1. Property belonging to the Mongol Prince and appropriated by the Rev. Dr. AMENT under the higher law.
2. Stolen goods at second hand, purchased by Dr. AMENT's native converts from the original looters.
3. Articles sold through Dr. AMENT's establishment by rich Chinamen who feared the looters.

It is creditable to the American Minister to China that he confined his purchases to articles which Dr. AMENT was able to guarantee as belonging to the third class.

American Minister Is Confident of the Solution.

Apr. 26 — 1901
May Go Into Iowa Politics,
but Expects to Return
to Orient.

H. H. CONGER, United States Minister to China, is home from the turbulent Orient, accompanied by Mrs. Conger, Miss Laura Conger, his daughter, and Miss Mary Conger Pierce, his niece, who shared with him the dangers and hardships of the long siege of Peking.

Minister Conger and the members of his party were passengers on the steamer *Nippon Maru*, which reached port yesterday morning. Telegraphic instructions had been sent from Washington to the local Federal authorities to facilitate in every possible way the landing of the diplomat and his family, but it was late in the afternoon before they clambered down the gangplank at the Mail dock. Their baggage and effects were passed without inspection by the customs authorities and with this question disposed of the distinguished visitors took a carriage and drove to the Occidental, where they expect to remain until to-morrow or the next day before proceeding East.

All the members of the Minister's party are in excellent health and spirits, and glad to set foot once more on American soil. The trials they endured during the Boxer uprising made them wish many times, last year, that they had never set foot within the realm of the Empress Dowager, but since the events of that trying siege have faded to a memory, they are inclined to regard their hardships rather lightly.

Miss Mary Conger Pierce, at least, finds that in her varied experiences in China there was much to interest her and add to her happiness and that the horrors and dangers of the Boxer siege were not the only striking incidents of her Oriental experience. She became engaged while in Peking to an officer of the Ninth Infantry. On the whole, however, all the members of Minister Conger's party are glad to breathe once more the atmosphere of the Western continent and enjoy a temporary cessation of diplomatic woes.

Minister Conger was in an amiable and chatty mood when seen after his arrival, and talked entertainingly about China and the problems attaching to the restoration of order in the empire.

"I bring very little news," he said. "In fact, I have picked up a great deal of news since I left Peking about matters that interest the powers, and am still a few weeks behind in information on current topics. We left Peking March 11th, and came out by way of Shanghai, as navigation had not been opened up to the north at that time. From all accounts a great deal has happened since March 11th. I left before the affair at Tien-tsin, and at the time of my departure everything was progressing toward a satisfactory and amicable understanding between the powers in respect to the establishment of a basis for the settlement of indemnity claims.

"That affair at Tien-tsin, like a great many other affairs in China, was greatly magnified, and at no time threatened to result in serious complications. A few Russian and British troops simply camped by the railroad site, obeying orders, until a dispute over the occupancy of a little piece of property was settled, and that was all there was to it.

"All kinds of exaggerated tales have come out of China since the Boxer trouble. The tales of barbarism and brutal-

ity by a licentious soldiery that were cabled all over the world were more fiction than truth. I have no doubt that a great deal of brutality was practiced by individual soldiers. You must remember that the Boxers had killed 40,000 Christian Chinese and over 100 Americans and Europeans, and when the allied forces reached Peking, where women and children were besieged by a howling mob of Chinese intent on murder, they probably did not take the trouble to discover whether every Chinese they met had a gun, or whether every house in a village gave shelter to Boxers. A great deal of brutality was practiced which would not be countenanced by civilized people, but I am satisfied that in all such instances the lawlessness was not sanctioned by the officers.

"A story was published in Kobe that credited American missionaries with an

admission that they had done a lot of looting with my knowledge and approval. Now there was no truth in that. The missionaries, to my knowledge, have not looted, and I have not countenanced looting at any time.

"Another exaggerated tale that needs refuting is the recently published statement that there is danger of another Boxer uprising in China. There is not the slightest danger of any more trouble from the Boxers, and there is not the remotest prospect that the Government troops will be massed with an idea of giving the allied troops any trouble. The Boxers or Government troops might get together and cause slight trouble at some one place, but even this, in my opinion, is highly improbable. Peace negotiations are progressing satisfactorily, and I believe order will be restored in China without further friction between any of the parties in interest.

"When I left Peking the foreign Ministers were making rapid progress toward agreeing upon some general plan for the collection of indemnities. The idea was that there should be some uniformity in the basis of all indemnity claims, and the several Ministers, acting under instructions from their respective Governments, were struggling with the task of coming to some understanding among themselves. I am prepared to say that China is ready and willing to pay any reasonable indemnity. Just what the total indemnity will amount to is impossible to say at this time, for no attempt has been made to ascertain the war expenses of the several nations. Thus far the only indemnity demands that have been put in are those of missionaries, merchants and other foreigners, who suffered losses at the hands of the Boxers and imperial troops.

"Estimates of the total indemnity that China will be called upon to pay are very wild, ranging from \$250,000,000 to \$500,000,000. I think \$300,000,000 is a conservative estimate of the amount China could pay, and the payment of this amount would necessitate the exercise of a good many economies on the part of the Government through a period of many years. This amount could be raised through a readjustment of China's financial affairs. Suggestions for the financial reorganization of the empire are many and conflicting. There are a dozen of them. Sir Robert Hart has one plan, the British Minister has another, the Japanese Minister has ideas of his own on the subject, and I made a few suggestions before I left Peking. All these ideas will have to be put together and some sensible, feasible plan evolved from the combined wisdom of these many diplomatic suggestions."

From all that Minister Conger would say on the subject it is to be inferred that he will not allow the Governorship of Iowa to go a begging. He does not want to have it appear that he is seeking the office, and therefore expressly declares that he is not a candidate. At the same time he diplomatically avoids the question of whether or not he would accept the nomination if it should be tendered to him.

"Before I left China I received two cablegrams bearing on the subject of the Iowa Governorship," he said. "One of them asked me if I were a candidate for the office. In answer to this query I cabled that I was not a candidate. The other cablegram asked me whether I would accept the nomination if it were offered to me, and in reply I said, while disavowing any intention of becoming a candidate, that I would be pleased to accept the nomination if it were tendered to me.

"But all that happened a long while ago. Six or seven weeks is a long time, and conditions may have changed materially since I sent those telegrams. The fact of the matter is that I am not pre-

pared to say anything about my attitude toward the Governorship until I more thoroughly acquaint myself with conditions as they are, and you may accept my assurance that I shall make no final declaration on the subject until I reach Des Moines. Telegrams and letters have come here for me, some asking me if I am a candidate and others urging me to become a candidate. Men of prominence and influence in the Republican party in Iowa would give me to understand that the party is torn into factions, and that I am needed to heal the awful breach. Now, I do not believe anything of that sort. I do not believe that a party with a majority of 100,000 is in very dangerous straits. There are apparently other candidates in the field who are qualified to serve the party and the people ably and with credit to themselves. I know Cummins, Perkins, Foster, Harriman and Trowin. Cummins is my neighbor, and a very able and excellent gentleman. I know of no one who would make a better executive officer. I think that is all I care to say about the Governorship."

It was expected that a delegation of Iowa people would be on hand to greet Conger upon his arrival and endeavor to influence him in regard to his attitude toward the Governorship, but if any such delegation is here or has started for San Francisco it has not put in an appearance as yet. A number of former Iowa residents met him at the dock, and others called upon him at the Occidental Hotel during the evening.

"Is it your desire to return to China?" Minister Conger was asked.

"I might say it is my intention to return to China upon the conclusion of my leave of absence," was his reply. "I have been given a leave of absence for sixty days, which means sixty days in this country, exclusive of the time occupied in traveling. When my time is up I shall return to Peking. My family will probably return with me, but on this point we are not decided. While I do not fear they will be submitted to any such dangers and inconveniences such as attended their stay in Peking last year, conditions may arise that would make it inadvisable for them to go back with me. Peking is not always the most pleasant place in the world for women, as we found out last year."

Minister Conger has been in China three years, and unless something unexpected happens, such as his injection into Iowa politics, he will probably return to the Orient for another year at least. Before being sent to the China mission he was United States Minister to Brazil, and prior to that he was a Congressman and served a term of years as State Treasurer of Iowa. He is a lawyer by profession and served in the Civil War as a private in a regiment of Illinois infantry, retiring at the close of the war with the rank of Captain.

8,000 MEN ON THE BORDER.

FRENCH AND GERMAN EXPEDITION AGAINST THE CHINESE.

Sun *Apr 17-1901*
Troops Under Command of Gen. Von Lesse
—The Advance From Pao-ting-fu—Missionaries Make Arrangements for the Payment of Indemnity There—A Murder by Boxers.

Special Cable Despatches to THE SUN.

PAO-TING-FU, April 16.—The correspondent of THE SUN, having secured a special permit from the French military authorities, accompanied 800 troops to this place on a special train from Peking. An equal number of Germans are expected to arrive here to-morrow. The trains used for conveying these troops were devoted entirely to the military, all civilians except a few with special permits being excluded from them. It is understood that French reinforcements are crossing overland to Chenting-fu, south of here, from Tientsin and Yangtsun. This is the largest and most important expedition that has been despatched to Pao-ting-fu since last October. The other contingents were not invited to take part in the expedition as this region is administered by the French and Germans.

PAO-TING-FU, April 17.—Gen. Bailloud and his staff left with the last of the French troops for the south this morning. The joint expedition is under the command of Gen. von Lesse. He, together with Gen. von Ketteler, will start at 2 o'clock this afternoon. Many of the Germans lack rail communication and will be obliged to march the entire distance south to Tingchow.

The French column consists of six battalions, while the German column is made up of the Second Brigade, one squadron of cavalry, two batteries of artillery and one mountain battery. These columns will go to Tingchow and thence west to Pingshan. The objective of the troops is apparently the Kukuan Pass. No attack is expected before April 22. The expedition, when all the troops are concentrated, will comprise fully 8,000 men.

Dr. Peck has succeeded in negotiating an agreement with the officials here providing for the payment of an indemnity of 40,000 taels to the American Board of Foreign Missions for the destruction of property by the Boxers. Payment of this sum is to be made within fifteen months. Dr. Peck has also secured a gift of five acres of land for the Presbyterians, and a special indemnity of 5,000 taels, payment of which is to be made within a year. This agreement is similar to the one made in Shantung Province, and will lessen the claims of the Ministers. The officials are extremely willing to compensate the missionaries directly, and will be glad to see their work reestablished.

Some Catholic converts lately captured two parties of armed Boxers and handed them over to the military for punishment.

A prominent Chinese residing fourteen miles south of here, who was mediating to secure indemnities for the Protestants and Catholics, was called to his door by armed Boxers last night and instantly killed.

Travel is everywhere reported to be unsafe unless the travellers are in sufficient numbers to protect themselves.

A Magistrate here has received a telegram from a friend in Moukden stating that the Russians in several districts are expelling the Chinese officials and putting Russians in their places.

BOXERS REPULSE BRITISH FORCE.

Major Browning Killed in a Fight With Chinese in Northern Chili Province.

Special Cable Despatches to THE SUN.
From THE SUN Correspondent at Peking.

PEKIN, April 22.—A variety of rumors were afloat yesterday regarding an attack made by Chinese upon British troops. Definite information is to the effect that 1,000 armed brigands, probably disbanded

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soldiers and Boxers, attacked near Sihal-haikwan two companies of the Fourth Punjab Infantry, killing Major Browning and one Sepoy and wounding a subaltern and six Sepoys.

A British force and 200 Japanese have been despatched to punish the brigands, who for many months have threatened the railway.

There is much sympathy expressed at headquarters for Major Browning's family.

The attack is another proof of the conditions that would prevail if the evacuation of the foreign troops should commence before a trustworthy government and army are established to replace them.

Count von Walderssee says that investigation has shown that the fire that destroyed his headquarters was not of incendiary origin, but was the result of carelessness in using the stove in the dining room.

PEKIN, April 21.—It is officially reported that Gen. Reid, commanding at Shan-haikwan, sent Major Browning and a company of Punjab infantry to disperse a band of robbers between Chingwangtao and Funing-fu. A combined force of Boxers and robbers, numbering 1,000 men, attacked the expedition, killing Major Browning and one of the soldiers and wounding several.

The company retreated to Funing-fu and reinforcements have been sent to them from Shan-haikwan.

GERMAN EXPLORER KILLED.

Dr. Menke a Victim of the Natives of One of the South Sea Islands.

Special Cable Despatch to THE SUN.

BERLIN, April 21.—Dr. Menke, leader of a German scientific expedition in the South Sea Islands, has been murdered by natives of Macquarie Island. Two members of the expedition were wounded. A colonist named Caro was also killed.

OUTBREAK IN MANCHURIA.

Russian Guards Reported Killed and Railway Destroyed.

Special Cable Despatch to THE SUN.

LONDON, April 22.—A despatch to the *Telegraph* from St. Petersburg says that private reports state that Chinese rebels have again attacked the Manchurian Railway, destroyed 150 versts of track, stolen the rails and smashed the rolling stock. Nearly the whole detachment of railway guards defending the section were killed. Troops are being sent from Amur.

A despatch to the *Times* from Chefoo says that between 40,000 and 50,000 Shantung coolies have been shipped from that port since February to Port Arthur, Newchwang and Vladivostock to replace Chinese labor destroyed or driven away by the Russians last summer. Trustworthy estimates give 10,000 as the minimum number of persons slaughtered in Manchuria in July and August besides the slaughter of 5,000 at Blagovestchensk. Even in Vladivostock numbers of inoffensive Chinamen were summarily shot or hanged on suspicion of being concerned in the Boxer movement. The Russians are now doing their utmost to encourage immigration, as labor is sorely needed on the fortifications and railways, work on which is being pushed with feverish energy.

LIFE IN CAPTURED PEKIN.

Oct 18 1900
MISSIONS REOPENED IN PALACES OF CHINESE PRINCES.

Commandeering by the Missionaries—Loot Used or Sold for the Benefit of Converts—Difficulties of Life in Peking for Foreigners—Prince Ching's Ceremonious Return.

From a Staff Correspondent of THE SUN.

PEKIN, Sept. 8.—The only event of special interest here recently has been the arrival of Prince Ching, and that derived its importance from speculations as to the effect it would have upon the peace negotiations. Two days after his arrival he went with a gaudy retinue to pay friendly visits to the Ministers. To the secretary of the German legation, the acting Minister, as well as the rest, he had the day previous sent a messenger with a request to be allowed to call. The memory of Baron von Ketteler's assassination was too fresh to permit the request to be granted.

"We will receive you when you have something official to communicate," the secretary replied, "but we have no desire for a personal visit from any Chinese officials."

So Prince Ching's cart was driven past the German legation and he was carried in his sedan chair through the portals of the other legations to take tea with the Ministers, one by one, and they say he drank a generous cup at each place.

United States Minister Edwin H. Conger received Prince Ching, as he stated, as a friend and as an official of the Tsung-li-Yamen who had shown himself friendly and obliging to the United States in former political dealings. Riding in the regulation street vehicle of Peking, a covered cart drawn by a mule, and escorted by a squad of Japanese cavalry and a retinue of his own servants on horseback, the Prince drew up at the gate and had his chair brought to him. Into this he climbed and drew the curtain after, signalling to the coolies to proceed into the compound. At the door of the Minister's residence he was set down. Mr. Conger and Secretaries Squires and Bainbridge were in the doorway to greet him. Warm handshakes were exchanged and the Prince was then escorted within to be seated and treated to tea. The visit lasted ten minutes. Prince Ching told of how he had been proceeding away from the city with the royal party and had fallen ill. It was illness that had delayed his return to Peking. He expressed sorrow over the predicament of China and shame over the conduct of her officials, taking care to state that he had been powerless to stop the disaster. He announced that he would await the coming of Li Hung Chang before attempting any negotiations with the Ministers. Then he withdrew, got into his chair and was wafted into the street to his cart, into which he climbed and then was driven away.

EFFORTS TO BE COMFORTABLE.

While waiting for the situation to develop the foreigners in Peking are trying to make the best of Chinese ways. Our table may be laden with chinaware 250 years old, relics of the Ming dynasty, but the napkin service is a bit shy and the tablecloth may consist of an unhemmed section of muslin. Chop sticks do passably in lieu of absent forks and spoons. We sleep under fluffy coverlets lined with silk, but our bed has no springs. It is a brick platform on one side of the room beneath which fires are kindled in cold weather. Our clothes look seedy because all the Chinese tailors have joined the enemy or have been killed for making foreign devils' garments, and our shoe soles are getting thinner day by day with no hope of repair.

They say Peking never had many foreign shops, anyway, and those that were here succumbed to the flames and the looters early in the siege. An army lieutenant, whose baggage had not yet reached him from Tientsin, rode a mule down Legation street a day or two after the excitement of driving off the Chinese had subsided, and questioned every friend he met as to the site of some shop which formerly handled foreign supplies.

"I want socks," he explained confidentially.

"Money cannot buy them, therefore I am going to hunt up a shop and loot them."

No one remembered having seen any socks jerked from shop shelves and thrown into the street. Some one said the last pair of socks in Peking was seized just before the siege began and donned by some man in the Compound of the British legation. "But how about rolls of silk, bolts of embroidery and great piles of furs? We can show you where to get all you want just for the taking away," they told him.

"No, I want socks," mournfully said the Lieutenant, as he rode away.

When the army commissary in one of his whimsical moments brought in a case of tooth powder and set it up for sale along with plug tobacco, jam and other stores the soldier is permitted to buy, there was an astonishing rush for the sales department. The officers who sent the case along from Tientsin little realized what an aching void he was filling in Peking. Tooth powder, like the cartridges and lumps of sugar, ran low during the siege and it remained for this thoughtful commissary officer to make himself popular by supplying the demand.

LOSSES OF THE SIEGE.

All save the legation people lost nearly all their belongings during the siege. From homes to handkerchiefs, the missionaries who entered the British compound for refuge lost all save what they could carry in their hands. One by one the various mission compounds about Peking and its suburbs had to be vacated when the Boxer movement became threatening early in June. Seventy missionaries forsook their homes and the fine large college at Tung Chow on June 8 and marched into Peking to escape from the threatening mob. The Congregationalists fled from their fine mission in the central part of the city and took refuge with the Methodists. In the Methodist mission all the missionaries gathered and were in a state of semi-siege until that eventful day when Baron von Ketteler was killed near the Tsung-li-Yamen and everybody seemed to lose his head. The commander of the marine guard gave orders at 9 A. M. that everybody in the compound of the Methodist mission should move to the compound of the British legation at 11 and take along only such belongings as could be carried. It was a curious procession that made its way along Legation street at the appointed hour carrying only handbags and bedding and followed by hundreds of Christian Chinese who realized what their fate would be should they be left out of the protecting care of the foreigners. There was ample time to save thousands of dollars' worth of personal property, but the command of Capt. Hall forbade it.

The Rev. W. S. Ament, the Rev. Mr. Stelle and other missionaries made their way back to the mission without a guard to try to save something. Looters were already at work on the mission, but they were driven off. Several coolies were pressed into service, and by this means a few things were saved and taken back to the place of refuge. That afternoon the first shots of the siege were fired. A day or two afterward the buildings of the Methodist mission, the last to be taken, were fired and the destruction became complete.

The siege is now over, and the missionaries and private families not connected with the legations are going abroad in the city and seeking new homes and trying to recoup themselves as well as possible. A number of foreigners placed their gripsacks in the army wagons as soon as possible and started for home, perhaps never to see Peking again; but plenty of others remained behind, among them missionaries of each denomination who have refused to desert their bands of converts. Thanks to the palaces the Boxer Princes left behind when they fled, and the loan of a few houses held by neutral Chinese, these people have all been housed, and some of them right royally, considering what might be expected.

THE REV. MR. AMENT IN A PALACE.

The Rev. W. S. Ament, who is at the head of the American Board missions in Peking, remembered a certain nobleman's residence from which all sorts of Boxer troubles emanated. While the Chinese were fleeing from the city

with the soldiers of the foreign armies at their heels he sought out this place and entered to find it deserted. So recently had it been occupied that food was still cooking on the fire. The Boxer patron's furniture, fine china, winter furs, and even his jewelry and valuables, were intact. He had evidently never dreamed of the foreign armies entering Peking, and had therefore failed to pack up before leaving. Mr. Ament returned for his Chinese followers and a few Congregational missionaries and took possession of the place. He considered himself quite justified in seizing the house, for there was evidence that it had been occupied by a Boxer band in the days of the siege. Several rifles were found in the various buildings about the compound, a number of banners and all the paraphernalia used in Boxer rites.

A typical rich man's residence in Peking has a decidedly unpretentious appearance on the outside. Perhaps nothing is in sight but a long bleak wall which forms a boundary to some narrow, dirty alley. The gate is a rather imposing covered passageway, in which the gatekeeper and a number of Chinese menials are always loafing. Within the gate is a square court, on each side of which is a one-story house. Go through these houses or around them and you begin to realize the extent of a Peking residence. No matter in which direction you turn you come into other courts with their houses on each side. This checkerboard plan is often varied by the sudden and surprising view of a tiny garden filled with big trees, trellises and an occasional fish pond or a pen of pet cranes. Farther back than all the rest comes the family temple, where images of Buddha and tablets of the ancestors are worshipped and shroded continually in incense smoke. It would be difficult to guess from a view from the street that so imposing a domain could exist on the inside of the wall.

Mr. Ament considered that the Chinese owed him and his converts anything they had, so he took possession of the palace and settled down to make himself comfortable with what he found around him. In the storerooms he found rice and grain and in the stables riding ponies, mules and carts. Some 200 Chinese Christians, converts of the Congregationalists, have settled about the place and a small co-operative colony is in operation there. The girls' school has resumed studies in one of the buildings, under the direction of Miss Sheffield. One of the houses has been cleared of furniture, fitted with seats, and is being used as a chapel, where morning prayers are held every day and regular services every Sunday.

SPOILS OF PRINCE WU'S HOME.

The other missionaries have sought homes for themselves like the American Board people. The Congregationalists from Tung Chow, headed by the Rev. Mr. Tewksbury, are comfortably stationed in the Yu Wang Fu, the palace of Prince Yu, one of the descendants of the robber chieftain who captured Peking 250 years ago. This place is a marvel of buildings, courts, passageways and gardens. Its approach is a narrow alley through which one would never dream of penetrating to such a domain; indeed, Peking is made up of just such surprises. The rich have built for themselves palaces and spacious homes in the midst of poverty and ill-smelling quarters. They are surrounded by hideous walls. They were apparently averse to having the world know of their prosperity.

The Yu Wang palace was captured by Mr. Tewksbury and his people in much the same manner as Pei Le Fu was taken by the Rev. Mr. Ament, but after the soldiers of four nations and the Chinese had taken turns at looting it. There was an astonishing lot of treasures left for the missionaries to gather up. Yu Wang Fu has now been a famous place for several days among the foreign element, because its spoils are being sold off to all persons who wish them and the money is being applied to a fund for the indemnifying of Christian Chinese who lost their worldly goods during the siege. Prince Yu, could he be present, would probably cry out in dismay at the ruthless distribution of his treasure, his scores of fur robes, fine sables and wolf skins, richly embroidered garments of every description, household ornaments,

the haste
fine chinaware and porcelain and even the family jewels which were left behind.

For several days after finding all this plunder it was a problem to the missionaries to know what to do with it. They considered it unrighteous to appropriate it themselves, and somebody was certain to take it. The Russians, for instance, under whose control this part of the city had been placed, would have no scruples. So they finally adopted the expedient of selling the spoils and applying the proceeds to the needs of the Chinese converts. So the headquarters of this mission has been the scene of commercial activity for several days. Army officers and civilians, bent on acquiring souvenirs of the campaign, have gone to the Yu Wang Fu with their money and come away laden with genuine relics of rich Peking. These persons are perhaps now sorting over their stock of loot purchased or acquired otherwise, and wondering how much of it they will be able to transport or to pay duty on for returning home.

WANTON CRUELTY OF BOXERS.

The Methodists have found for themselves quarters in the southwest portion of the Tartar city, where, with a large following of converts and a school of 100 Chinese girls, they are endeavoring to make themselves comfortable for the time being. The English Church Mission people and the Presbyterians are settled in the western part of the city in the American district. The numbers of the Presbyterians among the Chinese were depleted most terribly by the outbreak. In fact, there are very few Presbyterian Chinese of the former large number now alive. Most of them fell victims to the Boxers, who massacred individuals and whole families for their allegiance to foreign customs and beliefs.

The wiping out of the Teng family, who lived in the northern part of the city, is an instance of the wanton cruelty which the Boxers displayed, as well as the sacrifice of the lives of persons who were really of great use to the world. Teng was a pastor in a Chinese Presbyterian church and his wife was at the head of an extensive girls' school. His son was an instructor in the Imperial University and spoke fluent English, for he had been educated in the college at Tung Chow. Teng, his wife, his son, his daughter-in-law and all their children fell by the knives of the Boxers. I have conversed with a man who says he saw nine Presbyterians who were lined up in one court, and while praying and entreating were struck down by the Boxers' swords one after another.

The shattered buildings of the Pei Tang mission, where the French and Italians made a valiant stand during the siege, shelter the Catholics and their Christians, who number more than 3,000.

The missionary and his loot have been the themes of many a jest by army people and civilians who have passed judgment without hearing evidence since the general confiscation began; but there are two sides to the story. It is little realized that almost the sole object any missionary has in staying in Peking after the siege is to protect his converts. To leave Peking and allow the converts to shift for themselves would mean serious trouble for them, and to stay and protect them meant the acquiring of shelter and food for them. I have seen the missionaries commander forsaken hoards of silver and Chinese money, but I have also seen them using the money to buy rice with which to feed their helpless flocks, helpless because the lot of a Chinaman without a protector or a master in Peking at present is unhappy. He is liable to be grabbed by the soldiers and made to work under a hard master. Perhaps he is pricked by a Russian bayonet or beaten with the butt of a Frenchman's gun. If he is a Christian his life is in danger if he seeks refuge among the natives.

HARDSHIPS OF PEKIN LIFE.

The correspondent who wanders into Peking with the sole equipment of a pencil, a camera, a few clothes rolled in a blanket and a pocketful

of expense money wakes up suddenly to find that life has become a very serious problem. He drags a chair and a table into a deserted Chinese house after interviewing the landlord of what was once the comfortable Hotel de Peking, and finds that the accommodations have all been blown to pieces by Chinese shell fire and that business is not to be resumed! After selecting and homesteading his residence he visits the army in search of rations, unless he has a friend among the officers into whose mess he is invited. Then a Chinese boy must be hired to attend to his personal wants and rustle for feed for the saddle pony. Indeed, the collecting of information and the making of letters is not of half the importance as is the making of a home, and it is every man for himself.

Where are you living? is an idle question to ask, for with the ruins, the bypaths, the tortuous alleys that Peking has at present it would be folly to try to give explicit instructions for finding one's domicile. Bellair and Egan, when they start for fifth, wander down Legation street until they see a certain battered lamp post which has been beheaded by a shell. Then they turn promptly to the right and stumble in among heaps of bricks and ruins of an acre of wrecked buildings. Climbing and scrambling they keep a general southeasterly course until they come plump on a gray mule tied to a post in a small inclosure. This is the courtyard of their home.

Dr. Colman and his family may be found by following the bank of the ill-smelling canal until you reach the big gray wall of the Tartar city. Then you have found the place, but you don't know it until you have investigated the miserable looking pile of masonry to your right and found it a cosy siege home. It is worth while ferreting out the home of Edward Lowry to sit on the real foreign sofa which adorns the sitting room. Mr. Lowry found an entire parlor suite and a set of bedsprings stacked on top of the ruins of some foreigner's house a day or two after the siege ended. Remorse and fear of decapitation had evidently overcome the native looter who had stolen them when he found that the foreigners were not all killed, and he had returned the stolen articles in the dead of night. Mr. and Mrs. Lowry luxuriate over the furniture and await the showing up of the owner.

CHARGES AGAINST BISHOP FAVIER.

Accused of Looting the House of a Member of the Tsung-li-Yamen.

Special Cable Despatch to THE SUN.

PARIS, Feb. 8.—A despatch received here from Peking says that the family of a member of the Tsung-li-Yamen, whom the Empress Dowager caused to be executed because he would not sanction the anti-foreign movement, has complained to the international government of Peking, charging Bishop Favier, who is now in France, with looting his house of money and property to the value of 1,000,000 taels the day after the siege ended.

The despatch adds that a league of civilian looters of all nationalities has been discovered and broken up. There is now a chance for honest men, including Chinese, of getting what is due them. The members of the complaining family above mentioned say that the stolen property is now in possession of Secretary Squiers of the American legation, who is about to escape from the country.

If only a tenth of the charges of murder, rape and robbery made against the foreigners are proved Christians will have cause to blush.

DEFENDS MISSIONARIES.

July 22, 1901
SIR ROBERT HART DISCUSSES THE
LOOTING IN PEKIN.

He Says the Action of Foreigners Was Forced by Necessity—Calls the Rev. Mr. Ament Plucky and Self-Sacrificing—Chinese Troops Defeated by the Bandits in Chili.

Special Cable Despatch to THE SUN.

From THE SUN Correspondent at Peking.

PEKIN, July 21.—Secretary Brown of the American Prosytorian Board recently requested Sir Robert Hart, Director of the Imperial Maritime Customs, to give his views on the mission question.

Sir Robert has made a long reply containing certain statements that are important to the missionaries. He says that they should learn from the past that customs are not to be banned, prejudices not to be offended, and that the feelings of the people are to be respected. They should live down persecutions and seek the assistance of the legations as a last resort.

Considering the terrible sufferings caused by the action of the Chinese, the sufferers are entitled to receive the fullest indemnification. Some think, however, that a renunciation of claims for indemnity would be better than the imposition of heavy fines, but circumstance and the individual conscience must determine this question. The missionaries do not lose their civil rights. The national authorities should see in individual renunciation a reason for enforcing what the community expects as a right.

Sir Robert adds that he does not believe that any missionary has brought any one to punishment who did not richly deserve it. Many are still at large whose punishment would have been good for the future.

Concerning loot, Sir Robert says that all the foreigners looted during the siege for food and materials for sandbags. Afterward they had to find houses, furnish them and find food for themselves. In the expeditions for this purpose Chinese accompanied the foreigners, whose action was forced by necessity, growing out of the lawless doings of the Chinese. The missionaries were certainly not worse than their neighbors, and were probably better, having better reason to justify them than did the others. The circumstances must be considered.

Sir Robert further says that he does not think that the Chinese sufferers will specially distinguish the missionaries from other foreigners who looted. The name of the Rev. Mr. Ament is frequently mentioned in the letter. Sir Robert declares that he showed himself plucky and self-sacrificing in the troubles before, during and after the siege. From first to last he did excellent work, and consideration of personal gains never weighed with him.

In conclusion Sir Robert says he thinks it would be better if the missionaries left the righting of their wrongs to the authorities. The times are out of joint, and things are in an anomalous condition. Some one must lead and act promptly. He thinks that the action of the missionaries in delaying their departure for the interior is imprudent.

Disaffection caused by banditti is prevalent in thirty districts in the central part of the Province of Chili. The local officials are either disinclined or unable with the force at their command to suppress the troubles. Li Hung Chang as Viceroy is too busy to attend to provincial matters. The troops sent against the banditti showed sympathy for them, many of them having formerly been soldiers. They are better armed than the troops. In a recent conflict a hundred soldiers and officers were killed. The troops of Yuan Shih Kai, Governor of Shantung, are the only ones that can be trusted to act. The result of despatching some of them to quell the disaffection is not yet known. Even if successful in one district an uprising is likely to occur as soon as they depart for another. Complete pacification will be extremely difficult. Official appeals are constantly reaching Li Hung Chang.

CONGER HOME, MAY RESIGN

IOWA REPUBLICANS WANT TO MAKE HIM GOVERNOR.

May Accept the Nomination, [Though He Would Like to Return to Pekin—He Thinks China Will Be Able to Pay \$300,000,000 Indemnity—Defends Missionaries and Troops.

SAN FRANCISCO, April 25.—Edwin H. Conger, United States Minister to China, with his wife, daughter and niece, Miss Margaret Pierce, arrived this afternoon on the steamer Nippon Maru. The steamer was slow in docking, and it was late in the day when Mr. Conger landed. He found an enormous pile of letters and despatches awaiting him from Republican politicians of Iowa, who are all at sea until they learn his plans.

Mr. Conger was very guarded and diplomatic in regard to the Governorship of Iowa. He said that his action would depend entirely upon what the party leaders wanted. If they tendered him the nomination and assured him that it was his duty to accept it he would do so. But he wished to be quoted as declaring positively that he was not a candidate and that he expected to return to Pekin.

From another source it was learned that six weeks ago Mr. Conger cabled from China that he would accept the nomination if the Republican party agreed upon him for Governor. When Mr. Conger's attention was called to this fact he said:

"Well, things may have changed in six weeks. No one can tell what the political situation is now."

Those who have talked with Mr. Conger believe that he will accept the nomination very promptly if he has any assurance of party support.

"This Iowa matter had nothing to do with my coming home," he said. "I have been in China three years. The last year was exceedingly trying, and although my health is not very much broken, affairs are so nearly settled there, with the worst over, that I was unwilling to stay through the hot summer."

"I cannot say whether my family will return to China with me or not. There was a time last summer when I wished they were not there, but I expect no more of that sort of thing. Personally, I am not anxious to return, but I have a strong desire to complete the work I am on and to see a final settlement."

Minister Conger was surprised that the question of indemnity was not settled.

"When I left," he said, "the Ministers were endeavoring to arrange some principle of damages so that the demands of all nations might be placed on the same basis. The amount of indemnity to be demanded cannot be fixed until this agreement is reached. When I left it was not known what the war expenses of the different nations were. Individuals, missionaries, merchants, &c., were filing claims and the Ministers were endeavoring to harmonize them."

"China could pay \$300,000,000 in my opinion without being crippled. She would have to practice economy and make some reforms in finance that could be pointed out to her, but that is the farthest limit China could go. I don't know what the amount of claims will be. China seems willing to pay to the extent of her resources; she realizes her position and will pay what she can."

The importance of the recent Russian-British disagreement Minister Conger thinks was exaggerated.

"When the Russians attempted to interfere with the English laying a side track," he said, "both sides simply held their ground until the question was amicably settled. The incident was not of any importance."

He also discountenances the stories of brutality on the part of the troops of the allied nations. "No doubt when the soldiers first entered Pekin with atrocities of Chinese ranklings in their minds," he said, "some individuals took sharp revenge. Some savage things done by soldiers in all the armies are

not countenanced by civilized countries. Remembering that thousands of Chinese and over 100 Christians had been killed, the soldiers probably did not inquire closely whether the Chinese had guns or whether houses contained enemies. But this is a part of war. Nothing of the sort was countenanced by the officers and nothing or almost nothing in the printed stories is true."

The Rev. W. S. Ament, D. D., also returned on the Nippon Maru. Dr. Ament came into prominence after the troubles in China ended through charges of looting and demanding excessive indemnity from the Chinese. Dr. Ament said in explanation that he was chairman of a committee on confiscated goods during the siege and devoted considerable attention to the native Christian Chinese who were imprisoned in the British legation. After the siege was raised all the native Christians were ordered to leave the legation, and Dr. Ament took charge of them. They were nearly naked and almost starving, and under his direction they took possession of the residence of a Mongol Prince near the former missionary buildings and looted it.

"The Christian missionaries in China have been grossly misrepresented," said Minister Conger. "Very few things have been done by them for which any apology need be made, certainly no more than for the acts of other foreign civilians or soldiers in China. I do not say they did nothing that might not have been better done differently, but the stories of their looting and collecting indemnities by force are absolutely false, for they did nothing of the kind."

He said he did not consider the missionaries the chief cause of the trouble in China as the outbreak was against everything foreign. He said indemnities were not collected by force in any instance. The plan by which missionaries collected indemnities was advised by Li Hung Chang and Chang Yen Mao, the commissioner he appointed to settle the native Christian claims.

"How about the looting alleged to have been done by the missionaries in Pekin?"

"When the siege was raised one of the most difficult problems presented was how to care for the native Christians who had been a very important factor in our salvation. Without their help the people in the legation compound could never have held out against the attacks of the Boxers, who had the Chinese Government with them in every way. These native Christians came to us for refuge, it is true, but they risked and lost their lives, many of them, in building our defences. Every white man was needed to handle the guns."

"When the siege was raised starvation confronted these people. Everything they owned had, of course, been destroyed. In the neighborhood were houses of Boxers, now deserted, which had been the headquarters of the men who were firing upon us. If we had been strong enough we should certainly have captured these houses during the siege and used everything in them for our support. No one would dispute our right to do so. Now the soldiers of all the armies were looting houses and seizing stores of rice and millet, so that soon there would be nothing left. Under these conditions, some of the Boxer houses were seized and their contents, clothing, furniture, curios,

were sold for the benefit of the native Christians to give them food.

"It was simply a question of leaving these poor people to starve and these houses to be looted by the soldiers or other Chinese, or taking them to feed the native Christians, and this was done."

"The missionaries acted with nobility and heroism during the siege, fighting bravely alongside the soldiers and the rest of us. The legationers and the missionaries owe their salvation to each other, for neither alone could have been saved."

This was done, according to Dr. Ament first, because the Prince had been a leader among the Boxers, and, second, because his place had been a resort for many questionable characters who had obtained refuge there by reason of the prominence of the Mongol Prince.

Dr. Ament says he simply took possession of the residence for the benefit of the homeless Chinese under his care, and once inside they had taken various loose articles, which, with the sanction of the missionaries, had been subsequently offered for sale as curios, the proceeds being used in feeding the needy native Christians.

DES MOINES, Ia., April 25.—News that Minister Conger and family had arrived in San Francisco was received with great satisfaction in Des Moines.

It is expected that he will arrive here in a few days, as relatives here have received letters from the family saying that no stop would be made in San Francisco. Great preparations are being made for his reception. Special trains will be run to Council Bluffs and hundreds of people will go. Among them will be Gov. Shaw and other State officers as well as prominent men from all over the State.

For the first time in the history of the State the Capitol has been secured for a public reception. It will be given to the Conger family and will be under the auspices of the Conger Reception Committee, who have been at work for several weeks.

THE MISSIONARIES IN CHINA.

Statement by a Committee at Shanghai Appointed to Answer Public Criticism.

We have received from the office of the China Missionary Alliance at Shanghai the subjoined statement, said to have been circulated throughout China and approved by fully nine-tenths of the whole body of Protestant missionaries in China. The request for its publication is signed by C. W. Mateer, American Presbyterian Missionary Society, W. N. Bitton, London Missionary Society, F. W. Baller, China Inland Mission, W. P. Bentley, Foreign Christian Missionary Society, G. H. Bondfield, British and Foreign Bible Society, G. F. Fitch, American Presbyterian Missionary Society, Chauncey Goodrich, American Board of Commissions of Foreign Missions, A. P. Parker, Methodist Episcopal (South) Missionary Society, and Timothy Richard, English Baptist Missionary Society:

"In view of the importance of the present crisis in the history of Christian missions in China, and of the fact that our position has been seriously misunderstood and our opinions and utterances subjected to adverse criticism, it has seemed to us advisable to make the following statement:

"The points in the recent criticisms which most concern us are: (I) That missionaries are chiefly responsible for the recent uprising, and (II) That they have manifested an unchristian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians."

"I. With reference to the first of these charges we would remark:

"1. That when the facts concerning this uprising are rightly understood, it will be found that its causes are deep rooted and manifold. The history of foreign relations with China has all along been that of hereditary prejudice on the one hand and force on the other. The Government of China has never given a friendly reception to foreigners. It has resented their presence and yielded grudgingly the few rights obtained from it by treaty. This long standing ill will was deeply intensified by the political humiliation and loss of territory which followed the war with Japan."

"The rise of the Boxer movement in Shantung and its rapid growth there and in the adjacent Province of Chili, will be found to have among its immediate causes: (a) the shortness of food, almost amounting to famine, which prevailed in those regions; (b) the irritation caused by the industrial and economic changes created by railway construction and other foreign enterprises; (c) the seizures of Kiao-chau, Port Arthur and Wei-hai-wei, which were bitterly resented as unwarrantable aggressions; and (d) the projection and forcible surveying of a railway route through the Province of Shantung, which produced intense local exasperation."

"2. The recent uprising was anti-Christian rather than anti-Christian. Native Christians have suffered mainly because they have been reckoned as "secondary devils," i. e., the allies of foreigners. Moreover, the destruction of railways and the attack on railway engineers preceded the destruction of mission compounds and the slaughter of missionaries. Nor should it be forgotten that among the facts of the outbreak are: the siege of the legations, the destruction of the property of the Imperial Customs, and the indiscriminate massacre of foreigners and of Chinese found in possession of foreign-made articles. That missionaries were residing in the interior, and were without the means to defend themselves, entirely accounts for the large number who perished. Had they been foreigners but not missionaries, the result would have been the same.

"3. The charge also includes the statement that missionaries have brought the present disaster upon themselves; on the one hand, by lack of appreciation of what is good in Chinese life and thought; and on the other, by disregard of Chinese prejudice and etiquette. It is conceivable that isolated statements and actions may thus be construed, but for the missionary body as a whole we can assert that this statement is without foundation.

"Believing as we do that the gospel is God's message of salvation to mankind, and that, too, in a sense in which the wisdom of words of no sage can ever be, we must, as faithful servants of our Lord, reiterate both the great affirmations and the gracious invitations of the gospel, and wherever the claims of the gospel are brought face to face with such superstition and idolatry as prevail among the masses in China, a certain measure of opposition and resentment is sure to be excited. For this we do not feel called upon to apologize. But the amount of opposition thus excited has been greatly exaggerated. The conciliating effect of the work done by their hospitals, colleges, schools, and famine relief has far more than counterbalanced any prejudice raised by the preaching of the gospel. In spite of all that has recently taken place, it remains true that our position in China has not been secured so much by treaty right as by the good will of the people themselves. And it is worthy of remark that those missionaries in the interior who did reach the coast owe their escape in large measure to the friendliness of officials and people.

"4. To the charge that missionaries have excited hostility by interfering in native litigation in the interests of their converts in courts of justice, we need only say that even by the Chinese officials themselves this charge is rarely preferred against the Protestant section of the missionary body. In flagrant cases of persecution missionaries have felt it their duty to support members of their churches, and it cannot be denied that occasionally natives have secured the influence of the foreigner in an unworthy cause. But interference in native litigation as such receives no support from the principles and practice of the general body.

"II. With reference to the second point—that we have manifested an unchristian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians—we understand that the criticism applies chiefly to the message sent by the public meeting held in Shanghai in September last.

"1. It should, in the first place, be borne in mind that the resolutions passed at that meeting were called for by the proposal of the allies to evacuate Peking immediately after the relief of the legations. It was felt, not only by missionaries, but by the whole of the foreign residents in China, that such a course would be fraught with the greatest disaster, inasmuch as it would give sanction to further lawlessness.

"2. Further, it must be remembered that while suggesting that a satisfactory settlement should include the adequate punishment of all who were guilty of the recent murders of foreigners and native Christians, it was left to the Powers to decide what that 'adequate punishment' should be. Moreover, when taking such measures as were necessary they were urged to 'make every effort to avoid all needless and indiscriminate slaughter of Chinese and destruction of their property.'

"3. By a strange misunderstanding we find that this suggestion has been interpreted as though it were animated by an unchristian spirit of revenge. With the loss of scores of friends and colleagues still fresh upon us, and with stories of cruel massacres reaching us day by day, it would not have been surprising had we been betrayed into intemperate expressions, but we entirely repudiate the idea which has been read into our words. If Governments are the ministers of God's righteousness, then surely it is the duty of every Christian Government not only to uphold the right but to put down the wrong, and equally the duty of all Christian subjects to support them in so doing. For China as for Western nations, anarchy is the only alternative to law. Both justice and mercy require the judicial punishment of the wrongdoers in the recent outrages. For the good of the people themselves, for the upholding of that standard of righteousness which they acknowledge and respect, for the strengthening and encouragement of those officials whose sympathies have been throughout on the side of law and order, and

for the protection of our own helpless women and children and the equally helpless sons and daughters of the Church, we think that such violations of treaty obligations, and such heartless and unprovoked massacres as have been carried out by official authority or sanction, should not be allowed to pass unpunished. It is not of our personal wrongs that we think, but of the maintenance of law and order, and of the future safety of all foreigners residing in the interior of China, who, it must be remembered, are not under the jurisdiction of Chinese law, but, according to the treaties, are immediately responsible to, and under the protection of, their respective Governments.

"It is unhappily the lot of missionaries to be misunderstood and spoken against, and we are aware that in any explanation we now offer we add the risk of further misunderstanding, but we cast ourselves on the forbearance of our friends and beg them to refrain from hasty and ill-formed judgments. If on our part there have been extreme statements, if individual missionaries have used intemperate words, or have made demands out of harmony with the spirit of our Divine Lord, is it too much to ask that the anguish and the peril through which so many of our number have gone during the last six months should be remembered, and that the whole body shall not be made responsible for the hasty utterances of the few? "On the eve of the new era which is about to dawn upon this ancient empire, we would

appeal to all who own the authority of Jesus Christ to aid us in bringing about a better understanding of the true position of affairs and our relation to them. At the same time we would reaffirm our entire faith in the Christian gospel as the one great agency for the mental, moral and spiritual elevation of this people, and we would place ourselves afresh on the altar of service, praying that with greater humility and with more complete consecration we may exercise the ministry to which we are called."

ORDERS REFORM IN CHINA.

EMPEROR'S EDICT SAYS THE TIME HAS COME FOR A CHANGE.

Feb 6, 1901
Privy Councillors, Viceroy, Ministers at Foreign Courts and Other Officials Ordered to Confer on Plans for Reforming the Seven Branches of the Government.

Special Cable Despatch to THE SUN.

From THE SUN Correspondent at Shanghai.

SHANGHAI, Feb. 5.—An Imperial edict ordering a reformation of the Government has just been received here. It refers in detail to China's conservative policy, which resulted in the Boxer movement, and says that as peace negotiations are now in progress the Government should be reformed on a basis to bring future prosperity. It adds that established good methods of foreign countries should be introduced to supply China's deficiencies. Past mistakes teach future wisdom. The attempts at reform made by Kang Yu Wei were seditious and more harmful to China than the Taiping rebellion or the Boxer movement. These reforms were proposed when the Emperor was in bad health, and they would have resulted in anarchy, not reform. Hence the Emperor requested the Empress Dowager to resume the reins of Government, since which time the reformers have tried to make the distinction between the conservatives and themselves more marked.

Continuing the edict says that China's greatest difficulty is her old customs, which have resulted in the insincere dispatch of business and the promoting of private gain. Up to the present time those who have followed western methods have had only superficial knowledge, knowing only a little of foreign languages and foreign inventions, without knowing the real basis of the strength of foreign nations. Such methods are insufficient for real reform.

In order to obtain a true basis the Emperor commands the Ministers of the Privy Council, the six boards, nine officers, the Chinese Ministers at foreign courts and all the Viceroy and Governors to hold a conference. They are instructed to recommend reforms in the seven branches of Government, namely, the central Government, ceremonies, taxation, schools, civil service examinations, military affairs and public economics. They are also to recommend what part of the old system can be used and what part needs changing. Two months are given them in which to prepare their report.

This edict bears the marks of sincerity. The leading men of China will now have a chance to express their opinions. China's future hangs in the balance of what her statesmen can now suggest. It is considered that this is the most important epoch in Chinese history since foreign commerce began.

TO RELEASE MISSIONARY AMENT.

Minister Conger Demand Answered by Field Marshal Count Von Waldersee.

Special Cable Despatches to THE SUN.

From a Staff Correspondent.

PEKIN, Feb. 4.—The arrest of the Rev. Mr. Ament of the American Board of Foreign Missions is causing considerable trouble.

Mr. Backhouse, an Englishman, who was arrested with him, has reported to Minister Conger that he, Mr. Ament, and Mr. Peach, another Englishman, left Peking on last Wednesday. They stopped on business at a town which was in Mr. Ament's missionary field before the trouble.

Fifty French and German soldiers, accompanied by a Jesuit priest, visited the house at which they were staying on Friday and, with drawn bayonets, arrested them. All were accused of being the leaders of native Christians who had blackmailed villages, securing 80,000 taels.

The premises were searched, trunks and boxes broken open and everything of value taken away. Finally the soldiers marched them to the French headquarters, a mile away. They were there examined closely.

They were subsequently allowed to return to the house for the night, but the place was kept under guard. The next day Mr. Backhouse was allowed to return to Peking, but Mr. Ament was not permitted to leave.

The French and German officers treated Mr. Ament roughly. They declared that the whole party would be taken to Pao-ting-fu and tried by court-martial.

Mr. Backhouse gathered from the talk that the native Christians had been up to the old game of blackmailing the villagers. One of these native converts is a brother of Dr. Ament's servant, and that is how the soldiers learned Dr. Ament's name.

Dr. Ament sent an appeal to Mr. Conger for a troop of cavalry to release him.

Mr. Conger visited the French and German Ministers and demanded the release of the missionary. Both of the Ministers asked for time to investigate the case.

Later they declared on the strength of their military reports that Dr. Ament had not been arrested, and that he was only wanted as a witness against the guilty Christians. Judging from Mr. Backhouse's story this is false.

Mr. Conger again insisted that the reply of the Ministers was unsatisfactory.

M. Pichon, the French Minister, and Dr. Mumm von Schwartzstein, the German Minister, are trying to learn the facts and will order the release of Dr. Ament if he is still under arrest.

The blackmailing complained of has heretofore been reported in these despatches. Native Christians have blackmailed villages everywhere in the province of Chili. The Protestants assert that the offenders are Catholics armed with modern rifles, furnished to them by the French. Whatever the faith of the offenders, their operations have been so general as to discredit all religions.

Eighty thousand taels is a small estimate of the amount they have obtained in the vicinity of Chowchow alone.

Li Hung Chang was informed by an attaché of the British Legation the other day that the Powers would insist upon beheading at least four metropolitan officers. Earl Li informed the attaché that the court would not consent to the beheading of so many.

An edict has been received authorizing the payment of the interest on the bonds of the Chinese railroad to Shanhaikwan. This will prevent the road falling into the hands of the British, who, under the terms of the loan, would control the road on default in interest payment by China. China has the money ready to pay the interest.

the haste to
PEKIN, Feb. 5.—Field Marshal Count von Walderssee has telegraphed to Chowchow ordering the release of the Rev. Mr. Ament.

CHINA WILLING TO BEHEAD TWO.

Yu Hsien and Prince Chwang the Ones Marked for Death—Ministers Name Twelve.

Special Cable Despatch to THE SUN.
From a Staff Correspondent.

PEKIN, Feb. 5.—The Ministers, at a meeting held to-day, informed the Chinese plenipotentiaries that twelve princes and high officials, whose punishment the Chinese Government has already decreed, deserved death, but they did not demand such punishment. After reciting the indictment against these individuals the Ministers, through their spokesman, said:

"You will understand after the explanation which has just been given you that these persons deserve death."

The Chinese representatives did not understand the question that way. They said the Government would behead Yu Hsien and Prince Chwang, but presented many arguments why the court would not inflict capital punishment on the others.

SOME ANXIETY AT PEKIN.

Feb 6 1901
EMPRESS DOWAGER MAY REFUSE TO BEHEAD CHINESE PRINCES.

Powers Would Then Be in a Difficult Position—Peace Envoys Now Awaiting Instructions From the Court—American Claims for Indemnity Prepared for Presentation.

Special Cable Despatch to THE SUN.
From a Staff Correspondent.

PEKIN, Feb. 6, 4:35 A. M. (Delayed)—The demand of the Ministers for the death of Princes and officials makes the situation an anxious one, at least until the Empress Dowager replies to the messages sent to her by Prince Ching and Li Hung Chang, the Chinese peace commissioners.

The envoys have telegraphed her a full account of their meeting with the Ministers and of the indictment read by the foreign representatives. They have also sent her a report of a visit they made to Dr. Mumm von Schwartzstein, the German Minister, after the adjournment of the joint meeting with the Ministers.

During this visit Dr. Mumm von Schwartzstein informed Earl Li and Prince Ching that China must give the heads asked for or there would be no peace. This, in connection with the similar statement made by an attaché of the British legation last Sunday, has had the effect of worrying the Chinese envoys considerably.

This matter of punishments is one for which it is practically impossible for the Chinese commissioners to assume the responsibility, as they have made no recommendation on this point themselves, although they have forwarded all the threats made by the foreign representatives. They freely state that they are afraid the court will refuse to comply with the demand for the beheading of certain Princes and officials, in which case the situation must immediately become grave indeed.

However, as stated above, nothing can be definitely predicated in regard to the outcome until the Empress Dowager answers the telegrams of her envoys. If she offers to compromise by giving a few minor heads it will show that she is frightened and her ultimate compliance with all the demands may be looked for. If, however, she is defiant and refuses, then the Powers will probably force matters. In such an event the possibilities are too serious for speculation.

The appointment of Chang Po-hsi as special ambassador to England to bear the condolences of China to Great Britain on the death of Queen Victoria and to attend the coronation ceremonies of King Edward VII., will displease the people of England. He is now the Literary Chancellor of the Province of Kwangtung and was formerly the Comptroller of Hanlin University. He is an old man and a rank conservative, who has never had any connection with foreign affairs and practically no one ever saw him.

One of the high hereditary Princes was the man chosen to go on this mission. He was anxious to go, too, and his appointment would have been acceptable to England. The appointment of Chang Po-hsi was made without any consultation with the Chinese peace commissioners, and it has annoyed them.

The work of compiling the American claim for indemnity on account of the uprising in China has been practically completed. The total amount of private claims is \$801,000 gold.

With the exception of the claims of a few business houses, which amount to about \$300,000, this sum is all for the missionary bodies. Claims of these societies to the amount of about \$250,000 are distributed as follows: Women's Foreign Missionary Society, \$38,206; Presbyterian Board of Missions, \$35,135; American Board of Foreign Missions for North China, \$64,410; Presbyterian Mission at Paoting-fu, \$11,850; North China Methodist Mission, \$75,720, and the Young Men's Christian Association, \$1,160.

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This does not represent all the damages claimed by these societies, as the missionaries have been collecting large indemnities from Chinese villages.

The Rev. W. S. Ament of the American Board of Foreign Missions, whose arrest at Chouchou by the French and Germans caused trouble a day or so ago, telegraphs that he has been released and his people vindicated. He now demands an explanation from the French and Germans, who insist that he was never under arrest.

WASHINGTON, Feb. 7.—The following despatch has been received at the State Department from Minister Conger:

"PEKIN, Feb. 6.—The foreign Ministers held a conference yesterday (Feb. 5) with the Chinese plenipotentiaries, who presented the difficulties in the way of the execution of the three Chinese notables, Prince Tuan, Prince Lan and Gen. Tung Fu Hsiang. They gave assurances of the execution of Chuang and Yu Hsien, but urged leniency for the others, begging that the court be not placed in a position too difficult."

"The foreign Ministers have agreed to demand capital sentences for Tuan and Lan, but with the expectation that they will be commuted to exile. They demand the death penalty for the others also mentioned in the decree, Yu Hsien, Chih Liu and Hsu Cheng-yu, the last two now prisoners of the Japanese at Peking. Posthumous honors are also demanded for the four members of the Tsung-ll Yamen executed last summer."

FUTURE DEFENCE IN PEKIN.

Feb 16 1901
STONE WALLS, A TRENCH AND BARBED WIRE FOR LEGATIONS.

Plans of Military Commission Resemble the Folly of the Ostrich, for a Long-Range Gun Could Knock the Whole Thing to Pieces—Piling Up Indemnities—Austria Seizes a Concession for One Citizen.

Special Cable Despatch to THE SUN.
From a Staff Correspondent of THE SUN.

PEKIN, Feb. 15.—The report of the military commission appointed to prepare plans for the future defence of the various legations here was presented to the Ministers on Wednesday. It was predicted in these despatches a month ago that the Ministers and the commissioners would be inclined to build a fortress to provide for the future safety of the legations, but it was not supposed that they would go to the extent they have.

The plans presented, viewed from a common-sense standpoint, suggest the foolishness of the ostrich, which, burying its head in sand, thinks itself safe from its pursuers. It is proposed to take for the legations the quarter bounded by Hataman and Chienman streets and portions of the walls of the Tartar and Imperial cities. A wall will be built around this quarter and the Chinese will be forbidden to enter the legation grounds. Outside the wall it is proposed to dig a trench twelve feet deep and filled with barbed wire entanglements. The space for this ditch will necessitate the destruction of part of the wall of the Imperial city. It is further proposed to mount two field guns at each legation, while other guns will be mounted on the wall.

In the rear of the German legation a gate will be cut through the wall of the Tartar city. This will be named the Von Ketteler Gate, in honor of the German Minister who was killed by the Chinese. The gate will be beneath the spot on the wall where Baron Von Ketteler stood when, before the legations were attacked, he ordered the German marines to shoot seven Chinamen who were dancing in the street. All the Chinamen were killed. The plan proposes additional fortifications at the gate and also entrenchments in the corners of the quarter, from which the whole wall can be swept by rifle or gun fire. Incased in this box with a thousand or fifteen hundred soldiers the delights of legation life in the future may be imagined.

UN, THURSDAY, APRIL 11

DEFENDS MISSIONARIES IN CHINA.

American Bible Society's Annual Report on the Boxer Uprising.

BOSTON, April 10.—The annual report of the American Bible Society relative to the situation in China will contain the following statements from its agent in China, the Rev. John R. Hykes, D. D.:

"There was a deep and cunningly laid plot, under Imperial sanction, to extirpate Christianity, expel all foreigners and destroy all foreign interests. The question has been raised at home as to whether the Boxer uprising was anti-foreign or anti-missionary in its character. The movement was undoubtedly against foreigners, as such; and the crusade was directed against everything foreign, Christianity, of course, included. Unfortunately, the treatment China was receiving from some of the great Powers goaded her to madness.

"The political encroachments of foreign nations, under the guise of leases of territory, is one of the principal causes of the trouble. These events exasperated China almost to the point of desperation; for she thought, and not without reason, that these inroads upon the part of the great Powers were preliminary to the conquest of the Empire. Foreign syndicates have done no little in fomenting the trouble. Backed by their respective Governments they have pressed, if not forced, from the Chinese concessions for the working of mines and the building of railways. Rightly or wrongly, the people believe that these have been extorted from them. The introduction of railways and labor-saving machinery has been opposed here on the same ground as in other countries, that they throw many laborers out of employment. The great bulk of the Boxers in Chili were recruited from the carters and the boatmen, the two classes which have suffered most from the building of the railways. All of the machinery at the Kaping coal mines was destroyed, although the property belongs to a Chinese company.

"The above facts ought to convince any fair-minded man that 'those troublesome missionaries,' who until one year ago were persistently represented as doing nothing and accomplishing less, have not turned China upside down.

"The year 1900 will go down into history as the most disastrous ever experienced by Christian missions in China since their establishment."

The commission, however, has not provided for several contingencies that may arise, such as the Chinese planting guns or a mortar battery three or four miles away and throwing shells into the grounds. A siege gun placed on the roof of the Imperial Palace, out of range of field pieces, could batter the legations to pieces. If fortifications of this kind are needed to preserve the legations in the future stronger precautions are more needed to protect the foreigners elsewhere. The Germans and French are mainly responsible for the plan, but the scheme is supported by the other Ministers. It is remarked here that if such defences are needed it would be better for the legations to move to the coast, or if any defences are necessary to guard against acts of the Government the time has come to change the government. Those who know the Chinese know that such fortifications would be a constant invitation to attack.

The Ministers, in addition to discussing defences, are considering a plan for assessing indemnities. The British Minister proposed limiting the claims for private damages to the actual value of the property at the time of destruction and not allowing interest on the claims. The missionaries, however, demand repayment to the full value of the property destroyed, interest on the investment, the cost of replacing and the salary of a missionary to superintend the work of reconstruction of certain warehouses that were destroyed. They have filed a demand for interest on the investment in addition to the cost of replacing furs and rugs, the value of which has been enormously enhanced by the scarcity due to destruction. Such claims are receiving support. Most of the foreigners in China seem to think that an opportunity has come to get rich, and they are encouraged in this by their home governments.

The Italian Minister proposes that China shall be compelled to pay indemnity for all the killed and wounded marines. While admitting that these marines were soldiers, the Minister says they were guests because they came to Peking with the consent of the Chinese Government. Therefore an indemnity should be paid. When the propriety of this claim was questioned the Minister cited the case of Venezuela, which country paid indemnity to the families of Italian marines who were killed while guarding the legation at Caracas.

A proposition was made at the Ministers' meeting to adopt rules for the assessing of damages. It was suggested that a commission be appointed to adjust all claims and to present the bills thus prepared to the Chinese Government. This suggestion, however, called forth much opposition. Several of the Ministers favored adopting rules in accordance with which each Minister will arrange his own bills. They objected to other nations having anything to do with their claims except to help them to compel payment.

Following the lead of Russia and France, Austria has seized ground at Tientsin, calling it the Austrian concession. The seizure was made on Feb. 12, according to the Germans. No protests have been made, so far. Austria has one citizen in China and he lives at Chefoo. It is not said whether he will be forced to move up to Tientsin to occupy the "concession."

The French Minister has not completed his list of provincial officials whose heads will be demanded.

Meanwhile, the news from Singan-fu, the seat of the Court, continues to be bad. It is evident that the Dowager Empress is again listening to her anti-foreign Ministers. A telegram was received from her on Thursday refusing to inflict capital punishment on the officials whose deaths have been demanded, except in the cases of Prince Chwang and Yu Haien. The spirit of the telegram was practically one of defiance. There is little hope that anything will be accomplished until after the New Year festival, which begins on Sunday.

Chuo Fu, Treasurer of Chili, and Hau Shao Ping, Minister to Corea, who were recently appointed to assist in the negotiations, have arrived here. Chang Pei Lam, son-in-law of Li Hung Chang, is coming from Nankin to assist the Chinese Commissioners. He was degraded and banished for cowardice at Foochow during the Franco-Chinese war, but his rank has now been restored.

CHINESE ATTACK RUSSIANS.

Kill Four Officers and Forty Men—Re-enforcements Sent.

Special Cable Despatch to THE SUN.

LONDON, Feb. 16.—The Morning Post prints a despatch from Shanghai saying that Chinese attacked a Russian force beyond Shan-haikwan and killed four officers and forty men. Re-enforcements have gone to assist the Russians.

See The Rev. Dr. Ament. *Feb 30 '01*

The subjoined letter of approval is from the Rev. Dr. JUDSON SMITH, Secretary of the American Board:

"TO THE EDITOR OF THE SUN—*Str*: I have read with the greatest interest the article in your issue of last Sunday, March 24, on the sixth page, entitled 'Missionaries Defended,' in which by your courtesy our missionary, Rev. Dr. AMENT, has had the opportunity to explain himself in full before your readers. I beg to assure you of the great satisfaction with which I and my associates in these Rooms note the courtesy on your part. Nothing could be a more clear or complete answer to those numerous criticisms which have been abroad for many weeks than this frank, manly, comprehensive and satisfactory statement by Dr. AMENT. In giving to your readers and the public at large this statement you have won deserved credit to your paper, and have done a great service to the cause of truth. This interview shows Dr. AMENT to be exactly what I have known him to be for these twenty years and more, a clear-headed, sound-hearted, courageous, capable man and missionary. I am, very truly yours,

JUDSON SMITH.

"AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, BOSTON, March 27."

We value the Rev. Dr. JUDSON SMITH'S perception of THE SUN'S desire to be fair to all men and to serve the cause of truth. That is what we are here for. Incidentally, the long interview with Dr. AMENT at Peking which we published last Sunday possessed great interest to all who are studying the persons and the motives operating in contemporaneous human events in that part of the world. For the statement in question was an absolutely authentic, unrestrained, unedited revelation of the spirit and attitude—we shall not say of the missionaries in China, but at least of one American missionary who has labored long and prominently in that field, and has been recently the subject of bitter criticism, to a specific extent unjust, as we are presently going to show.

The particular instance in which criticism has manifestly wronged the Rev. Dr. AMENT relates to the size of his exactions from the people of the Chinese villages wherein native Christians had suffered by Boxer outrages. Previously to Dr. AMENT'S arrest at Tung Chow by French troops on the charge of leading the native Christians in blackmailing the villages, he had been engaged in assessing and collecting damages claimed by the converts under his care. A despatch printed in THE SUN of December 24 represented him as demanding and receiving from the local authorities, in addition to the actual damages alleged, a fine amounting to thirteen times the indemnity. The fact is that the additional fine imposed by Dr. AMENT was scaled at one-third in excess of the indemnity, not at thirteen times the amount. The error occurred in transmission over the Chinese telegraph lines by an operator's confusion of 1-3 with 13.

This mistake was corrected in our Peking despatches as soon as it had been ascertained and traced.

The Secretary of the American Board regards Dr. AMENT'S statement of the reasons influencing his acts, and his general views of missionary duty under such conditions as have existed since the relief of Peking, as frank and comprehensive. We are inclined to agree with the Rev. Dr. JUDSON SMITH thus far. Whether we can go further and, like him, accept Dr. AMENT'S statement as "a clear and complete answer to those numerous criticisms which have been abroad for many weeks," is a question to be determined by impartial analysis rather than by friendly prejudice.

The "numerous criticisms which have been abroad for many weeks" resolve themselves into these four charges against Dr. AMENT and perhaps other missionaries, but not necessarily against all the American missionaries in China, or even a majority of them.

1. Systematic exaction or extortion from the village authorities of indemnities for the losses of life or property suffered by the mission converts during the Boxer disorders; these indemnities being assessed and collected extra-judicially by the missionaries themselves, that is to say, by no process authorized by Chinese local law or by our treaty arrangements with China.

2. Mulcting the villages in a sum avowedly beyond the amount of direct damages claimed. This is the additional fine of one-third in excess, transformed by the telegraphic blunder in the first despatch to THE SUN into thirteen times in excess.

3. A vindictive attitude, or at least an attitude of extreme and unchristian severity on the part of some of the missionaries toward their erring Boxer brethren, and against the unconverted Chinese generally.

4. Looting; that is to say, the appropriation of property belonging to absent or defenceless Chinese, and the sale of the same for the benefit of the missions and their Christian work.

If there has been in any reputable quarter criticism of Dr. AMENT or other missionaries which does not fall under one or another of these heads, we have not happened to see it. We shall now examine Dr. AMENT'S statement to see how far it constitutes a clear and complete answer to the four charges catalogued above.

First, as to the indemnities imposed on the villages by the missionaries, without other authority than that which their own consciences discovered in the necessities of the situation, and without check or restraint save in their personal ideas of what was just. This extra-judicial mulcting of the innocent on account of the sins of the guilty Dr. AMENT not only admits but attempts to justify. He says:

"There seems very little hope of native Christians receiving anything through the instrumentality of their officials, nor did the foreign Powers think they were called upon to provide indemnity for them. They were even very reluctant to undertake their protection at the beginning of the outbreak.

"All the survivors of our churches were reduced to absolute poverty. They were harmless, inoffensive people who had no feuds with their neighbors and had not intruded their religion upon any one. This was at least true of the Protestant Christians.

"If a missionary by means of his personal influence and by the assistance of the local official who might be friendly to him could bring the neighbors of his persecuted people to see the errors of their ways, and persuade them to contribute money for the rebuilding of the destroyed houses, and for the support of the survivors of the families, I think he is justified in so

doing. It seems to me he would be hard-hearted to do otherwise."

We do not impute to the Rev. Dr. AMENT any conscious lack of candor in this manner of describing his tour of systematic assessment and collection, at the rate of 500 taels for each convert slain. If in the course of his month's hard work at assessment and collection in Wenah, Paoting-hsien, Pachow, Pingting, Chochow, Liang-ksiang, Shuni, and the other towns of his district, he found everywhere charitable unconverted Chinese villagers ready to subscribe voluntarily a total of many thousands of dollars as a relief fund for destitute Christian converts, we can only say that there are parts of the world where Christian missionaries are more urgently needed than in that part of China.

How far coercion, direct or implied—how far terrorism and the fear of consequences entered into the process of bringing the neighbors of the persecuted people "to see the errors of their ways" and to hand over their taels to the Rev. Dr. AMENT, will be known only after his arrival in this country and a careful investigation of all the circumstances attending his tour of assessment and collection. He says now that no harsh measures were resorted to. He said a month ago in a letter to the Rev. Dr. JUDSON SMITH that he had "made no use of foreign soldiers and brought no external pressure to bear, relying in all cases upon the justice of our claims." But what does Dr. AMENT mean when in his Pekin interview describing the voluntary contributions of the unconverted villages he goes on to say:

"Not to have taken some such measures would have indicated to the Boxer sympathizers an abnormal weakness and indifference to the sufferings of our native Christians that would have tended to increase the latter's troubles by raising the courage of their enemies?"

And what does he mean when he adds in the very next paragraph:

"In all cases, so far as I know, the missionaries have yielded on the side of generosity and charity in the collection of this indemnity?"

It is hard to understand the psychological relations between the collector of indemnity for the despised converts and the unconverted who are voluntarily paying that indemnity on the strength of the collector's unsupported appeals, when it is the collector and not the donor that assumes credit for "yielding on the side of generosity and charity." And Dr. AMENT has just given us this description of the people to whose generosity and sense of justice he says he appealed successfully wherever he carried his subscription book:

"Experience in China proves that seeming weakness in dealing with the Chinese only increases their spirit of distrust and their desire to continue in crime. Excessive kindness they will attribute to fear; the spirit of altruism is entirely alien to their natures."

We fear that there is something yet to be cleared up concerning the methods and details of the systematic exaction of indemnity. Meanwhile, Dr. AMENT's statement establishes the fact of that systematic collection of indemnity by a self-constituted Court of Equity or Claims Commission consisting of the missionaries themselves, responsible to no lawful authority and acting under no legal warrant. The interference was not even in behalf of American citizens. It was between Chinese and Chinese. There is nothing in our treaties with China conferring upon the missionaries the functions they admit having exercised in this respect.

Secondly, as to the infliction on the villagers of an additional penalty, over and

above the indemnity assessed, to go into the mission funds. This extra fine of thirty-three and one-third per cent. is distinctly admitted by Dr. AMENT:

"In general the process has been as follows: To demand the rebuilding of houses, or an equivalent in money, to demand payment for tools and grains carried off, or for animals stolen; in case the head of a family had been murdered, or one who was the provider, the sum of 500 taels is demanded for the support of the survivor.

"In most cases, a sum equal to about one-third of the above mentioned indemnity was demanded for the church, which sum was used more or less entirely to provide for the present needs of distressed people. If money was left over, it was made a fund for the support of widows and orphans who have no other visible means of support."

No comment is needed here. However satisfactory to the Rev. Dr. AMENT's conscience was the motive of his demands upon the villages, the collection of the indemnity and the collection of the additional exaction for the mission funds was conceived and carried out in the spirit of lynch law; and in many if not most cases the penalty imposed by the Rev. Dr. AMENT must have fallen not upon the persons guilty of the original outrage, but upon those innocent of participation in it.

As to the general attitude of the Rev. Dr. AMENT toward the Chinese who have not accepted the gospel he went forth to preach, his statement is illuminating. There is not one word from beginning to end that is in sympathy with the spirit of brotherhood and mercy and forgiveness which is so large a part of the religion CHRIST taught to mankind. The reverend doctor is a missionary of the Church militant. He is a practical man. He believes in making examples of the wicked. In questions of punishment for crimes committed against the native Christians, he seems at every point disposed to demand an eye for an eye and a tooth for a tooth. We quote his criticism of the leniency of an expedition despatched by Gen. WILSON into the region east of Pekin to rescue certain Christian families who were surrounded by Boxers. Gen. WILSON's orders were that no soldier should fire a gun unless fired upon. Of this expedition the Rev. Dr. AMENT remarks with some show of exasperation:

"The Chinese could not understand such leniency. A well-equipped body of 265 cavalrymen, under able officers, passed through a region filled with blood-thirsty Boxers, whose hands were red with the blood of more than a hundred Christians, where thousands of dollars' worth of property had been destroyed and many chapels burned, and not one man was called to account for this terrible lawlessness!"

And a little further on he contrasts the swift retribution that fell upon any community that fired upon the invading military with the forbearance shown to villages where the missionaries and their flocks had suffered:

"One gun fired at a troop of foreign soldiers would easily result in the destruction of a village or villages and the loss of many lives. That was considered justice or the necessities of warfare. But in a village where scores of native Christians have perished by the hands of the Boxers, and missionaries have been driven out and vilified, for the latter to demand the punishment of a few notorious leaders is considered by some contrary to the professions they make."

Is not this an extraordinary complaint? Does it not read as if it came from an Old Testament Christian?

The fourth charge has been that of looting. The Rev. Dr. AMENT says:

"In explanation of anything that missionaries may have done in the line of looting, it is only right to say that a famine was predicted for the coming winter, that they had hundreds of people in their charge who were in immediate need of food, clothing and shelter and who looked to the missionaries for assistance. It is but justice to them to say that if in the

ardor of their desire to provide for their people they did some things that attracted criticism they did it with the best of intentions and honest desire to provide for the people for whom they felt more or less responsible."

Dr. AMENT himself took possession of the palace from which a Mongol prince had fled at the approach of the relief expedition. The reverend doctor does not deny that he appropriated and sold off the valuables belonging to the Mongol prince whose house he occupied but urges as an excuse that this same prince had been active in the persecution of the mission people, and in the destruction of their property; and he adds:

"The question may be asked as to the right or propriety of the missionary selling off the stuff which he found in the place he took as a residence. At the close of the siege missionaries in common with all other foreigners in Pekin had to hasten and gather in what grain they could from various sources for their own and their people's consumption. As they had no money with which to purchase clothing and other necessaries for themselves and their people, it was suggested by the United States Minister, Mr. CONGER, that the missionaries sell the stuff found on the premises they occupied. . . . It would seem but the mildest form of punishment that the clothing and curios found in his [the Mongol prince's] premises should be sold for the benefit of those who had survived his murderous attacks."

And he goes on:

"If there is anything wrong in this I should be pleased to have our critics point it out. Furthermore, if a proper indemnity is paid by the Chinese Government for the support during those few months of the people who had been rendered homeless by the Boxers the sum of money received for the sale of his goods could be returned to this Mongol prince."

Questioned as to the morality of this avowed looting, this taking possession of other people's houses and property on the plea that there was nowhere else for him to go, and no other way of supporting himself, the Rev. Dr. AMENT advanced this general proposition:

"If there was any moral obliquity in looking toward those places as their rightful a homes, we fail to discern it and ask our critics to point out how we could have done differently in times of such special stress and necessity. While believing that right is always right and wrong is always wrong, yet there are many actions that are relatively so. While one year ago it would have been a moral wrong to walk into these premises and take our abode there, we contend that we were fully justified in what we have done under the circumstances above described."

In several other parts of his interview the Rev. Dr. AMENT admits the fact of the looting of abandoned houses by missionaries, and the sale of the looted articles for the account of their unlawful possessors. The deeds he narrates can be justified on the military ground of "living off the enemy's country." They can be justified again on the theory that permits the despoiling of the Egyptians. Finally, they seem to come under the Rev. Dr. AMENT's maxim that while "right is always right and wrong is always wrong, yet there are many actions that are relatively so." But it is doubtful if these same deeds of plunder and conversion into cash, no matter on what ground excused, will stand the searching light of the language of one of the Commandments conveyed to Moses on Sinai, and by the Rev. Dr. AMENT probably taught to his Chinese converts as one of their very earliest lessons in Christianity.

CHINA NOW FOR REFORM.

PRIVY COUNCIL ABOLISHED AND BOARD OF STATE AFFAIRS NAMED.

Apr 24 1901
Prince Ching at Its Head, With Li Hung Chang and Others as Associates—Board to Recommend Necessary Changes in the Government—Viceroys and Governors Ordered to Send Reform Suggestions to the Court.

Special Cable Despatch to THE SUN.

From THE SUN Correspondent at Shanghai.

SHANGHAI, April 23.—The first result of the recent edict calling for reform measures appears in an Imperial edict received today. This abolishes the Privy Council and substitutes therefore a new board called the General Board of State Affairs.

The President of the new board is Prince Ching. The other members are Li Hung Chang, Yung Lu, Kun Kang, Wang Wen Shao and Lu Chuan Lin, three Manchus and three Chinese. Viceroys Liu Kun Yih and Chang Chih Tung are appointed associate members of the board.

This is the first time that provincial viceroys have ever been appointed to federal office. Their appointment is made in recognition of their present important position.

The edict commands the new Council to recommend whatever changes are needed. The Emperor will then report the suggestions to the Empress Dowager for her decision. After the return of the Court to Peking the suggestions adopted will be put in force. This is the first time that any edict has referred to the return of the Court.

The edict further commands the viceroys and governors immediately to send reform memorials to the court, although the two months that were allotted for this purpose have expired. It directs the new board only to use secretaries who are intelligent men and who are familiar with present conditions.

The notorious ex-Governor of Hupee, Yu Yin Lin, who was recently appointed Governor of Yunnan, has been dismissed from office.

CHINESE FORCE RETREATS.

Chances of a Clash With French and Germans Reduced.

Special Cable Despatches to THE SUN.

From THE SUN Correspondent at Peking.

PEKIN, April 23.—Li Hung Chang has received word that the Chinese troops under Liu have already retired into Shansi province and are beyond the point where they might come in contact with the German and French soldiers. A Belgian who has arrived here from Cheng-ting-fu reports that the Chinese have withdrawn, but he met the German troops who were continuing their advance, though they were scarcely beyond the boundary of Chili province. The inhabitants of the Chinese villages have become very much frightened at the advances of the expedition and have fled in all directions.

It is understood here that the French evacuation of China will soon begin. Definite arrangements for assuring the safety of French residents have not yet been completed.

Mr. Rockhill, the special American Commissioner, following the instructions received from Washington, has urged the Ministers to limit the indemnity to be demanded from China to £40,000,000. Some of the Ministers declare this amount is insufficient and ridiculous. Dr. Mumm von Schwartzstein, the German Minister, thinks the amount required will be over £60,000,000.

It is said that the American claims are really small, as the missionaries from that country have been largely indemnified by local Chinese officials, and the other claims

are few in number. The American claim for military expense ought to be small, as the United States are professedly keeping only a legation guard which will only require about a hundred men. No more will be wanted for this purpose to stay here at the expense of the American Government.

The claims of the German, French and British missions have also been largely satisfied by indemnities paid by local officials, so that the military expenses remain as the chief item of the general bill to be presented to China.

Sir Ernest Satow, the British Minister, curiously enough, thinks that the missions should bear their own losses and that missionaries presenting claims are inclined to be sordid. Many missionaries are perplexed at this attitude of the British Minister and do not like the censure it implies.

They feel convinced that it will be only justice for China to meet their losses, and that Sir Ernest Satow should not ignore the claims. The British Minister is more emphatic than Sir Robert Hart, the Chinese Commissioner of Imperial Maritime Customs, in the statement that in spite of last year's cruelties they should rely on native protection, although the Chinese laws in regard to the protection of foreigners have not as yet been changed.

The expenses of the British and Japanese military expeditions will be comparatively small, because the British troops are all Indians and the Japanese soldiers receive very small wages. The cost of the French and German expeditions will necessarily be higher. Thousands of the foreign troops now here are really not necessary in the administration of affairs, but their presence acts as a preventive of further uprisings. It is thought by some that the expense of maintaining these troops belongs legitimately to China until the Emperor resumes the reins of government and restores order.

BERLIN, April 23.—Count von Walderssee reports that the French and German expeditions arrived without opposition at different points of the Great Wall, which is the boundary of Shansi province.

It is unofficially stated that there will be no further advance and that there will be no fighting.

See
The blind and unfair way in which punishment is being dealt by the military authorities in China is pointed out by a correspondent

who is thoroughly posted in Chinese matters and who backs his statements with statistics printed in the *North China Herald*. The whole number of Protestant missionaries with their wives and children who have been killed in China since the beginning of the Boxer outbreak is, according to the Rev. J. W. STEVENSON, Director of Inland Missions, 186, 98 British, 53 Swedish and 32 American. Of these 17 were killed in the Province of Chihli, 11 in Chekiang, one in Shantung and 157 in Shansi and across the Mongolian border, and the Shansi massacres were attended with unspeakable tortures, especially to the women, which are told in all their horror in the *North China Herald*.

Nevertheless "the Government of all China is held responsible for these atrocities," says our correspondent, "and the seat of that Government, the Province of Chihli, is now paying for them by being harried and ravaged, while the statistics show that the people of that province are responsible for 17, or only 9 per cent., of the total of Protestant missionary deaths reported. The Province of Shansi has known nothing but good of foreigners, such as subscriptions of millions of dollars in England and America for famine relief in 1878 and later, and yet her people are responsible for 157, or 83 per cent. of the whole total of 186. And yet Shansi is left out of all spheres of military action and the chances are that the city of Taining will escape all punishment."

One Chinaman is indistinguishable from another in German and Russian eyes, it would seem, and killing the innocent who are within reach is a just punishment on the guilty who can't be got at.

GERMANS AT SHANSI LINE.

Apr 25 1901
NO CLASH YET WITH THE CHINESE TROOPS OF THAT PROVINCE.

Missionaries Discuss Indemnity Claims at Pao-ting-fu—Value of Confiscated Property to Be Deducted—Probable Total of the Powers' Indemnity Demands Stated.

Special Cable Despatch to THE SUN.

From THE SUN Correspondent at Peking.

PEKIN, April 24.—The Germans have already reached the pass into the Province of Shansi, but have not met any Chinese troops. The natives here are much stirred up over this movement as they fear a further advance of the Germans and French and a renewal of hostilities.

Three officers who are assisting Li Hung Chang in the negotiations conferred with the British, German, French and Japanese Ministers, who told them that the amount of the indemnity claims would reach £65,000,000 by the end of June. If matters were not settled by that time they would increase at the rate of £100,000 a month on account of the expense of maintaining the military forces. It is still uncertain how China is to raise the money.

Choufu, provincial treasurer of Pao-ting-fu, who is helping Li Hung Chang, was appointed to confer with the missionaries for a separate settlement of their claims for losses in Chili province. Bishop Favler represented the French Catholic missions, the Rev. Mr. Owen the British Protestant missions, and the Rev. Dr. Tewksbury the American Board. The meeting was an informal one. The points established were three: First, China's willingness to indemnify native converts for any losses they may have sustained if arrangements to that end have not already been made; second, that an attempt would be made to meet all the losses sustained by the missions outside Peking, and, third, that it would be impossible for the local authorities to meet the losses sustained by missionaries and converts in Peking itself. Such an arrangement is very satisfactory, though it will afford the officials a chance for exacting commissions.

In making an estimate of their losses the Rev. Dr. Tewksbury presented a list of articles which had been confiscated since the siege and the price at which they had been sold. This amount will be deducted from the claims of the American Board. Similar action was taken by Bishop Favler some months ago through a deputy.

The kindness of the British in the sections of the city under their control is highly commended by the Chinese. In one section of the city they established a dispensary hospital for the Chinese two months ago. Surgeon-Major Mansfield is in charge. The other British section is being used as a field hospital and arrangements are now being made for the establishment of another one.

Sir Ernest Satow, the English Minister, at the British legation yesterday formally bestowed the Royal Red Cross on two women who were prominent in hospital work during the siege of Peking, Dr. Saville of the London Mission and Miss Abba Chapin of the American Board of Foreign Missions. The other women, Miss Mary Lambert and Miss Jessie Lambert of the Anglican Mission, will receive the decoration in England. These names were presented to Queen Victoria as deserving of recognition shortly before her death.

It is pleasing to foreigners here to learn that the report circulated a short time ago that Sir Robert Hart, Imperial Commissioner of Maritime Customs, had appointed a Russian as Commissioner of Customs at Newchwang, is erroneous. An Englishman is still in control there and is giving perfect satisfaction.

In the recent fight near Shanhaikwan, in which Major Browning of the British Army was killed, the Chinese troops afterward for a time resisted an attack by the British, Japanese and French. They finally retired, although they were not overcome. Many Chinese were killed. The body of Major Browning was recovered and some wounded Sepoys were found.

CHURCH CLAIMS IN CHINA

A Presbyterian Missionary Urges that They Be Remitted.

The Rev. J. Fitch, in Charge of Collection of Indemnities, Says the Future of Mission Work Is Jeopardized.

James - June 9 1901

Robert E. Speer, one of the Secretaries of the Presbyterian Board of Missions, has received a letter from the Rev. J. T. Fitch, one of the missionaries of the board, under date of Tien-Tsin, China, April 3. Mr. Fitch says in part:

"Up to the time I started for the interior, I still held to the view that it would be better to hold to our right for indemnity. Some of the things I had heard during the Winter had begun to make me see that there was another side. I want to try to lay before you the conditions here, which have brought me to the view that it would be better for the losses to be met by the Church at home. I will say at the outset that with me it is not a question of right, but one of expediency.

"Mr. Chalfant and I held very strongly for the Chinese paying for the losses, until we arrived on the scene here. The question of expediency touches the heathen people of Wei-Hien. You need to know that, in China, such losses come on to those districts immediately responsible for them.

The destruction in the railroad riots is being paid in those counties through which the railroad passes. The losses at the mines, railroad losses, and the destruction of the mission compound, all come on to this district of Wei-Hien. The indemnity has already been assessed in Kai-Mi, and I have heard many reports of the general feeling of the people on the subject. They are paying the indemnity perforce, but with very bad grace.

"The destruction of surveys and property and losses in wages of idle men, and interest, together with the official squeezes on indemnity collection account, amounts to a large figure, and added taxation on an already overtaxed people would be sure to engender a deep-seated grudge toward the cause, however righteous the claim.

"The piling of indemnities in this country of Wei-Hien—railroad, mine, and mission—would be a tremendous additional load to this tax-ridden people. How it would be viewed by the body of the heathen is well illustrated by what a delegation of Christians said to us on the subject. They came to us in a body, asking us whether they could not rightfully be exempt from the railroad indemnity tax. They said they were not concerned in the destruction or obstruction of the railroad, but on the other hand were heartily in favor of the railroad. How, then, could they be asked to pay for what they had no share in doing, and which they had wholly discountenanced? The same argument would apply with much more force to our property.

"Now, there are large numbers of the heathen who either were friendly, or at least not hostile, and who had neither part nor lot with the rioters, who will feel in the same way about these taxes. This feeling of sullen, hopeless wrong would fall up all. Church and trade alike would share their ill-will. Trade does not fear this much, but it is fatal to the progress of the Gospel. We must win men's hearts, and our fear is that the pressing of indemnity claims will result in the hardening of men's hearts. It seems to be a call to relinquish a right, for the best interests of the Church. I think the Church at home could make no better investment of mission funds than by preventing such a state of mind from settling down over all this region.

"A mere abatement of claims would not have any good result. It would be construed in the Chinese way. They have already estimated our losses in their own minds at about one-half the actual amount. If we should put in an amount that represented our actual losses, and cut in two at the middle, they would look upon it as an inflated list of our losses, that we could

remitted half, and still have the whole amount of our losses.

"But probably a stronger reason for giving up the claims is for the good of the native Church. I wish the members of the board could have been with us the past few months and seen with our eyes the matter of managing the Christian losses. There has been a reckless scramble on the part of many (happily relieved by shining exceptions) after all the money they could get, too often not careful enough of the guilty parties. Wherever we have been able to keep our hands on the brakes we have endeavored to keep the amounts demanded down to actual losses, and have not allowed the Christians to ask anything in the way of fines for indignities. But that has been impossible of accomplishment in every case. We have been on the coast during most of the time these claims have been pending, and it has been impossible to superintend the cases as closely as they should have been. At such times the wolves in the Church got in their work. There is a tendency on the part of some to think that we are anxious to keep their claims down, but will look out that our own are well paid for. They are not used to figure in large amounts, and have very vague ideas of the amount and cost of our mission and personal property. Any figure we may put in will seem to them large. If now we can relinquish our whole claim, we will have a tremendous vantage ground in the future in pressing the Christian method of mercy toward those who have injured us.

"There is the third reason that I have mentioned—the effect on the Church at home. You are in a better position to know of this than we are. But as rumors come to our ears, it would seem that there is widespread feeling that we missionaries are Shylocks, demanding indemnity two or three times too much. Looting and other equally lawless crimes are freely laid to our charge. The feeling seems to be that we are wholly untouched with the quality of mercy. If such is the case, I think the Church would feel rather relieved than otherwise to have us ask them to have the losses borne at home, each missionary bearing so much of his personal loss as he or she feel that they personally can. I think all of our station feel like abating some portion, and in some cases even all their claim. But it is manifest that all are not equally able to bear an entire loss. But these details may well be left to future correspondence."

Mr. Speer last evening explained that the passage in the Rev. Mr. Fitch's letter concerning the "wolves in the Church," referred to the fact that there were men who had taken advantage of the prestige which the Christian powers possess in China because of their victories to make money by representing that they could avail themselves of the protection of the European Governments in extorting money from the people of a community.

"I think that there was probably a good deal of that about Peking," said Mr. Speer, "and it may be instances of that that have caused so much criticism. What Mr. Fitch refers to was the desire to keep that class of men out of the Church."

"I think that the missionary enterprise has precisely the same rights that any other enterprise has, and that a missionary doesn't cease to be an American citizen because he happens to be a missionary, and that the missionary enterprise doesn't forfeit any rights of political protection or any claims to indemnity because it happens to be a missionary enterprise. On the other hand, I think that the missionary and missionary enterprise have got to consider the question as to whether it is for the best interest of the work that they should receive indemnities to which they are legally entitled or that they should claim rights which they actually possess. It might be best in some community that a missionary should maintain and receive his rights and in another that he should surrender his rights and relinquish his claims to indemnity, but he ought to do in every case what the best interests of his work require. It is preposterous that people should claim that an American harlot from Shanghai or Hankow has rights to full protection from the American Government, but that an American missionary has no such rights.

"My position is that a missionary has all the rights that any other American has, and what he should do with those rights is a question for him to decide for himself and not for anybody else to decide for him. If the interests of the cause require him to die, he should be willing to die, and if the interests of the cause require him to insist upon Government protection, he should do so."

Mr. Speer said that Mr. Fitch's letter had lost much of its importance, as since it was written the Governor of the province has personally paid a full indemnity for the losses sustained out of his own pocket, so that the indemnity will not be borne by the local community. "We have several stations in that province," he said, "and the Governor has practically cleared up matters in every one." Mr. Speer said he believed that other Protestant missionaries there had been treated in the same liberal

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way, but that he was not so sure about the Roman Catholics, against whom there had seemed to be a stronger feeling.

"It is very easy for those who have received little injury to give advice and make suggestions," said the Rev. Dr. Charles H. Colton, pastor of St. Stephen's Roman Catholic Church, in East Twenty-eighth Street. Perhaps those gentlemen's losses were not large, but why should the Government not be called upon to pay the indemnity? If a house is destroyed those responsible for the destruction are supposed to make good the loss. A Government is expected to afford protection to the people. Here in New York, if there is a riot and the police are not able to protect property, the Government is held responsible for the loss. The Chinese Government is supposed to protect those who live in China. I see no reason why they should not pay the indemnity now that they have failed in protecting the people.

"The powers demanded the indemnity and the Chinese Government agreed to pay it. They should not be allowed to disregard that agreement. As for the suggestion that a number of people would look upon their share of the tax as unjust—well, I think the people are too slow-witted for any nice discriminations. This lesson is about the best thing they could have. As a matter of fact, the Chinese Government needs reconstructing."

A Missionary Discovers "the Ethics of Loot."

Rev. GILBERT REID, D. D., an American missionary, now enjoys the unenviable distinction of having written the most wretchedly ill-timed and ill-toned article on the robbery of the Chinese that has so far appeared. It is of an ironically facetious character, utterly hopeless in its insensibility to moral obligations, and so crude in the ignorance which it displays of the law of nations that it is a great pity that the friends of the author and his church could not have seen it in manuscript and prevented its publication in *The Forum*.

The title is "The Ethics of Loot," and the reverend gentleman plunged immediately into his subject by humorously classifying himself among the looters. Loot, he says, means spoils of war, and after referring to the crimes of China, with never a thought of her provocations, he intimates his regret that the savagery of the punishment was not more thorough. Peking might have been razed to the ground with good reason, he thinks, and ruin spread broadcast. But "as a mild modification of such drastic proposals there grew up the romantic system of looting." Other curious expressions by this curious clergyman follow:

The kind dowager empress forgot to make arrangements for our wants during the siege and after, but during each period we adapted ourselves to circumstances and got along.

Owing to the fact that two of the missions, both connected with the American board, succeeded in occupying the palaces of two princes, there arose an opportunity—the only one of a lifetime—to put up for sale looted goods.

Personally I regret that the guilty suffered so little at my own hands.

The troops of the different nationalities secured their rest through "change of occupation." To them the question was not so much which Chinaman was the worst, but which house was the richest.

The loot go-down and the loot auctions at the British legations furnished popular relaxation for those who had passed through the fatigue and perils of the march on Peking, and the proceeds afforded a slight recompense to the officers and men who were the first to enter the Tartar city and relieve the beleaguered. It was all a part of the official direction of a memorable campaign against the dowager and her satellites.

These excerpts all illustrate the appalling levity of the article, and the last one conveys a hint of Dr. REID's ignorance of the law of nations, which is more clearly exposed in his assertion: "To confiscate the property of those who were enemies in war may, be theoretically wrong, but precedent establishes the right." The precedent is a barbarous one of old, against which Christian nations have been protesting for centuries. Civilized warfare guarantees protection of person and property to the inhabitants of an invaded country who are not in arms. Three articles adopted by The Hague conference read:

The pillage of a town or place, even when taken by assault, is prohibited.

Family honor and rights, individual lives and private property, as well as religious convictions and liberty, must be respected. Private property cannot be confiscated.

Pillage is absolutely prohibited.

The secular delegates to The Hague had advanced far beyond Dr. REID in the moralities of war, and so has General CHAFFEE. He doubted the propriety "of Mr. TEWKSBURY entering upon the settlement of any claims for damages, whether of Chinese, Christians or any other persons." He shows that these claims were not for certain individuals whose names and addresses were given, but that they were of a vague general nature and were put forward to mulct innocent people.

However, there is no need to enter upon technical questions. The melancholy thing is that Dr. REID not only testifies to the wholesale looting but takes a cynical pleasure in the story, and that he betrays a sympathy for those brutal soldiers who were guilty not only of looting but of the most heartless murders and of the most revolting crimes against poor, helpless women.

Springfield Republican Jan 13 '01
Missionary Fitch's New Light.

The refusal of the Buddhists of Japan to take any compensation for the destruction of their places of worship in China during the boxer outbreak was referred to by an Englishman at the recent international council of Unitarian and other liberal religious thinkers and workers, in London, as "the only sane, kind, true thing that was done in all that welter of stupidity and cruelty." It may be said that the speaker was not a fair or unbiased critic. Possibly he was not. Yet remarkable support for his view, in so far as it indorsed the unique course of the Buddhists, has now been furnished by a letter from a Presbyterian missionary in China, Rev J. T. Fitch, to Secretary R. E. Speer of the headquarters' staff of the Presbyterian board of missions in New York. Rev Mr Fitch seems to be the first Christian missionary in the Chinese field to announce his conversion to the Buddhist view of the question of indemnities, public or private.

In his letter of April 3 from Tien-tsin Mr Fitch reviews the character of his previous opinions which favored the collection of the indemnities due on mission property destroyed and injuries to missionaries and native converts. But "some of the things I had heard during the winter," he continues, "had begun to make me see that there was another side. I want to try to lay before you the conditions here which have brought me to the view

that it would be better for the losses to be met by the church at home." Mr Fitch, of course, still believes that the churches have a legal right to indemnities, but the point of expediency now impresses him as the controlling one. And expediency forbids the collection of the indemnities. In proving his point Mr Fitch draws his evidence from personal observation, and it must be said that he is very convincing. Rev Dr Ament assured us that the indemnities that he collected privately were paid cheerfully and with good grace by the Chinese villagers. Rev Mr Fitch, however, shows that at least a change of feeling has come over the people since their cheerful reception of Dr Ament. "The indemnity has already been assessed in Kai-Mi," he writes, "and I have heard many reports of the general feeling of the people on the subject. They are paying the indemnity perforce, but with very bad grace." He goes on to say:—

The piling of indemnities in this country of Wei-Hien—railroad, mine and mission—would be a tremendous additional load to this tax-ridden people. How it would be viewed by the body of the heathen is well illustrated by what a delegation of Christians said to us on the subject. They came to us in a body, asking us whether they could not rightfully be exempt from the railroad indemnity tax. They said they were not concerned in the destruction or obstruction of the railroad, but on the other hand were heartily in favor of the railroad. How, then, could they be asked to pay for what they had no share in doing, and which they had wholly discountenanced? The same argument would apply with much more force to our property. Now, there are large numbers of the heathen who either were friendly, or at least not hostile, and who had neither part nor lot with the rioters, who will feel in the same way about these taxes. This feeling of sullen, hopeless wrong would fall upon all.

Church and trade alike would share their ill-will. Trade does not fear this much, but it is fatal to the progress of the gospel. We must win men's hearts, and our fear is that the pressing of indemnity claims will result in the hardening of men's hearts. It seems to be a call to relinquish a right, for the best interests of the church. I think the church at home could make no better investment of mission funds than by preventing such a state of mind from settling down over all this region.

When Dr Ament's case was first brought to public notice he seemed open to criticism because of the effect of his operations upon the native Christians who would be inclined to undertake the collection of indemnities on their own responsibility. If Rev Mr Fitch's testimony can be trusted, it can now be stated with positiveness that many of the native converts have not been conducting themselves in this matter in an exemplary way:—

But probably a stronger reason for giving up the claims is for the good of the native church. I wish the members of the board could have been with us the past few months and seen with our eyes the matter of managing the Christian losses. There has been a reckless scramble on the part of many (happily relieved by shining exceptions) after all the money they could get, too often not careful enough of the guilty parties. Wherever we have been able to keep our hands on the brakes we have endeavored to keep the amounts demanded down to actual losses, and have not allowed the Christians to ask anything in the way of fines for indignities. But that has been impossible of accomplishment in every case. We have been on the coast during most of the time these claims have been pending, and it has been impossible to superintend the cases as closely as they should have been. At such times the wolves in the church got in their work. There is a tendency on the part of some to think that we are anxious to keep their claims down, but will look out that our own are well paid for. They are not used to figure in large amounts, and have very vague ideas of the amount and cost of

our mission and personal property. Any figure we may put in will seem to them large. If now we can relinquish our whole claim, we will have a tremendous vantage ground in the future in pressing the Christian method of mercy toward those who have injured us.

"The wolves in the church," according to Secretary Speer's explanation, refers to those, presumably native converts, who have extorted money from the people of a community by representing that they could avail themselves of the protection and the force of the foreign armies. Mr Speer is free to say that he thinks "there was probably a good deal of that about Peking."

It appears that Rev Mr Fitch's letter was written too late to have any effect. The indemnities imposed upon the region which he had particularly in mind have been paid by the native government, and the general question of indemnity for missions and missionaries, in which the various denominations are concerned, appears to be closed to further discussion by the action of the powers in fixing upon the total amount to be collected from the Chinese government. If damage to Chris-

tianity in China is involved in the collection of missionary indemnities then the injury is now, apparently, irreparable. The report of the board of foreign missions at the general synod of the Dutch Reformed church in America, read Monday at New Brunswick, N. J., refers to the boxer outbreak as the heaviest blow Christianity has received since the Roman persecution. That seems an obvious exaggeration. At the same time, the future is likely to demonstrate that the Christian churches engaged in the work of missions in China failed to pursue in this crisis the most inspiring or the most expedient policy. The light that has broken in upon the mind of Missionary Fitch reveals what the true course should have been.

pan Was It Unwise Leniency? 15 '01

Several months after the arrival of the American troops at Peking, Gen. WILSON sent into the region east of that city a small expedition of cavalry, under the command of Capt. FORSYTH. So far as we have any information concerning this movement, it was made at the suggestion of the missionaries, for the purpose of rescuing certain native Christians who were surrounded by Boxers. The Rev. Dr. AMENT apparently accompanied the soldiers. At Chicago on Monday, referring to the charge that he had exhibited vindictiveness on this occasion, and that he had demanded that an entire Boxer village be destroyed, Dr. AMENT said:

"That statement was false. We did destroy one hut, but not a village. The place was the home of one of the worst murderers, and its burning had a good effect on the others. In Capt. FORSYTH I felt that we had a man not deeply in sympathy with the missionaries, but he did not permit his feelings to interfere with his work.

"Missionaries are the forerunners of a new civilization in China. They have more friends—yes, five to one—than they had before this last terrible uprising. The Chinese take leniency for weakness and fear. The punitive expeditions were the only things that could show them that no weakness or fear existed. What we missionaries wanted was a judicious punishment spread over the entire affected district."

Of this same expedition, concerning the management of which Dr. AMENT criticises the military authorities for being too merciful to the benighted heathen, Dr. AMENT has said on another occasion:

"Orders given by Gen. WILSON were that no sol-

dler was to fire his gun unless fired upon. And no Boxers were to be punished. It was in no sense a punitive expedition.

"The Chinese could not understand such leniency. A well-equipped body of 265 cavalymen, under able officers, passed through a region filled with blood-thirsty Boxers, whose hands were red with the blood of more than a hundred Christians, where thousands of dollars' worth of property had been destroyed and many chapels burned, and not one man was called to account for this terrible lawlessness. Only in one place, where the soldiers were fired upon, were there any offensive operations on the part of the troops.

"One gun fired at a troop of foreign soldiers would easily result in the destruction of a village or villages and the loss of many lives. But in a village where scores of native Christians have perished by the hands of the Boxers, and missionaries have been driven out and vilified, for the latter to demand the punishment of a few notorious leaders is considered by some contrary to the professions which they make."

"What we missionaries wanted," says the Rev. Dr. AMENT, "was a judicious punishment spread over the entire affected district." He does not directly denounce Capt. FORSYTH for not disobeying the orders of his superior officer, and for not carrying torch and sabre to the villages from which "missionaries had been driven out and vilified," but Dr. AMENT does express his opinion that the forbearing Captain of cavalry was "a man not deeply in sympathy with the missionaries."

The Rev. Dr. AMENT's various statements since his return to this country have been somewhat fragmentary, but they are all perfectly consistent with the general statement or defence which he dictated to our correspondent in Pekin on Feb. 1, printed in THE SUN of March 24. He did not mince matters then, and he is not doing so now. The evasions and euphemisms and suppressions of fact that we are hearing now proceed not from him but from his ill-advised or inadequately informed apologists in a certain part of the religious newspaper press.

Two questions of importance suggest themselves:

Was the course pursued by the American military commanders, or was the course urged upon the soldiers by the missionaries who held Dr. AMENT's views on "the distribution of judicious punishment" the nearer to the teachings of CHRIST and the policy of Christian civilization?

Was there any relation of sequence and consequence between the Rev. Dr. AMENT's appearance in one set of villages accompanied by Capt. FORSYTH and his 265 cavalymen, and his success in collecting damages and an additional fine of thirty-three per cent. from other villages which he visited subsequently, unattended by troops?

THE LOOTING AT PEKIN.
Sum June 10 '01
Auctions Held by the Missionaries—High Praise for Gen. Chaffee.

LONDON, June 1.—Writing of what he saw in Pekin for the *Westminster Gazette*, George Lynch describes how the Sisters of Charity of the Mission of Pietang, after relief had arrived, strove at once to begin their labors again and nurse and feed and teach the children that remained.

"Their talk," he says, "was not of compensation. It was merely of how they could get their ruined mission house fit for work again—the work for which they had left father and mother and friends and their homes in far-off France.

"It was not the same elsewhere, however. There were some missionaries who appeared to take a different view of the situation. Already they were lodging claims with their respective Consuls, and in order to guard themselves against the dilatoriness or uncertainty of action of their various Governments, they were taking measures to secure immediate compensation

"One reverend gentleman, for instance, was to be seen day after day holding a sale of loot in a house that he had taken possession of. Another, an American, was carrying on a similar sale in a palatial mansion which he had commandeered. The latter was to be seen surrounded by jade and porcelain vases, costly embroideries from the spoiled temples, sable cloaks and various other furs, and rows of Buddhas arranged like wild fowl in a poulterer's shop. As his stock became depleted he was in a position to ask any unsatisfied customer to call in again, as his converts were bringing in fresh supplies of loot almost every day!

"Indeed, not satisfied with the proceeds of his loot sale, this worthy man was enterprising enough to levy compensation on the Chinese, and, in addition to recovering the full value of the damage sustained by his converts, inflicted fines that exceeded that amount—according to his own admission—by one-third.

"There are others who took possession of Chinese houses wholesale, and found a source of income in letting or leasing them. The fact of their having a number of converts to support was given by them as a justification of their actions. Unquestionably they had a large number more or less dependent upon them, but some other means might surely have been found. They were very busy in those days. And perhaps that accounts for their taking no notice of the actions of various portions of the allied soldiery. Wholesale robbery, cruelty, and the raping of women were going on all round; a regular orgy of rapine surged through the captured city. Yet not one solitary voice of protest was heard.

"It would be gratifying to think that amid all these exponents of the doctrine of the Sermon on the Mount, there was one who called for mercy on the conquered, or asked that even common humanity should be shown them, or even reminded the generals of their own rules of war and fair fighting, or who raised his voice for justice, even if he did not in compassion. What an opportunity lost, which would not have been thrown away on the Chinese, of showing in practice what they had been preaching—'Bless them that curse you, do good to them that hate you, pray for them that spitefully use you.' If instead of selling images of Buddha they had used their influence to preserve his temples from desecration and defilement, or offered sanctuary to his priests, it is certain that they would have more materially furthered the cause they have in hand.

"It would be wrong to say that not one solitary voice was raised. 'Tis true it was not raised by any missionary. But there is a rough-looking soldier with a strong face that looks as if it had been hewn out of a block of red sandstone with a blunt hatchet—Gen. Chaffee of the United States Army. He would be called in England a 'ranker.' He, not content, as Sir Alfred Gaselee was, with keeping his own men from disgracing their country's flag, wrote a letter of remonstrance to Count Waldersee, and received a snub in return for an action which nevertheless redounds immensely to his credit.

"Christianity in China has received a staggering blow from which it will not recover during the lives of the present generation. Its progress, so far as any one can see, in the immediate future is at an end. It is even questionable whether it will not be wiped out altogether in northern China. The terrible assaults by Boxers will largely decrease the number of converts. The temporal advantages that formerly ensued from its profession are now more than counterbalanced by the hatred and persecution that Christianity entails. The worst blow it has received has been through the conduct of the allied soldiery during the late invasion. These men have crucified it in China as truly as the soldiers of Pilate did its founder. And even the Cristian missionaries raised no protest against the crucifixion."

Ethereal Virtue.
Sum June 4 '01

In an interview at Detroit on Saturday, the Rev. Dr. AMENT was reported as making a square answer to a square question:

"Did the missionaries loot?"
"No, positively no," said the doctor. "There is little use in denying these lies, but nevertheless I am fighting the slanderers with all my strength and am in the right trim for it."

In THE SUN of March 24, the Rev. Dr. AMENT said, in an interview furnished by himself upon the understanding that no word of his should be altered or suppressed:

"In explanation of anything the missionaries may have done in the line of looting, it is only right to say that a famine was predicted for the coming winter, that they had hundreds of people in their charge who were in immediate need of food, clothing and

shelter, and who looked to the missionary for assistance. It is but justice to them to say that if in the ardor of their desire to provide for their people they did some things that attracted criticism, they did it with the best of intentions and honest desire to provide for the people for whom they felt more or less responsible."

In the same Detroit interview wherein Dr. AMENT is reported as denying positively and indignantly that the missionaries looted, he is further reported as questioned and answering as follows:

"Did you yourself take anything from any premises or person except what you found in the palace of the Manchu prince, which you took possession of and which is now the home of your mission in Pekin?"

"Well," said the doctor, slowly, "last summer in Pekin was not a time for ethereal virtue, and I will answer that question like this: One of my native converts named CHOO, who had been employed as cook for a wealthy Chinese family of thirteen persons, came to me excitedly and said: 'Eight of my employer's family have hanged themselves in their own house when the allied troops entered Pekin and more than one hundred Chinese are in the palace looting.'

"I went over there and did take three cart loads of clothing. The Chinese kept on taking goods while I took the three loads. They consisted of clothing and 100 taels (\$70) in silver. I gave the silver back to the survivors of this unfortunate family, and the clothing I gave to my native converts, for they were in great need."

"Were the bodies of the eight suicides in the house when you took the goods?"

"Yes."

"Who buried them?"

"I don't know."

We make no comment. We merely present the picture as Dr. AMENT himself is reported as drawing it; and, leaving out of consideration any distinction between ordinary honesty and "ethereal virtue," we ask this question:

When, in the ghastly presence of the eight unburied suicides, the heathen Chinese looters and the Rev. Dr. AMENT were scrambling for the possession of the belongings of the unfortunate family, what fact or what principle of ethics was it that made the act looting on the part of the heathen Chinese, who possibly had their own poor to clothe, and not looting on the part of the Christian missionary, with his carts backed up at the gateway of the house of death?

Sperry Seafles, Cleveland.
Sum June 10 '01
MISSIONARIES DEMAND HONORS.

Won't Start for Shansi Till These Are Assured—Von Ketteler's Body Sent Home.

From THE SUN Correspondent at Pekin.

PEKIN, June 15.—The missionary party which is going to the province of Shansi will not start until the arrival here of Shan, the Taotai of Taiyuen, who left that place several days ago. The missionaries will also await assurances from Li Hung Chang on three points: First, that they will receive honorary receptions from all officers along the route; second, that a residence will be ready for them, and, third, that high Chinese officers will attend the funerals of the murdered missionaries.

The 1st Sikhs left here this morning. The officers of all the British regiments were present, but there was no one to represent the legations, although the Sikhs were the first to relieve the besieged foreigners last summer. There were no civilians at the station.

There was an important ceremony at the German legation at the time the Sikhs were leaving. There were services over the body of Baron von Ketteler, the German Minister who was murdered during the uprising last year, preparatory to the removal of the body to Germany. All the Ministers were present as well as about fifty Chinese, including Prince Chun, brother of the Emperor, who is to head a special mission of atonement to Germany. There were special religious services, a sermon, a salute and an address by Señor Cologan, the dean of the Diplomatic Corps, which was directed espec-

ally at the Ministers. Afterward the coffin was placed on a gun carriage drawn by six black horses which were led to the station, where there was an honorary guard of fifty Americans in addition to 100 Germans.

An edict has just been received appointing Prince Ching and Viceroy Kwei Chun, of Szechuan, military governors of Peking for the purpose of establishing tranquillity when the evacuation by the Allies has been completed. Last year Kwei Chun, who is a Manchu, was appointed Minister to St. Petersburg to succeed Yang Yu, but the appointment was annulled when the Boxer troubles broke out at Huehufen.

It is expected that the troops of Yuan Shih Kai, Governor of Shantung, who are on their way here under command of Gen. Chiang, will police the city. Li Hung Chang is anxious to have them wear foreign badges, as he believes that this would have a better effect on the natives, who would respect this show of foreign authority.

St. Andrew's Cross May 1901

Missionaries and the Newspapers

FOR many years the baiting of missionaries has been the choice amusement of certain elements in every civilized community. The Chinese disturbances of the last twelvemonth have been turned to good account by many a newspaper correspondent and magazine writer. A racy paragraph about missionary looting, or the luxury of missionary living, or the vindictiveness manifested in the collection of indemnities, makes "good copy." It almost invariably finds a ready acceptance in the columns of the daily press, not to mention those of ordinarily dignified and solemn reviews. It is even worth paying cable tolls, so that the man who "doesn't believe in foreign missions" may gleefully read stinging remarks about the iniquities of missionaries as he comfortably sips his morning coffee. Whether such reports are accurate or not is a matter of minor importance, apparently, to correspondents, editors or readers. Suffice it that an opportunity is offered to cast reproach upon some individual missionary in particular, or the missionary enterprise in general. And so for several months reporters, editors and magazine writers, together with thousands of readers, have been posing as censors of missionary morals, and have been exposing, as they seem to think, the wickedness of missionary methods.

It is to be feared that the mass of uninformed prejudice created by this campaign of missionary baiting will die only with the passing of the present generation, if it does then. But it is to be hoped that the return to this country of people having accurate personal knowledge of the facts will go far to convince many earnest and candid people that they have been misled into forming hasty and unwarranted conclusions. Much anti-missionary capital has been made of the actions of a certain Dr. Ament, of the Congregational Mission in Peking. A dispatch to a New York paper some months ago accused him of exacting a "thirteen fold indemnity" from the surrounding Chinese villages for the loss of mission property. It was speedily proved to be inaccurate, thirteen having been substituted for one and one-third, on the admission of the sender, a reporter who candidly said that he had gone to China prejudiced against missions and missionaries. But before its inaccuracy was established Mr. Mark Twain had seized upon it to embellish an article in the *North American Review*. He pictured Dr. Ament going about the Peking district "squeezing a thirteen-fold indemnity out of pauper peasants to square other peoples' offenses, thus condemning them and their women and innocent little children to inevitable starvation and lingering death, in order that the blood money so earned might be used for the propagation of the Gospel."

Minister Conger and Dr. Ament are now in this country, and have been explicit in their denials of the accuracy

of the statements and the injustice of the inferences and criticisms. Mr. Conger says that the stories of missionary looting are "undisguisedly false," and that he is prepared to justify the conduct of the missionaries before, during and after the siege. This is in accord with other equally reliable statements from unprejudiced witnesses. Mr. R. E. Bredon, of the Chinese Imperial Customs, who was in the Legation throughout the siege, wrote months ago that the insinuations concerning missionary looting were cruelly unjust and unfounded.

Dr. Ament's statement accords entirely with that of Mr. Martin, to which we referred some time ago. After the siege, he, in common with the other missionaries, found himself responsible for several hundred Chinese converts, who had been driven from their homes, and whose property had been destroyed by the Boxer and Imperial troops. They had rendered admirable service throughout the siege. Mr. Conger and Sir Claude MacDonald, the British Ambassador, have both said that the successful defense of the Legation was due in large measure to the missionaries and their native converts, who planned and constructed the defenses. With the approval of Mr. Conger and other officials, Dr. Ament and other missionaries took possession of food, houses and property abandoned by the soldiers who had besieged the Legation. The food was used and some of the property sold to relieve the distress of the native Christians. Offers were made to pay for everything taken if the lawful owners ever appeared. Nothing was taken or sold for the personal gain of the missionaries. With the restoration of order in the surrounding country, Dr. Ament visited some of the villages where native Christians had been despoiled or mission property destroyed, held friendly conferences with the head men and arranged, in accordance with the Chinese customs, for a settlement by the village. In many cases the village authorities themselves proposed the terms and in all they gladly accepted the decisions.

We hope no readers of ST. ANDREW'S CROSS have been, or will be, betrayed into accepting as true all the statements of the press concerning the missionary enterprise and its exponents. Missionaries like the rest of us are men and women with the limitations of the human family. But no one need hesitate to say that they are the most unselfish foreigners in China. They have exiled themselves from home, they are often considered fools by their friends, they are living difficult lives, and sometimes lives of great physical and spiritual hardship and privation, in the midst of a non-Christian society. And they are doing it all with a cheerfulness and devotion deserving the admiration of every one with sufficient manhood to be able to recognize true heroism.

A STRIKING instance of the recklessness of statements concerning missionary matters, to which we have referred elsewhere in this number of ST. ANDREW'S CROSS, occurred in the report of a recent address in Boston by President Tucker, of Dartmouth College. The next day the New York Times printed what purported to be a portion of his address, with the title "Accuses the Christian Church." The so-called quotation was introduced by the statement that Dr. Tucker had "taken the Christian Church to task for its share in the disturbances in China."

He was credited with saying:

"The very apostles sent forth by the Church have shown that they do not know how to keep the Ten Commandments. In China it looks as though the Gospel was suspended as well as the law. The Christian Church has been set back, nobody knows how far, by the behavior of the missionaries in China. The last century was one of missionary activity, yet at its close, its work was discredited. We must expect the failure of Christendom to support Christianity."

What he did say:

"The record of the century has been a continuous record of heroism, filling its pages with the names of heroes and martyrs. But lo! as the century ends, they [*i. e.*, the missionaries] and their work are discredited in the eyes of the world. Christendom has been exposed before paganism. The very nations which have sent out apostles to preach the Gospel have shown that they have not learned how to keep the Commandments. What chance has the missionary in China under the present ethics of Christendom? . . . The Church has been set back, nobody knows how long, by the behavior of Christian nations in China. And a like result must follow in degree everywhere, wherever there is a break between the faith and the morals of Christendom."

Comment is unnecessary, but one wonders how long readers of the daily press are to be misled by such maliciously inaccurate reports. The man who sent the dispatch is lacking either in ordinary brain capacity or in a moderately developed sense of common honesty.

